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THE
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FOR PREACHERS, TEACHERS, AND BIBLE STUDENTS.

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FEAR—

Facing the New Year,
Saith—"What shall it bring?"
And is dumb—
Dreading the hidden ways.

FAITH

Looking upward saith,
"Good is in everything—
"Let it come.
"God ordereth the days."

THIS

Is our New Year's bliss—
He is mine : and I am His :
All the ways, all the days
Lead us home.
Let us pray : Let us praise.

M. G. P.

MEN AND BOOKS : A MONTHLY SURVEY THE NEW CENTURY

IMPALPABLE and imaginary as the line which divides the centuries is, it is no light matter to have crossed it. The Nineteenth Century was a period of extraordinary development in almost every department of life. And in the main that development was toward Righteousness and Truth. The cynic and the pessimist may tell us otherwise but the verdict of the Christian and the philanthropist must be that the Kingdom of God is much nearer to us than it was to the long since departed company who saw the dawn of the last century.

Never in all the world's history was it better to be young than it is this day as the new era dawns upon us. And of all young people the young preacher is the most to be congratulated. Happy are they who in the full force of youth with enthusiasm, intelligence, faith, patience, set themselves to do the tasks of the time and who may look for long years in which to toil e'er the night cometh when no man can work.

If the preacher's work will be no greater than in former times, it will be no less. The perennial laments or thanksgivings for the decay of the pulpit need not distress those who are really ministers of the Word—that Word of God which liveth and abideth for ever. But the preacher's sphere will be wider and if he knows how to speak to men's hearts and consciences, his audience will be greater than ever. He needs no new themes but he needs to proclaim the one message of God to the men of his own time in such fashion that it shall be no thrice-told tale but a word of grace and strength which, like the Divine mercy, is new every morning. More than ever the world cries out for the preaching of Christ. Let us go to our work afresh *determined to know nothing among men but Jesus Christ and Him crucified*. And let us remember that to "know Him" is not the experience of one ecstatic moment but the study of a lifetime, to preach Him is not the effort of an hour but the labour of a life.

The Church and the world need to-day what they have always needed—men of God who speak what they do know and testify what they have seen and heard. For our part we trust that the standard by which preachers are judged will steadily rise. We cannot expect that intelligent hearers will be satisfied with unintelligent preachers. No man should preach who cannot give time or will not give pains to prepare for the pulpit. The Lord needs the best men to represent Him and to plead His cause and whether they be called ministers or laymen none should take upon him this office but he who is called of God.

A. E. G.

PREACHERS AND PREACHING

The Christian pulpit is in no danger of falling into decrepit uselessness in these intensely practical days. So far as we can judge there never was a time during the past thirty years when preachers were so alive to their duty, or so anxious to maintain the efficiency of the pulpit and to increase its influence, as they are at the beginning of the New Century. Still one is glad to note that

constant efforts are being made to increase its power, and to remind its occupants of their great responsibilities and dominant duties. In a recent issue of the *Methodist Times*, the Editor called attention to the need there is for

DEEPER PREACHING

He thinks that "in our reaction from the heavy and dull preaching of the past, in our legitimate desire for freshness and brightness, and also in our wise anxiety to be more concrete and practical, that is to say, ethical, in our teaching, we are in considerable danger of becoming too superficial." His fear in this respect is useful, based on a sure foundation of fact. And to call attention to the fact ought to be enough to set preachers actively at work in providing the remedy. The remedy will be found in that deep, patient, study of the scripture text which is characteristic of the best modern commentaries, and the result of which is seen in some recent expository volumes. We may go further and say that the preaching which is in the greatest demand by modern hearers, is that which is full of the teaching of the New Testament. Men like Mr. Jowett, of Birmingham; Mr. Greenhough, of Leicester; Dr. White, of Edinburgh; Dr. Maclaren, of Manchester;—and where shall we look for more popular names?—may all be termed *Scriptural* preachers. Their sermons are steeped in, and saturated with, gospel teaching. This augurs well for the Church and the pulpit of the New Century. The writer of the article mentioned above strongly recommends preachers to study Professor Moule's "Ephesian Studies"; and, indeed, everything which comes from his sanctified pen. Even a better example of the Professor's work than the *Ephesian Studies*, will, we think, be found in the volume on "Romans" in the *Expositor's Bible Series*. There are few preachers who would not learn much by a careful study of its contents.

PROFESSOR MOULE'S SERMONS

In this connection we may call attention to a small volume of sermons recently published by Dr. Moule.* They are not great sermons, as that term is usually understood; they have

* *The Secret of the Presence.* Seeley & Co.

little rhetorical fascination; they are not models of sermon architecture; but they are strong and intense in their insistence on the great verities of the Christian faith, in their demand for sincerity, purity, and Christlikeness of character, and in the definite and clear way in which Christ is set forth as the Saviour, Lord, and Helper of men. Free from every taint of sacerdotalism, full of clear statements respecting the Gospel revelation, and throbbing with evangelistic zeal, these sermons deserve to be studied by all preachers who are desirous of presenting to their people vital Christian truth, in clear and definite words. We quote an example of Dr. Moule's style from a sermon on Psalm lxxiii. 28: "But it is good for me to draw near to God."

NEARNESS TO GOD

"Nearness to God," face to face, is vital, if we would live the life which alone is real, *ἡ οὐτως ζωὴ*. "This is the life eternal, *to know*—to know the only true God, and Jesus Christ whom He hath sent." And that knowledge cannot possibly be got at second hand.

"Nearness to God" is vital, if we would be pure. Would we have, would we retain, cleanness—not of hands only, but of heart—inwardly and to the depth? It is the man who "hath the hope in Him that when He shall appear we shall be like Him, seeing Him as He is," who "purifieth himself even as He is pure." And to see Him then, we must have seen Him now, as personal faith alone sees "Him who is invisible." Intercourse with God is the victorious secret of heart-purity—intercourse direct, individual, alone. . . .

"Nearness to God" is vital, if we would be unwearied amidst a world indifferent, even when not positively corrupted, in the active strife for virtue. They tell us that there is a perceptible decline in England of strong enthusiasm for great moral causes. Is it so? Then contribute your own weight, at least, to the scale for virtue in her need against the mighty. And if you would do so in the right spirit, unhasting, unresting, patient, resolved, unembittered, absolutely convinced, be much in intercourse with God. . . .

"Nearness to God" is vital for the right entrance into all the energies and interests of a true life. You must live for your work, whatever work the eternal Master has chosen for you. You must live in it. You, Christian students, must live in your mental labour, and not play around its fringes. But you cannot live *on* it; your life-power is in your God, your Saviour; you must nourish it with Him, assimilating Him evermore in the healthy hunger of the soul.

DR. PARKER ON "APOSTOLIC PREACHING"

Speaking recently at the Jubilee of New College, Hampstead, Dr. Parker said "he had been searching the New

Testament for some indications of the Apostolic policy in preaching. He found it in three principles—first, to be evangelical and persuasive—‘Paul and Barnabas so spake that multitudes believed’; secondly, to be within the reach of the humblest understanding, as is seen in 1 Cor. xiv. 9; and thirdly, to go to the people with authority.” Have we not here the abiding principles of all true preaching?

This *persuasiveness* is one of the greatest gifts a preacher can possess. If the pulpit of the Twentieth Century is to do its work, and to maintain its supremacy, thus must be its supreme power. A recent issue of *The Christian World*, contained a valuable article on this subject by “J. B.” He points out that the final object of the preacher is the human will, and urges his brethren to cultivate and exercise the art of *persuading men*. Despite some appearances to the contrary, we hope and believe that our younger preachers are aiming at the possession of this gift, and that it will be one of the chief characteristics of the New Century’s pulpit.

MR. LECKY ON “THE PULPIT”

In his recent book on “The Map of Life,” Mr. Lecky utters his judgement on many things. With the majority of these utterances we have no concern here; but his remarks on “The Power of Religion,” and on the “Modern Pulpit” may be quoted, and should prove interesting to our readers:

THE POWER OF RELIGION

The power of a religion is not to be solely or mainly judged by its corporate action; by the institutions it creates; by the part which it plays in the government of the world. It is to be found much more in its action on the individual soul, and especially in those times and circumstances when man is most isolated from Society. It is in furnishing the ideals and motives of individual life, in guiding and purifying the emotions, in promoting habits of thought and feeling that rise above the things of earth; in the comfort it can give in age, sorrow, disappointment and bereavement; in the seasons of sickness, weakness, declining faculties, and approaching death that its power is most felt.

THE TEACHING OF THE PULPIT

The teaching of the pulpit tends rather to the formation of active, useful and unselfish lives; to a clearer insight into the great masses of remediable suffering and need that still exist in the world; to the duty of carrying into all the walks of secular life a nobler and more unselfish spirit; to a habit of judging men and churches mainly by their fruits and very little by their beliefs.

If this latter statement be true of the modern pulpit—and our author is an unprejudiced and unbiassed witness—we need not fear that preaching will become an effete institution even in the Twentieth Century.

Dr. Horton, in an address uttered a few weeks ago, said that one of the greatest elements in pulpit success was "Reality." Here, again, we think the pulpit has gained of late years. The sensational preaching which finds its texts and opportunities in current politics and popular novels, can only be a passing phase in the history of the pulpit. It may draw crowds for the moment, but it does little for the upbuilding of the Christian life, or for the extension of Christ's kingdom. The "reality" which deals with the sorrows and joys, the temptations and needs of men, by bringing them into touch with the gospel of Christ is found in our modern pulpit, and contributes another element to its strength and influence.

J. E.

BOOKS FOR BIBLE STUDENTS

The Critical Review for December contains the following review of new volumes of this series :

Several additions have been made to the useful series of *Books for Bible Students*, edited by the Rev. Arthur E. Gregory. Professor J. S. Banks contributes a concise but useful, and instructive sketch of *The Development of Doctrine in the Early Church*. Much is compressed here into a little space. The account of Augustine and the Pelagian Controversy is particularly good. Mr. Herbert B. Workman, M.A., brings down the story of the *Church of the West in the Middle Ages* from the death of Bernard to that of Clement V. He tells the story well, making use of the best authorities. He confines himself to the history of events, and does not include the development of doctrine. The sketches of the Fall of the Empire, the reign of Innocent III., and the Mission of the Friars are full of interest. The statements on the Fall of the Papacy and the things that contributed to bring it about are careful and discriminating. The book makes a very useful manual. Another volume that deserves a cordial welcome is Alfred S. Geden's *Studies in Eastern Religions*. It is a sequel to his *Studies in Comparative Religion*, and deals with Brahmanism and Hinduism, Buddhism, and Jainism. The author has acquainted himself with the best literature on these great subjects, and also with the religious and philosophical books themselves so far as they have been translated. He writes also in a clear and pleasant style. The result is a remarkably useful compendium which does not attempt to go

into the deeper reaches of these systems, but gives a very good idea of their main levels and outstanding characteristics. Among other things which are very well handled are the idea of *Karma*, the difference between the Buddhist theory of re-birth and the Hindu doctrine of metempsychosis, and the different attitudes of Jainism and Buddhism to the surrounding Brahmanism. The volume makes a good first book for the study of religions.



THE RICH YOUNG RULER

Matt. xix. 16-26

BY MARK GUY PEARSE

NO INCIDENT in the life of the Saviour is more difficult to deal with than this. It is, on the one hand, so easy to misunderstand the character of the young man; and, on the other hand, it is so easy to mistake the condition that the Lord lays down.

I. Let us look carefully at the character of this young man as the incident sets him before us.

A young man, rich and occupying a position of eminence and influence—there is everything about him that claims our admiration. It is well for us to set him beside that other ruler who came to Jesus. Nicodemus came at the very outset of the Saviour's ministry, when as yet men had not made up their minds as to His authority, and when at any rate there was neither peril nor social sacrifice in recognising Him. And yet Nicodemus came by night, under cover of the darkness. He came when Jesus was alone, or when only John was with Him. But now Jesus is excommunicated; He is denounced and condemned, and the authorities have already sought to stone Him. On every side there are those who watch Him with a hatred that only His death will satisfy. To honour Him in any way is to incur their suspicion and denunciation. Yet this young ruler comes openly before all the people. And more than that, there is an enthusiasm in his coming, an ardent admiration for Jesus Christ that no other rich man ever showed. He came *running*—that was a

startling thing enough amidst the leisurely strut of the Pharisee and the languid indifference of the rich. Such enthusiasm has always been regarded as vulgar by the well-to-do; and to be vulgar is with them worse than to be wicked. He came with a respect and reverence that acknowledged alike the greatness and the goodness of the blessed Lord. He kneeled at the feet of the Saviour, and asked Him, as the great authority, "Good Master, what must I do to inherit eternal life?"

Never before had such an one come to Jesus. That he should come at all was much; that he should come at such a time was very much; that he should come at such a time and in such a way was a splendid proof of independence, of courage and of earnestness. It was utterly unlike those about him. A man whose religion was not a cloak for all kinds of self-indulgence; whose wealth was not a thing that possessed and enslaved him; who had not learned to put the anise and cummin in place of justice and mercy; who did not go priding himself on his long robes, or his long prayers, or his trumpeted alms—free alike from hypocrisy or pride, simple and sincere. Nor was it any sudden outburst of emotion kindled by the sight of that face, by His words of wisdom, or by the tokens of His tenderness. No shallow-ground hearer of the Word was this, receiving it with joy, and then when the sun was up withering away. There was the fixed habit of goodness in Him. A blameless youth had led up to a generous and noble manhood. So sincere, so brave, so earnest, no wonder that Jesus beholding him loved him. The look, the tone, the manner of Jesus told how His heart went forth to him.

Yet more than all this was the aspiration with which He came. This was the greatest proof of his nobility. All about him, his religion, the judgement of society, the very law proclaimed him blameless. Yet there was something he had not got. He felt that there was something higher, deeper, fuller, truer. And the cleared eye of the soul read in the Lord Jesus instinctively the power to tell him what that something was.

If anything more could assert the nobility of this young ruler it is the test that Jesus gave him. He was a brave man,

indeed, to whom the Lord spake such a word—He who saith, My yoke is easy and My burden is light. It is only thus that I think we can rightly read the story.

II. In the next place, let us see how the Lord Jesus deals with this character.

“Good Master,” said the young man. Jesus at once caught at the word. “Good—why callest thou Me good? There is none good but one: that is God.” Do not let us read in the words any tone of denial or of reproof. It is a question. “Have you thought what goodness is? Its source and measure is in God.” The question is intended to check him, to arrest and throw him back upon himself. To this young man the source of goodness is within himself, and the measure of all goodness is in that which he can do; hence his inquiry, “What good thing must I do?” Our Lord would show him at once that the true goodness must begin with God. So He commences the conversation; and the true goodness must lead to the “*Follow Me*” with which the Master ends.

And here again it will help us if we turn to the story of Nicodemus, and compare it with this. He came saying, “Master, we know.” At once Jesus arrests him with that “Verily, verily, I say unto you, except a man be born again he cannot see the Kingdom of God”—has no faculty to perceive it, much less any power to enter it. Then he who came knowing sinks into the learner, and Jesus rises into the great Teacher: “Art thou a master in Israel, and knowest not . . . Verily, verily, I say unto you, we speak that we do know.” So here this ruler is taken up and dealt with in the same way. He must be made to see with all his earnest longing after goodness that it is only of God in Christ, and the Lord Jesus would lead him on to that which was the boast of another master in Israel: “I can do all things in Christ which strengtheneth me.”

In that light he is to see the Commandments, “Thou knowest the Commandments,” said the Master. “Do not commit adultery; do not kill; do not steal; do not bear false witness; defraud not; honour thy father and thy mother.” That of which the Lord Jesus is thinking He has Himself

shown us. He saw the Commandments in the clear white light of God's own holiness, and so the young ruler was to see them, reaching far beyond the little limits of the letter. Take them and read them in the light of the Sermon on the Mount. Then the Commandment, "Thou shalt not kill," means that to be angry with our brother without a cause is to be in danger of the judgement, and to say, "Thou fool," is to be in danger of hell fire. It was this righteousness exceeding the righteousness of the Scribes and Pharisees which He would have the young man seek and find.

He answered, "All these have I kept from my youth up ; what lack I yet ?"

Then Jesus, beholding him, loved him, and said unto him, "*One thing thou lackest : go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven : and come and follow Me.*"

Now, what do we think of that saying? Was it hard, severe, well-nigh impossible? Certainly it was if you think of it as a condition of salvation. We read almost immediately after this that Jesus entered into Jericho, and there came another rich man, Zaccheus the publican, and he stood before the Lord and said, "Behold, Lord, the half of my goods I give to the poor." And what did Jesus say to him? Did He bid him go and give the other half? Nay, he said, "This day is salvation come to this house, forasmuch as he also is a son of Abraham."

"Jesus, beholding him, loved him." His heart went out to this young man, so brave, so earnest, so blameless, so enthusiastic. We must remember that which filled the mind and heart of the Lord Jesus at this hour. We read in this very chapter how that He took again the twelve and began to show them what things should happen unto Him. "Behold we go up to Jerusalem : and the Son of Man shall be delivered unto the chief priests and unto the scribes ; and they shall condemn Him to death and deliver Him to the Gentiles." How vividly it all stood out before Him in all its details of horror and anguish ! "And they shall mock Him and shall scourge Him, and shall spit upon Him, and shall kill Him."

Amid all these thoughts of His exceeding sorrow, how welcome must have been this brave acknowledgement of His authority, this ready perception of His knowledge, this aspiration after goodness. Amongst His disciples there was an angry dispute as which should be the greatest—a dispute that seems to have spread among their friends—and already the mother of one of them is on her way to meet Him and entreat that her sons should be first. At such an hour this ardent seeker after goodness, who comes with such an earnest and enthusiastic approach, might well secure the Saviour's love.

Let us remember, further, that Jesus was already girt for that great sacrifice. He was hastening to surrender Himself utterly to it. He who was rich had become poor and humbled Himself to death—even the death of the Cross. The claims of the world and of wealth could scarcely find a place in His thoughts. Already He for the joy that was set before Him endured the Cross, despising the shame. And now the enthusiastic approach of the young ruler, welcomed and endeared to his Lord, is answered with this splendid opportunity of service. He may bring his devotion and longing after goodness into the service of the Saviour; he may go with Him as one of His chosen disciples to Jerusalem, and to the judgement hall, and to Calvary, and find eternal life in thus following his Lord and in such fellowship with Him. Is not this the meaning of the Master's words—that He would fain have had this brave and earnest spirit as one of His chosen band? The word was that which was spoken to the disciples in Cæsarea Philippi when Jesus had first revealed to them that He must die, and is recorded only once besides. If the young man had but seen the meaning of the words as the Saviour did, in the light of eternity, in the light of the glory of God, how sublime an offer it should have appeared, what trust and confidence it declared, what an opportunity for highest service it afforded.

And he was sad at that saying and went away grieved; for he had great possessions. So was lost for ever *that* opportunity of service. But what of him afterwards? Shall we follow him sinking down into darkness and despair? In Dante's great poem there is a lost spirit without a name, of whom he says,

"I looked and saw the shade of him who through cowardice made the great refusal." And he places him among those whom he calls "hateful alike to God and to God's enemies." But was there not in that sorrowful and grieved departure a proof of nobleness? How many rich men of to-day if summarily bidden to sell all their goods and give to the poor, would go away grieved and sorrowful? Would they not rather go away like Naaman in a rage, scornful that any could make so outrageous a proposal, and talking angrily about the importance of class distinctions? Was not that sorrow most of all at his own failure; at finding his own weakness? We can follow him in thought to a happier destiny than Dante has depicted. It may well be that he went up to the Passover, and there again he sees the Christ of whom he thought so much—sees Him accursed and crucified. And strengthened by that great example it may well have been that he gave to his risen Lord that service which he had shrunk from before. We can think of him as foremost among those of whom we read, "As many as were possessors of land or houses sold them and brought the price of the things that were sold and laid them at the apostles' feet."



NOTES FOR PREACHERS ON OLD TESTAMENT THEOLOGY AND CRITICISM

I. MOSAISM

BY THE REV. JAMES LINDSAY, D.D., KILMARNOCK

AMONG men there is a Name that stands above every other: that Name is Christ. Among nations likewise, there is an outstanding name—the name of Israel. And, just as our modern theology has been trying to recover for us the Christ, so modern criticism has sought to recover Israel—the Israel that really was, the living, breathing Israel that formed the vehicle of Divine Revelation. As a result, we have a more vital apprehension of Israelitish religion, and a

more vivid and realistic view of Israelitish history. If there should be less interest in the Israel of the Exodus, there is greater interest in the Israel of the Exile and the Restoration. The interest in the Israel of the Exodus has only grown less exclusive. One of the broad and well-marked effects of modern criticism is that which consists in the reversal of "law and prophets," so that we may speak of "the prophets and the law." The reason for this lies in the fact that the law, in the broadest use of that term, came, not so much by Moses, as by great prophets, like Micah or Isaiah for example, who taught that the law of obedience is better than that of sacrifice. It is thus evident how necessary it becomes for us to gain some preliminary sense of the religion of the prophets, as it constituted the faith of Israel from the days of Moses downwards. Not in any theoretic or speculative sense, but yet in a sense religious and practical, that faith was monotheistic. And it is a fact of abiding interest that the three great monotheistic religions of the world, Judaism, Christianity, and Islamism, all sprang out of Semitic soil. Monotheism was, in fact, the fairest flower on Semitic stem. It is an error to attribute the origin and elaboration of monotheistic idea to an unique racial instinct. The Semitic theologies were no more than the matrix—base enough and impure often—in which the gleaming ore of unexampled Israelitish monotheism breaks into view. That it is an error to suppose the Semites to have been the sole patentees of the monotheistic instinct is evident from the fact that that element was never more grossly overlaid than by the polytheism of certain Semites, *e.g.*, the Babylonians and the Assyrians. And, again, only as an abnormal thing did the Semites, say, for example, the Arabs under Islamism, tend towards something opposite—even towards a monotheism so abstract and sterile that to it might be applied the words of Schiller in his "Gods of Greece":

To enrich, amongst the whole, but ONE,
All this godlike world was doom'd to death.

Mosaism belongs, of course, to the first great evolutionary stage in Israel's religious development. It is the Pentateuchal sphinx which, in modern critical inquiry, has seemed to turn the whole Old Testament into a riddle, to which no entirely

satisfactory answer has been found. The manifold inquiries of recent years cannot be regarded as having attained any great finality. Faith in a righteous God is still the essence of Mosaism, obedience to law is still its principle. And the spiritual significance of Mosaism is not to be minimised in deference to a naturalistic theory of religious evolution. The development of long centuries was shaped by the spirit of Moses. Now, it is not the mighty figure of Moses only, but even so early and august a figure as that of Abraham, which has been treated by some critics as only symbolical, not historical. 'Twere hard to grant all this. But, even granting it, we must not fail to see the significance of Mosaism here. For, though weakened history must, in our view, mean a weakening of the ideals, yet how real and lofty were the ideals and experiences embodied. Certainly not even the Abrahamic ideals were without elements of faith and sacrifice, righteous egoism and altruism. That is to say, taking the critical worst or lowest—which there is no need that we should take—if Abraham in all his uniqueness as a personage were to fade and recede into a primeval mist, the Hebrew ideal embodied in him would still live and represent the highest life in Israel. That ideal would still call us to go forth, like Abraham, not knowing whither we went, but grounded in faith in the unseen God. We should still seek that sense of the individuality of man and of the single soul which, so strikingly absent from the ancient world, was wonderfully exemplified in Abraham. But such ideals, forming as they did, the high-water mark of Israelitish life, are far more effective and impressive, when we find them embodied in a life that seems so natural, historical, and real, as that of Abraham, who walked with God, and became perfect by the faith that realises God. So, too, we say that no exigencies of naturalistic theory can be allowed to rob Mosaic ideals of their significance. These embraced some sense of the Divine Fatherhood for Israel, “My son, my first-born”; in these ideals God was present as God of Mercy, of Love, and of Holiness.

We see, then, what a great and important starting-point for the history of Israel is Moses. From him came the first great impulse of Pentateuchal religion, from him came also

its legislation. We venture to think the spiritual ideals and the religious interest call for more stress than they have received, in fact, demand more attention than the mere facts of Israel's history. For the facts, as bald facts, yield no spiritual advancement. Faith's great thoughts and the moral ideals are the things for stress to-day, for they shew God to have been a factor in Israel's history, producing, by long processes of spiritual education, a spiritual Israel—doing so, indeed, by revelation of Himself. It may be that we know less of the initial stages of this development, but we can trace tolerably well the growth of Israel continuously under its unique characteristics and conditions. If the beginnings of man's spiritual life should thus grow more obscure for us the further back we go we should remember how the beginnings of *all* life are so obscured for us. We are not now concerned with the fore-documentary condition or the pre-historic elements of the religion of Israel: no more are we concerned with the other question of the process by which that religion issued into the initial form it bears for us: we have to deal with it in the distinctively monotheistic form or tendency in which we find it from the patriarchal age. Israel's history, indeed, is less the history of a people than of a religion embodied in a people and exemplified in their loyalties and defections. The prime fact in patriarchal life is worship of the one God. The individuality of its relation to this God the soul only gradually learns. The prime law in Mosaic legislation is the acknowledgment of none beside Him. His will, as reflected in the moral law, is the governing element of life. Of course, we find in Hebrew thought in its incipient stages crude anthropomorphisms waiting to be pruned away; but we also find that morality had sprung up side by side with religion in its early assertion of God as on the side of right rather than might. Sadly defective as it might be, morality was there; the religious, no less than the ethical idea, stood in deep need of progressive purification and development, but religion and morality were not dis-severed in Israel and regarded as separate entities, neither in their law, life, nor literature. Religious idea and ethical precept are hopelessly intermixed in their history. As the ethical attainment of Israel advanced, the religious idea grew

purser. As the character of God as the righteous One became gradually unfolded, this revelation was marked by moral growth. It was the conjunction and even subordination of the element of power in Deity to the ethical side of His being that proved the final distinction between polytheism and the religion of Israel. A religion is what it is through its conception of God. And it was the conception of ethical deity that, by reflex influence gave strength and edge to the monotheism of Israel, made the Hebrew religion instinct with moral energy.

The Law served a subsidiary purpose; it did not make anything perfect; but it brought out the inseparable connection, the essential interdependence of real religion and the highest morality. It did so by making moral obedience the indispensable foundation of religious character and life. It was belief in, and reverence for, an Almighty One who was to them, in some positive ethical sense, holy, that gave strength to the early ethical sentiment of the Old Testament. So, then, what is most certain is, that Abraham, and Moses, and the men who have told us of them, had hearts touched, and minds illumined, by the Eternal Spirit of God, so that, think differently as we now may of the *mode* of revelation, the great *fact* that God has so revealed Himself grows clearer and more large. Not the form but the life, not the shadow but the substance, not the husk but the kernel, is what we must, under the Divine Spirit, conserve. The outstanding feature and the essential symbol of Mosaism is just the decalogue. Critics of almost every stripe agree that "the law came by Moses." It bears its Mosaic origin on the very face of it. Egypt, from which Israel had been delivered, had had *many* gods—Osiris, Horus, Ammon, and the rest—so was it said to Israel, "Thou shalt have no other gods before Me." Egypt, land of marvel and of mystery, had been a land of images; so were all images forbidden by Israel's second commandment. But the most striking thing of all is the universal character of the whole moral code. A spiritual God and an universal morality are what Mosaism gives. A "Jehovah" we have here different in some sense from the character in which He was made known to Abraham: an epoch-making word, indeed, is

Jehovah in Hebrew theology (Exod. vi. 3). He is Jehovah the self-revealing, the self-manifesting God, and not merely the Unchangable. This God was very different from that of Pagan Semitic peoples, like the Babylonians, Phoenicians, and Canaanites, who cherished no such solitary and sexless conception of Divinity. This Hebrew theology was the richest product of Semitic religious genius. The tendency to give distinctness from, and dominion over, nature to their deities, is a feature of the Semitic peoples, and marks them off from the Aryan races. In fact, the abstraction-loving Indo-European mind found the conception of purely personal Deity quite foreign to it. This was because the Aryan races were prone to identify their gods with the powers and phenomena of nature. No feature is more common to Semitic theologies than the conception of Deity under the idea of supreme, incommunicable power. It was this presidency of Deity over the life and destinies of man that gave Semitic theology its ethical character—its ethical influence on the individual, and its theocratic effect on the state or nation. So, then, we see how the foundations of Israel's national life came to be laid; so deeply laid they were on the double basis of belief in God, and the laws of moral conduct. The programme of Mosaism, involving the conception of Israel as a holy nation in covenant with God, was largely an unfulfilled ideal. What scope there was for development! For if Israel had scant consciousness of being a nation, her consciousness of attainment in holiness was certainly less. Her righteousness was more of that sort which pertains to the sphere of social morality than of inward and personal quality.

A holy people Israel must be, in the view of Mosaic teaching, but the idea of holiness, in any real personal and practical sense, was to be perfected only as the result of priestly thought. It could be so perfected, for Israel's religion was before the religion of every other nation in this, that her Jehovah differed in spiritual and ethical character from the gods of the nations, and from Him her righteousness should directly flow. In Israel alone do we find a purely moral religion, its morality more positive and truly human in its upward growth than any which any other religion produced.

But the morality of Israel was not merely religious; it was also, in its earliest national form, an institutional or ceremonial morality. The whole Thorah of Israel was laid in historic foundations, in that God had delivered them from bondage, and made with them a covenant. But all Israel's ceremonial worship and observance was the paving of the way for better, more spiritual things to come; not one stage, in the long process by which Israel should be educated to spirituality, was unnecessary. Theistic tendency and ethical quality, too, as we have seen, were present in Hebrew thought or religion at a very early period. The early Hebrews were no metaphysicians, and essayed no analysis of matter and spirit and their relations. But the religion of these Hebrews had a prime virtue; it had a vivid conception of God's personality, and on that supremely important fact depend all the possibilities of revelation. The idea of the Supreme Being became more and more purified from material associations, until it should become entirely spiritualised, which it was only in New Testament days. In Mosaism we have only an infantile condition of things; a state of things adapted to the needs of the people, and to showing God in their history in the most living, real, and natural of ways. God entered into gracious covenant with them, and taught them to seek His spiritual influences. The revelation, so spiritual and divine, is reflected for us as in a mirror in these early Old Testament Scriptures. In it celestial visitants come to us, as we sit with Abraham at the door of his tent. In it we stand, with Moses, before the burning bush, and know that it is of the Lord's mercies we are not consumed. In it God speaks to Moses face to face, and we feel that the friendship of God we, too, may make ours. In it we give thanks, like Pascal, that our God is not the God of philosophers and *savants*, but that the God of Abraham, of Isaac, and of Jacob—the God made known in actual, human life—is still our Refuge.

Finally, there has been no lack of wonder as to the absence in Mosaism of any treatment of life after death. But it is easily conceivable why this should have been so, for Egypt had in its religion been full of this to a most unhealthy degree. Egyptian religion was, in fact, the religion of the

future. Apart from all else, it was needful as a re-action that Israel's divinity should be a living One, able to do great things in the present, and not merely to judge Israel after death. Then, again, the doctrine of the future life could only grow with time and advancing consciousness of God. In Mosaism—and even throughout the Old Testament—we have faint fore-shadowings and a germinant hope rather than a fully-developed doctrine of immortality. But it is only by men being taught to know God in the present that they find the way to light imperishable and life everlasting. What we have been finding in Mosaism amounts to a kind of spiritual and theistic monism, to which apply the poet's words :

One God, one law, one element,
And one far-off, divine event,
To which the whole creation moves.



FAITH

AN OUTLINE BIBLE READING

BY THE REV. F. HARPER, M.A., RECTOR OF HINTON-WALDRIST

1. *Faith is the hand* that lays hold on Christ. There is a Latin motto which I think very beautiful—"I hold and am held." I hold Christ, and am held by Him. Faith is the hand that lays hold on Christ.

2. *Faith is the eye* that looks to Christ. When the Israelites were bitten by the fiery serpents God appointed a remedy. Every one who looked at the serpent of brass lived (St. John iii. 14, 15). So now, as the hymn says, "There is life for a look at the crucified One."

3. *Faith is the ear* which hears the voice of Christ. "My sheep hear My voice," said Christ. And again, "the hour is coming, and now is, when the dead shall hear the voice of the Son of God : and they that hear shall live" (St. John v. 25).

4. *Faith is the mouth* that feeds on Christ. Jesus said, "I am the bread of life : he that cometh to Me shall never hunger ; and he that believeth on Me shall never thirst" (St. John vi. 35).

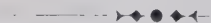
5. *Faith is the finger* that touches Christ. "For she said within herself, If I may but touch His garment, I shall be whole" (St. Matt. ix. 21).

6. *Faith is the key* that unlocks the treasures of Christ. You have a precious jewel in a case. But you need a key to open it. So in Christ are hidden blessings beyond all price, pardon, and peace, grace and glory. The question is, How shall they become mine? Faith is the key. But faith is not the jewel. Faith does not save. Christ saves. Yet Christ is mine by faith. Faith unlocks the stores of grace. Faith claims the unsearchable riches of Christ.

7. Faith is spoken of in the New Testament as *a coming to Christ*. For *coming* to Christ is the same thing as *believing* on Him, as He Himself says in St. John vi. 35: He that *cometh* to Me shall never hunger; and he that *believeth* in Me shall never thirst." Come, then, with such words as these:

A guilty, weak, and helpless worm,
On Thy kind arms I fall;
Be Thou my strength and righteousness,
My Saviour and my all.

Only remember for your great and endless comfort, there is weak faith and there is strong faith. You may not have strong faith, but it is a mercy if you have the weak faith of him who said, with tears, "Lord, I believe, help Thou mine unbelief." And remember, too, that real faith is, as St. Paul says, in Ephesians ii., "The Gift of God"; and then ask Him for it—ask Him for *strong* faith. And He will give it.



A SIN THAT WAS CONTINUALLY BEFORE HIM

BY THE REV. PRINCIPAL MAGGS, B.A., B.D., MONTREAL

Less than the least of all saints—EPH. iii. 8.

Sinners of whom I am chief—1 TIM. i. 15.

As one born out of due time—1 COR. xv. 8.

THE love of Christ to him, the blasphemer, the persecutor, the injurious person, was with St. Paul a theme that never grew old, that by frequent repetition lost not its charm. At least the frequent references which in his later years, and in the epistles written in captivity, the apostle makes to the great crisis of his conversion suggest that he was ever more and more clearly understanding the mystery and significance of that act of Divine grace.

No one can charge St. Paul with the dull, lifeless repetition of a threadbare story. Often he merely uses a phrase or figure suggesting the fact his readers knew full well, but of which some new feature presents itself with commanding force. Very varied are the aspects of that event, so momentous for the universe and for the Christian centuries. It was a "Heavenly Vision" which rose before his eyes and exercised upon him a spell which he could not resist. It was the rising of a sun upon a darkened heart, the coming of Divine "Illumination" to a soul that had long been blinded to the Light, until "it pleased God to reveal His Son in me." It was an "Initiation" into Divine mysteries, the learning a secret which bestowed power to despise and conquer the world, and to dare, to endure, or to do the will of God. At times he regarded his as an "Arrested Life," whose mad obstinacy had been checked by the hand, tender and strong, of the Christ he had persecuted. Or he considered himself as the spoil of Christ's warfare, and as led in His triumph the "Captive of the Conquering Lord." Again there came home to him the sense of his irrevocable consecration and of Christ's indisputable ownership; he was one who "bore branded on his body the marks of Jesus." He regarded the crisis of life as a "Great Renunciation," in which all merely national privilege, all of human merit, and all righteousness through himself or in his circumstances were once and for ever rejected; while, in an equal act of "Resignation," he intrusted to Christ all his interests, alike temporal and eternal, in fearless confidence that he would keep the trust "against that day." Again he felt that Christ had bestowed upon him a high "Commission and Trust," even "the glorious gospel of the blessed God"; had made him an ambassador of "the kingdom of heaven, a herald of the mystery which had been kept in silence through times eternal."

Among these figures are some which have associations which are honourable. It was only to approved persons that initiation was granted, and permission given to gaze upon the mysteries and emblems of the Divine counsel. Not empty was the honour of being the ambassador of God, the herald of the King of kings. A conqueror's trophies were not

commonly found in the basest, but the noblest, of his captives ; and St. Paul might well feel that, snatched from the very schools of the Rabbis, arrested while he played the part of chief inquisitor, he was among the signal trophies of the Victor "who always led him in triumph."

But the apostle took too true a view of life, had seen too clearly the character of his sin, had entered too deeply into the sufferings of Christ, alike as Victim and as the compassionate Head of His Church, to be capable of empty self-praise or self-satisfaction. And the darker aspects of his life, which he could never forget, must be forcefully expressed by a spirit so impetuous alike in its mistakes and truest convictions, by a nature whose passions were profound and imperative. Such a man cannot fail to write bitter things against himself. And in the emphatic language, the seeming hyperbole, and the figures strong to nauseousness, which stand at the head of this paper, we have the tokens of the intense emotions by which his past life moved the apostle's inmost soul.

He was "less than the least of all saints? What was the character of these early saints? "Not many wise men after the flesh, not many mighty, not many noble were called." * They included the social and moral sweepings of the great cities of the Roman world. The slave element was largely represented. The early Christians were, in the majority of cases, poor, ignorant, socially depressed ; men who could do comparatively little for the Redeemer, possessing no lofty mental powers to propagate His truth, no great social influence to forward His claims. They were, for the most part, men who would lie in obscure graves, having passed unnoticed from the great throbbing world. But lowest among them St. Paul set himself. Such keenness of spiritual vision had been granted him that his sin against Christ more than outweighed the powers he could dedicate and the service he could render. Pondering the enormity of his revolt against the claims of Jesus, he felt, even as he gazed upon poor, ignorant, enslaved believers who were the rank and file of the army of the saints, that he was less than the least of all these.

* 1 Cor. i. 26.

He claimed, too, that he was the chief of sinners. Who were the sinners of St. Paul's day? More than once he has catalogued the sins of the world he moved in with a plainness from which our modern taste shrinks.[†] It was an age of violence, bloodshed, drunkenness, when natural ties were loosed, and vice the most abominable was rampant and unabashed. How different the life of the apostle! He had possessed the highest privileges of Judaism, had lived "after the most straitest sect" of that religion "in all good conscience before God."[‡] He had rendered loyal service, never shrinking from toil and sacrifice; had faced toil in almost every form; he was now about to crown that devotion with martyrdom. Yet he claims to be the chief of sinners, not because he was polluted by the crimes and vices of heathendom, but because he had persecuted Jesus. He beholds, too, the hollowness of that legal righteousness and the faults of his best service. He can tell the vileness of his past when "concerning zeal, he persecuted the Church" and forges for himself a triple crown, but of shame. "I was a persecutor, and a blasphemer, and injurious."

He saw, he felt, his sins; he understood the terrible significance of the life he lived; and his words, though so strong and seemingly exaggerated, were "words of truth and soberness," but they

Sprang from an infinite and tender sorrow,
Burst from a burning passion of regret.

He was "less than the least of all saints," yet the first among sinners; hindmost in the ranks of those, here he stood first and foremost, of sinners he was chief.

St. Paul has one other expression to declare his loathing of the past and his deep sense of unworthiness; he was the abortive-born apostle, "one born out of due time." His conversion was of no common character and affected by no ordinary methods. He contrasts himself with his fellow-apostles, men who had come under the spell of the Incarnate Saviour, and had yielded a glad obedience to the commandment, "Follow Me." They were "as ripe fruits which fell, so to speak, of themselves, from the tree of Judaism, gathered

[†] 1 Rom. i. 1 Cor. vi.

[‡] Acts xxvi. 5; xxiii. 1.

without effort; whereas Paul was torn, as by a violent operation, from that Judaism to which he was yet clinging with all the fibres of his heart and will." * Ere he could receive the new life of the gospel he must hear the reproof of the heavenly voice, see the blinding light, and be led into Damascus a man crushed and overwhelmed. His passage into life was by a tremendous crisis, by the vision of the awfulness of an offended God, the pathos of a persecuted Saviour.

So, as he pondered the violence and abnormity of his conversion, cast down in a moment from the throne of self-sufficiency into the dust of penitence, he regarded himself as the dwarfed, immature, and despicable member of the apostolic brotherhood. He thought, perhaps, of what he might have been, had he become a member of the "household of faith" as they did who had journeyed with the Lord Jesus. He felt how much he had lost by want of personal intercourse with the Incarnate One; how much he might have gained had he sat at His feet, and received there the impress of His character. He remembered how different his life had been if the years of early manhood spent in "making havoc of the Church," had been spent in the evangelising of the world. He felt how different life would have been if there could never rise before him the memory of himself, "the persecutor, the blasphemer, the injurious," if never there could ring through the chambers of his memory the reproachful cry, "Saul, Saul, why persecutest thou Me?"

In words and figures such as these did St. Paul, pondering his early life, fathom the depths of his self-humiliation. He no longer regards himself proudly as "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews"; he is no longer the wise student, the acknowledged saint, the lauded devotee; he has come from every eminence to lie prone in the dust. There is one fact which turns beauty into ashes, one ingredient which, dropped into the cup of life, turns the sweet into bitterness: "I persecuted the Church of God." And while his thought dwells upon that supreme error, that crowning sin of his life,

* Godet.

no phrase is too strong, no language too mordant, no figure too lowly or too loathsome to express the deep, tempestuous emotions of his heart. It was a triple crown of shame he set upon his head—"a blasphemer, and a persecutor, and injurious"; it was a threefold legend of shame he inscribed upon his shield—

Less than the least of all saints.

Chief of sinners.

As one born out of due time.

It is the lot of few to descend to such depths of penitent humiliation. Men of shallow mind and transient experience accuse him of exaggeration and unreality. They are few in whom even what may be regarded as the greater sins or stupendous crimes have produced such profound contrition. Yet those who commune with the apostle and learn the secret of his heart, who judge life by his God-taught standard, and see sin in its enormity, know that there is no unreal and hollow exaggeration in his speech; and with him they experience the blessedness even of the pangs of penitence.

It is in the lowly vale of penitent humiliation, remote from the haunts of men, and little trodden by men of shallow emotion, shut off from the sights and sounds of the busy, noisy, but trivial and superficial world, and guarded by the everlasting hills of holiness and love and truth, that the deep significance of Divine and eternal things is learnt. Lonely, indeed, is that valley where men ponder their sins and Christ's love and call themselves, in passionate but unfeigned self-reproach, "the chief of sinners." But they whose feet are now in that vale of self-contempt shall hereafter ascend, and shall stand foremost and highest upon the Mount of God.



THE PREACHER AND THE HEBREW BIBLE

BY THE REV. ARTHUR T. BURBRIDGE, B.A.

Hebrew Tutor in the Union for Biblical and Homiletic Study

THE Message of God to the human race is contained in a Book. This fact, perhaps more than any other, has had much to do with the determining of the character of the modern Christian ministry. Because God has pleased to reveal Himself in the writings of men the preacher must be not merely a prophet but also a student. Any man who thinks he has fully described the Christian minister of to-day when he has likened him to the Old Testament prophet or the New Testament apostle is surely very much mistaken. We are not only preachers of a message, we are preachers of God's Word. And it has ever seemed to us an act of impertinence on the part of any man to stand up before a congregation of average intelligence and discourse to them on a Book concerning which he knows no more than the majority of his hearers, perhaps not so much. The impertinence is all the more inexcusable when we consider how excellently the Bible has been edited and commented upon in a manner suitable to the least scholarly of men. Though it is a pity that many of our preachers should rest satisfied with so slender a store of scholarship, and should be content with reading their Bible in a translation more or less incorrect. If any man, not knowing a word of German or Italian, presumed to lecture on the writings of Goethe or of Dante he would be counted worthy of but a small audience. That the case of preaching is not an exact parallel we admit, but that any preacher can neglect his Hebrew and Greek without suffering loss we do most emphatically deny.

Our object in writing this paper is to present to our readers some of the advantages to a preacher of a study of the original language of the Old Testament. That there are so many commercial men who will acquaint themselves with French and German for the sake of making themselves more capable business men and so few preachers who will acquaint themselves with the Hebrew language for the sake of making themselves better preachers is indeed strange. The only explanation we can give is that many of the latter do not

realise how a study of Hebrew will assist them in their work. In what way then may a preacher find reserves of strength in the Hebrew grammar and the Hebrew Lexicon ?

Hebrew is, *par excellence*, the language of the imagination. This fact by itself should be enough to multiply its students many times over. For it is the feature of the intellectual life of the time that that power of the mind, which we call imagination, is in these days coming into its kingdom. This is so in the preaching of the age. The hard logic which appealed only to men's reason has given way to a style remarkable for striking illustrations, fresh settings of Scripture incident, and richly painted word pictures. The very demand for originality and freshness is a call to the imagination to come into play. Historical study has developed in the same direction. Witness the writings of Froude, Carlyle, Green. And only a few weeks ago we were informed in the address of the President of the British Association that even in matter-of-fact science the exercise of the imagination was of the utmost importance, and that Goethe, a man of the most vivid poetic imagination, had made no small contributions to scientific lore. Now Hebrew is, as we have said, the language of the imagination. It can present to us a picture in a word. One always feels, concerning the Hebrew author of psalm or prophecy or history, that he writes because he sees. Nearly every word he uses has a twofold meaning, it expresses some feature or bodily attitude or appearance, and also some feeling or circumstance or condition of which the former is the outward and visible sign. Hence we feel as if we were reading living pictures rather than dull, dead words. We can illustrate this from the several Hebrew words, generally translated in our English Bible, "poor." There is a mimetic verb, *ābhāh*, meaning *to breathe*. Anyone, pronouncing the word, will perceive how it came to bear this meaning. Now hard breathing generally accompanies intense desire, the beggar is a man of intense desire, and hence is formed the term *ebhyōn*, meaning *poor*. There is another Hebrew verb, *ʿānāh*, signifying *to bend, bow down*, so to bend over one's work, hence to *toil*. And from this picturesque verb comes *ʿanī*, the toiling, the suffering, the poor. The two words represent two

phases of poverty : the first recalls the beggar sitting by the wayside with hand held out for food, hungry desire writ on every feature of his face ; the second the over-worked slave, with days full of ill-rewarded toil. We often find the two used together in the same text : *Psa. xii. 5*, "For the spoiling of the poor, for the sighing of the needy." *Psa. lxxv.*, "I am poor and needy." But all the features of poverty are not exhausted by these two words. We find *dātāl*, *to move to and fro*, to hang loose, so to totter, to be weak, to be poor. The word illustrates the infirmity of poverty, and because such infirmity is likely to appeal to the sympathies of men and win for itself an unjust favour, it is employed in the command of *Exodus xxiii. 3* : "Neither shalt thou favour a poor man in his cause." There is *sākan*, *to be bowed down*, to *sloop*, so to be poor, used to express the mean miserable straits of abject poverty, such poverty as is referred to in *Isa. xl. 20* : "He that is too impoverished for such an offering chooseth a tree that will not rot." Finally there is *roosh*, *to shake*, tremble, thus be poor, a word which, as expressive of defenceless weakness and fear, is fittingly found in *Psa. lxxxii. 3* : "Judge the poor and fatherless." This brief word study shows what fresh colour a knowledge of the original Hebrew reveals to us in the picturesque language of the Old Testament.

When we consider not words only but whole sentences and style we notice how panoramic the Hebrew language is. The picture is there, with all its fresh and varied colouring, and it is a *living, moving* picture. I cannot describe this better than in the words of Canon Driver. He says of the Hebrew writer : "He diversifies his language in a manner which mocks any effort to reproduce it in a western tongue ; seizing each individual detail he invests it with a character of its own—you see it perhaps emerging into the light, perhaps standing there with clearly-cut outline before you—and presents his readers with a picture of surpassing brilliancy and life." Bishop Patteson likens it in its mode of thought to the language of a Pacific Islander : "An Englishman says, 'When I get there, it will be night.' But a Pacific Islander says, 'I am there, it is night.'" This illustration shows how the Hebrew's imagination kept pace with his

narrative, and turned past and future for him into present. Thus in our English Bibles, in Psa. l. 3, we read: "Our God shall come and shall not keep silence." It is only when we turn to the Hebrew that we find the writer's imagination has borne him while speaking from the present to the future which has become actual and real to him, and that the words should more correctly be read: "Our God shall come, and let Him not be silent." We notice too the so-called imperfect tense of the Hebrew verb representing action as nascent, as just coming into being. The tense is translated in the English by the simple perfect. In order to represent the vivid graphic language of the original it should be rendered otherwise, *e.g.*, the very frequent expression "and he said" should be, "and he proceeded to say," the writer is in imagination present at the conversation, listening to the speaker. To crown all there is that wonderful piece of grammatical syntax which is known as the *vav* consecutive, a form of speech which represents a sudden change of standpoint on the part of the speaker, imagination again being the motive power. To give one instance out of many. The English in Gen. iii. 13 is lifeless enough, "The serpent beguiled me and I did eat." The Hebrew brings the picture before us at once, "The serpent beguiled me and *I am eating*." These illustrations will help to show how much more active the Hebrew's imagination was than our own, and how we, with our slower imaginations, are in danger of missing the force of his language unless we study it with care, and thus in danger of failing to understand him and his history and his religion. For it is Hebrew *thought* with which we must make ourselves acquainted if we would understand the Old Testament, and the English language serves very inadequately to express that.

That it is *living* thought which we as preachers or theologians have to study is a fact often overlooked by us. If our attention be confined to what we may call dried specimens of the theologian's art, dogmatic definitions and scientific descriptions, we shall be as well acquainted with our subject as the naturalist who only knows nature through a study of the glass cases in a museum. If we are to understand theology aright we must observe it in its birth and development, we must take as our subject living ideas rather

than lifeless definitions. Unfortunately there is a tendency among readers of the Bible to treat everything from the standpoint of definitions, to give to the great Scripture words of the Old Testament the same mature meaning which they bear in the New, to make a ruthless application of one and the same definition to a word from the beginning of the Bible to the close. But when anyone begins to read the Old Testament in the original Hebrew he perceives himself to be amongst living ideas, thoughts just born, rough and uncouth as yet but promising much, thoughts in process of development leaving behind them the imperfections of infancy and rapidly being shaped into riper fulness and greater strength. He will trace this process going on through the ages, until, when at length he passes from the Old Testament to the New, the evangelical doctrine which he has followed from its infancy will be apprehended by him in all its parts. It is thus of absolute importance that every preacher should be able to study the Divine development of the one Divine religion. And without a knowledge of the Hebrew language this will be more or less impossible. Take such a passage as "the paths of righteousness" in *Psa. xxiii.* Most of us in a vague way connect it with the ways of moral rectitude and of evangelical salvation. How much more expressive and full of meaning does the passage become when we translate *ts'dheq*, right, and the whole phrase "right paths," and recognise with Prof. G. A. Smith that the psalmist means in the first instance, "such desert paths as have an end and goal, to which they faultlessly lead the traveller"; and that "the analogy of these in God's care of man is that he who follows the will of God walks not in vain, that in the end he arrives, that all God's paths lead onward and lead home." The same vagueness of meaning is attached to the word "Mercy" in such a text as "Oh, satisfy us in the morning with Thy mercy; that we may rejoice and be glad all our days" (*Psa. xc. 14*). When we observe that *haghdh* here is really the favour of God, that what the Israelites longed for was the assurance of God's goodwill towards them rather than any outward blessing, that with such a consciousness of God's love the morning dawn would break again for them, the text sheds a new light on the development of spiritual

religion, the relation between God and man which finds its full expression in the Gospel of the New Testament. Many such instances could be given to show that a study of Hebrew no less than of Greek is necessary for a full understanding of Biblical doctrine and of theological truth.

It may further be noticed that the *thought* of the New Testament is to a very large extent Hebrew. The language is Greek written by men who *thought* in Hebrew. For as W. H. Simcox points out with reference to the Alexandrine Jews who were responsible for the Greek translation of the Old Testament known as the Septuagint, "It is not very hard to learn to speak or write in a language not one's own. But to have to think indifferently in either of the two languages is much harder; and it is perhaps impossible so to think, as not to have the form of thought modified by the language in which it is natural to embody it." And thus the student of the Greek Testament is constantly meeting with Hebraisms, traces of Hebrew style and Hebrew grammar, and an acquaintance with the Semitic language is as valuable to him as is an acquaintance with the earlier Greek of the classics.

In conclusion we may state that the difficulties of Hebrew are not what they are usually thought to be. In fact for a man who has received no classical education we should consider the study of Hebrew an easier task than that of New Testament Greek. Our readers will be acquainted with the fact that there is a Hebrew class in connection with the U.B.H.S. Of this class we have been requested to take the direction. We trust that many who have passed through the sections which deal with the more elementary subjects of a preacher's training will not shrink from the study of that wonderful language in which it pleased God first to reveal His truth to men.



Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations.]

* THE WORLD FOR CHRIST

A MESSAGE FOR THE NEW CENTURY

Go ye into all the world, and preach the gospel to the whole creation—MARK xvi. 15.

A GREAT society cannot exist without great ideas: and great ideas perish unless they find worthy utterances" (Westcott). Though the duty of preaching the gospel to the heathen is generally admitted, it needs continually to be explained and enforced.

I. WHAT IS THE DUTY OF THE CHRISTIAN CHURCH TO THE UNSAVED POPULATIONS OF THE WORLD? The answer to this question is found in the words of the Lord Jesus: "Go ye therefore, and make disciples of all the nations" (Matt. xxviii. 19); "Preach the gospel to the whole creation" (Mark xv. 16); "And that repentance and remission of sins should be preached in His Name unto all the nations" (Luke xxiv. 47); "Ye shall be My witnesses. . . . unto the uttermost part of the earth" (Acts i. 8). All these are of the most universal application.

1. From the outset it was the intention of God to bless all mankind: "In thee shall all the families of the earth be blessed" (Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4; xxviii. 14). This note is found in the Prophets: "All nations shall flow unto it" (Isa. ii. 2; lvi. 7; Jer. iv. 2; Hab. ii. 14); and it runs through the Psalms: "Yea, all kings shall fall down before Him, all nations shall serve Him" (Psa. lxxii. 11; ii. 8; xcvi. 3).

2. The entire spirit of our Lord's teaching and work shows that He came to bless all men. "Ye are the salt of the earth: Ye are the light of the world" (Matt. v. 13, 14; comp. Jno. viii. 12). Our Lord's words to Nicodemus: "For God so loved the world" (Jno. iii. 16); to Mary: "Whosoever the gospel shall be preached throughout the whole world" (Mark xiv. 9); and to the disciples: "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations" (Matt. xxiv. 14).

3. Gradually the Apostles entered upon their world-wide mission. Peter's vision (Acts x. 34, 35); Paul's commission (Acts xxii. 21); Paul and Barnabas sent (Acts xiii. 2).

II. WHY SHOULD WE INDIVIDUALLY TAKE UP THIS WORK? Because the command of the Lord Jesus has never been repealed and He said, "If ye love Me, ye will keep My commandments" (Jno. xiv. 15). For consider:

1. We owe our Christian privileges to those who obeyed our Lord's word: "Freely ye have received, freely give" (Matt. x. 8). These islands were once Pagan; in 596 A.D. missionaries came over. Our churches were built and our freedom secured by those who laboured in the past.

2. The church (or individual) that ceases to be missionary in spirit and in effort will lose interest and die. Contrast the running stream with the stagnant pool: circulation the law of life.

3. This is a life or death struggle. The only way in which the Church can exist in the world is by making the world Christian. If the Church does not conquer heathenism, at home and abroad, unbelief will paralyse and destroy the Church.

III. HOW CAN WE DISCHARGE THIS DUTY? By each and all preaching the gospel and thus obeying the command of our Lord.

1. This implies that we have each one of us embraced the gospel ourselves. Have we? Let us do so now? Until we know Jesus Christ as our personal Saviour and Friend we cannot successfully present Him to others.

2. It implies that we are willing to go anywhere in the wide world where God would have us go. It is well to get this question settled once and for all, and the true way to settle it is in the presence of the Lord. After an overpowering revelation of God's holiness the prophet answered, "Here am I, send me" (Isa. 6).

3. It requires that we should receive the anointing of the Holy Spirit. The disciples were not sent to do this work in their own strength: "Ye shall receive power, when the Holy Ghost is come upon you" (Acts i. 8).

IN CONCLUSION: When we are thus made one with Christ in His mission to save all mankind, we may all help: by thinking about Christ's kingdom, by desiring its coming, by praying for it, by giving and collecting for it, by speaking and labouring for it.

THOMAS PUDDICOMBE.

BIBLE CHARACTER STUDIES

SAMUEL'S CHILDHOOD—I Sam. iii. 1-10

I. GUARDIANSHIP. Samuel's home life was too short to be eventful inasmuch as it did not cover more than a few years. His first journey was to the tabernacle, when he left home for good. What a memorable journey it must have been from Ramah, his birthplace, to Shiloh, the place of his adoption—a distance of some twenty miles! But the parting, when Hannah left behind her not more than

three years old boy, was a never-to-be-forgotten event. How full of tender interest those annual visits ! As for the "coats" which Hannah made for her son, more remarkable than Joseph's, because if not of many colours they were garments of love and prayers—perhaps tears. What affectionate mother can make a coat for an absent boy—an only child; without having to wipe away the mists of love ? What pious mother would make it without silent whispers to God for the one who was to wear it ?

The change from Ramah to Shiloh, so far as Samuel was concerned, was great indeed. "Yes," say parents, "it was a change, and yet what a privilege ; to live in the atmosphere of the holy place, to learn its sacred duties, to become a sharer in its delightful services and to be initiated into its mysteries by the high priest, the supreme official of the land !" But "all is not gold that glitters," and often "things are not what they seem." Think of the facts of the case. Eli's two sons, both of whom occupied posts of honour, were vile ; women, who ought to have been mothers in Israel, were daughters of Belial ; and temple services were most unsatisfactorily conducted. As for Eli himself, Samuel's guardian, was he, who had been unequal to the task of training his own sons and of preventing public temple scandals, a fitting man to undertake the oversight of a child of prayer ? To us, there is something almost humiliating in the thought of a lad favoured of heaven placed under the direct care of an old man who is condemned of heaven and about to be punished for his neglect !

But we must do Eli justice. He probably had a fitness for Samuel which he did not possess in regard to Hophni and Phinehas. Samuel was gentle and docile, whereas they were headstrong and wild. They needed the iron curb of restraint, he the guidance of constraint. Eli was pious and tender enough to grieve over the difficulty of his sons' waywardness and wilfulness, but not strong enough to grapple with it. So that he was in the position in which not a few find themselves : he could train and manage another man's son better than his own !

Eli then stands forth as a one-sided man, strong on the side of constraint, and weak in relation to restraint. To speak figuratively, it was more congenial to him to stroke and pat his steed than to use the curb and, when necessary, to apply the whip. Yea, he seems to have driven without curb or whip and with the reins very loosely held. The end, as we know, was pitiful, for in one day the three met with a tragic death. A truly sad finish to a fine old man who had been a prophet, a governor, a high priest, and almost a king ; who had lived to be ninety-eight, and who for forty years had ruled God's people Israel.

This view of the case suggests its own moral. Children vary so widely, that teaching and training to be successful must be varied accordingly. A uniform course will no more succeed than would a uniform prescription for diverse complaints or for the same disease, in differing constitutions. The successful doctor studies his patient as well as his prescription, and he studies the patient first. In like manner, our children must be dealt with. A uniform course will give no better result to-day than it did in his day; there will be two sinners—Hophni and Phinehas, to one saint—Samuel. But an adapted course, wisely chosen and judiciously applied, will be attended by benedictions and followed by heavenly compensations.

II. CHILD MINISTRY: A child ministering to Jehovah! *It was a service of reverence.* To-day, we use the Divine names with such frequency that they are among the commonest words in our language; and some persons utter them with a light glibness almost akin to desecration. We once knew a man who, on the other hand, never referred to the Divine Being without pausing and subduing his voice before uttering the name. But the Jews, especially those who were truest to their best traditions, were profoundly reverent. Indeed, the word "Jehovah" was "the unpronounceable"; and a striking omission of it occurs in the narrative before us. When Eli instructed Samuel as to the way in which he was to answer the Divine call, he bade him say, "Speak, Jehovah, for Thy servant heareth." But when the voice was again heard in the deep stillness of that night scene and the time for the response came, the child omitted the word "Jehovah," as if it were too solemn for him to repeat. Yet though Samuel shrank from the use of the Name, he was a child who ministered to Jehovah.

It was a service of ignorance. As we read in verse 7, "Now Samuel did not yet know the Lord, neither was the Word of the Lord yet revealed unto him." That is to say up to the time referred to, there had not been any direct conscious communion between himself and God. He had lived in closest proximity to the sacred shrine, he had attended upon the ministries of the tabernacle, yea had even served; but his consciousness had not been quickened by any special revelation or manifestation.

What then is the explanation? It is found in two words: "before Eli," *i.e.*, in the presence of Eli, through him as a medium. That which Samuel, in his love and obedience, did to the high priest was reckoned as done to Jehovah. How this completes the truth so clearly taught by Jesus Christ. There we learn that all adult ministries to little children are ministries to Him, and here we discover that all child services

to age are services to Him. When then children obey in the home, or run on errands of love, or minister to some sick member of the family, or lend a guiding hand to the blind, or lighten the cares of the sad, or wait on the feebleness of age, we may surely think of it as service rendered to God.

Is there not here a most important lesson for adults? We are too apt to despise the ministries of childhood because they are not characterized by the thought and judgement of age. There are two verses we need to keep before us continually. "Take heed that ye despise not one of these little ones." "And Jesus saith unto them, Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

III. EARLY DILEMMAS. The call of Samuel was a most embarrassing experience, at first, for both himself and Eli. It is never pleasant to witness contradictions between age and childhood. The one asserts and the other denies, whilst neither can withdraw because both are equally sure. Under such circumstances, we are bound to admire the patience and good temper of both, the high priest and his youthful attendant. What boy would like to be called up three times very early in the morning, only to be met with the words "I called thee not : go, lie down again." The sluggard's order in rising under such circumstances would have been slow the first time, slower the second, and slowest of all the third. On the other hand, old men are not fond of disturbances, and what aged saint even would like to be roused thrice the same night by a restless boy who appeared to have been dreaming or to be possessed? In many cases, the order of return would have been quick the first time, quicker the second, and quickest of all the third. But both Eli and Samuel bore with each other most generously and patiently till the secret was discovered.

That was Samuel's first serious dilemma, in the religious sphere. God was revealing Himself and he knew it not. What an advantage, however, to have had at hand a human interpreter to divine the mystery, even though he was slow in the process! But such dilemmas are more common than we suppose, for God still comes to young life unrecognized and interpreters are needed in every generation.

One Sunday evening, more than thirty years ago, a mother was detained at home by the care of two children. Around the home heaven lay undetected; but later on it was discovered and deeply touching was the scene. On the right side of the fireplace sat the mother, Bible in hand, as was her wont at such times; on the left, a small boy reading a child's book, which contained a most affecting story. Between the two on the hearthrug there played a younger brother in his

simple innocent way. For a while, except for his merry prattle, silence prevailed. But soon the heart fountains of the young reader began to overflow. "My boy," the mother said, "what is the matter?" "I don't know," was the reply, "but this book makes me feel so naughty, and I *do want to be good*." There was a Divine hand upon him that night, a Divine influence moving his tender heart, and a Divine voice calling him; but he knew not whose they were. Happily, however, the mother did, and with a tenderness unsurpassed, she wiped the tears away and led him up to God.

There is no event of childlife more important than that in which a vital consciousness of the Divine is born. We may be witnesses of it: happy are we if we are interpreters also. For, after all, we cannot render a more valuable service to those of tender years than to explain to them, as we may be able, the heavenly vision with its significant call. To prepare the way for it as a teacher, a forerunner, is a privilege of no mean order; but to be present at the time, as an interpreter, is angelic.

Let us then, who are teachers of the Divine, pray that we may become interpreters also.

HENRY ELDERKIN.

* LIFE'S WEAVING

I have rolled up like a weaver my life; He will cut me off from the loom—ISA. xxxviii. 12 (R.V.)

The last sentence very accurately sets forth Hezekiah's conception of life. It is quite in harmony with many other Old Testament allusions to weaving and weavers.

To anyone working amongst looms in manufacturing districts the allusions are very suggestive.

I. Man is regarded as a WEAVER standing and working at the loom of life's activity.

II. The great Master provides the FORCE for the loom's working.

III. He also provides the WARP. By this may be meant man's capacity and environment.

IV. He also provides the WEFT. By this we may understand: (1) Life's desires, (2) resolutions, (3) aims. All of which are woven into the warp.

V. The great Master also supplies the PATTERNS the weavers are to weave, and for which warp and weft alike are provided.

VI. He determines also the LENGTH OF TIME the weaver shall be allowed to work. We may not know why some are suddenly cut off or dismissed from the loom, but each life is in His hands.

VII. After the web is woven it is unrolled for EXAMINATION. Its real quality is not known till then. 1. Its defects are then brought to light. 2. Its good quality then made manifest. 3. The weaver recompensed according to work done.

LESSONS: 1. Be diligent. 2. Be thorough. 3. Be patient in the weaving. 4. Be hopeful.

HENRY SMITH.

THREE CROSSES—*Gal. vi. 14*

I. CHRIST CRUCIFIED.

II. THE WORLD CRUCIFIED.

III. I AM CRUCIFIED TO THE WORLD.

C. H. SPURGEON.

Notes and Illustrations

THE MISSIONARY OF RELIGION (*Mark xvi. 15*).—This was the new thing in the world, to which the last charge and command of Christ gave birth and sanction. They called into existence, and consecrated to the end of time, *the missionary of religion*. He had never been known before in false religions or true. Now he was to be the mark and inseparable sign of that universal, never-dying Faith, which was to embrace the earth. This was the new feature of the gospel—that it was to be a Church, a religion, a faith, a hope, a law for all the world; it was to go out and look for men, and gather them, and convert them; and not wait for them to hear of its truth and grace, and come and look for it. The days of a chosen people and of a holy law, of a single temple and altar, were passed away. We are not Christians, but mere Jews in spirit, if we let this great essential point in our religion slip out of our minds. The Church of Christ is a universal Church, and therefore a Missionary Church. The Church ceases to know her Master's Spirit, and no longer understands His voice, if she ceases to care about spreading His Kingdom. The proof that we have not lost the old faith of the Church of Christ is that we are desirous to share that faith and truth as widely as we can. When this spirit departs from Christians, Christianity will be dead, and will have confessed itself hopeless and faithless. It does not come home, perhaps, as the duty of you and me to go forth as missionaries. Yet woe is unto us if we forget that we are concerned in it. Think what the Gospel has done for us in England, and then think what this country and our fathers must have looked like, ages ago, to the eye and mind of the first missionary who thought about and cared for England and its conversion. Is there really

anything more hopeless to the missionary who now lands in India, and surveys the field of heathenism before him? Shall we give up, and faint at the dark gloom which faces us, and which it is now our part to assault, as it was once the duty of distant Christians long years ago to attack heathenism in England, and to bring us light. They did their part. They, in their simplicity, obeyed their Lord's words, "Go ye into all the world, and preach the Gospel to every creature"; they gave their lives to it and went. How shall we then, we who stand on earth now, the representatives in our day of the universal Church of God, dare to be deaf to the last charge of Him who founded it?—Church's *Village Sermons*.

LIFE'S WEAVING.—*I have rolled up*.—I have been earnestly engaged in maturing my life work, "rolling up" the web as it advanced; it is just half-finished, when Jehovah takes up the fatal scissors.—*Cheyne*.

CHRIST'S MOST PRECIOUS WORDS (*Matt. xi. 28*).—Many centuries before Jesus appeared, one of the prophets, speaking to his fellow-countrymen, said: "Thus, saith the Lord, Ask for *the old paths*, where is the Good way, and walk therein, and you shall find Rest to your Souls"—*Jer. vi. 16*. As from everlasting to everlasting there is but one God,—One all-perfect, unchangeable Good, there can be but one "Good Way." When Moses laid his laborious and burdensome code of laws upon Israel, he had no authority to say it was the old way. It was neither old, nor good: nor did the people find rest to their souls therein. Abel, Seth, Enoch, and Abraham walked in the old way, and found rest, long, long before their descendants were oppressed by the incubus of Mosaic ritualism. We are told that "the Good Way" of the Gospel was known and observed by Abraham four hundred and thirty years before the Exodus. And Paul adds: That grievous "yoke of bondage, which neither we nor our fathers were able to bear, cannot disannul, that it should make the old way of the Gospel of none effect." Abraham believed that God was his Father and Friend, and like a child, walked before Him in glad obedience. And Melchizedek, a priest and king of righteousness, was walking in the perfect law of liberty when he met Abraham and blessed him. And Jesus came "after the order of Melchizedek," not only to deliver from the curse and slavery of sin, but from religious slavery too. If the Son make you free, *you shall be free indeed*. He opened again the old way, the Good way, and said, "Walk therein and you shall find rest to your souls." He was Himself "The Way," and the Spirit of Rest, in which the patriarchs, and before them, the children of the golden age walked.—*Dr. John Pulsford*.

HEZEKIAH'S PSALM.—We seek in heaven for praise in its fulness; there we know God's servants shall see Him face to face. But of this Hezekiah had not the slightest imagination: he anxiously prayed that he might recover to *strike the stringed instruments all the days of his life in the house of Jehovah*. *The living, the living, he praiseth Thee, as I do this day; the father to the children shall make known Thy truth*. But they that go down into the pit cannot hope for Thy faithfulness. Now compare all this with the Psalms of Christian hope; with the faith that fills

Paul; with his ardour who says, *To me to depart is far better*; with the glory which John beholds with open face: the hosts of the redeemed praising God and walking in the light of His face, all the geography of that country laid down, and the plan of the new Jerusalem declared to the very fashion of her stones; with the audacity since of Christian art and song: the rapture of Watts' hymns and the exhilaration of Wesley's praise as they contemplate death; and with the joyful and exact anticipations of so many millions of common men as they turn their faces to the wall. In all these, in even the Book of the Revelation, there is of course a great deal of pure fancy. But imagination never bursts in anywhere till fact has preceded. And it is just because there is a great fact standing between us and Hezekiah that the pureness of our faith and the richness of our imagination of immortality differ so much from his. That fact is Jesus Christ, His resurrection and ascension. It is He who has made all the difference and brought life and immortality to light.—*Dr. G. A. Smith.*



UNION FOR BIBLICAL AND HOMILETIC STUDY
IN ASSOCIATION WITH
THE CONNEXIONAL LOCAL PREACHERS' COMMITTEE
SESSION 1900-1901

MOTTO—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—
2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 4, Marlborough Terrace, Dewsbury.

GENERAL DIRECTIONS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.
2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.
3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.
4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.
5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

NOTE: All Text-books can be obtained from the Secretary *post free* at the prices named below.

I. HOMILETICS

(1) Elementary. Text-book: Eldridge's *Lay Preacher's Handbook*, 1s. 6d. Tutors: Revs. J. Edwards (29, Connaught Avenue, Mutley, Plymouth), T. Puddicombe, C. Forrington, H. Windross, H. C. Floyd, J. T. Gurney, J. Freeman, Frank Cox, J. E. Harlow, J. C. Adlard, J. T. Hillary.

Every Member joining this Section should without fail send in the paper for the present month; this will materially help us in arranging the classes for the Session.

WORK FOR JANUARY: Outline of Sermon suitable for an Evangelistic Service: or on "The Value of Godliness": or for "The Beginning of the Century." Choice of text this month (January) is left with the students.

WORK FOR FEBRUARY: Handbook, Chapter iii. 1. What is the difference between a *topical* sermon, and a *textual* sermon? 2. What is the *chief end* of preaching? State how this end may best be reached?

II. ADVANCED HOMILETICS

Tutor: Rev. R. J. Wardell, Wesley House, Acock's Green, Birmingham. Text-books: Wardell's *Manual of Sermon Construction*, 1s.; and Lias' *2nd Corinthians* (Cambridge Bible), 1s. 11d.

WORK FOR JANUARY: A. Paraphrase, *i.e.*, write out in your own words, the line of thought in Chapters iv. and v. B. Write an outline of a sermon on "If any man be in Christ Jesus he is a new creature," following Method 2 on p. 12 in the Manual. C. Read over very carefully the analysis of the Epistle given in your text book.

III. SYSTEMATIC THEOLOGY

Tutors: Revs. J. C. Nattrass, B.A., B.D., 32, Victoria Road, Great Yarmouth; Ed. Greeves, 12, Richmond Road, Handsworth, Birmingham; F. H. Maggs, 41, Braithwaite Road, Birmingham; C. A. Healing, B.A., 28, Western Hill, Durham; A. D. Baskerville, Clydach, near Abergavenny.

(1) Elementary. Text-book: Gregory's *Theological Student*, 2s. 2d.

A. FIRST YEAR'S COURSE

WORK FOR JANUARY: pp. 86-114. Questions 62, 67, 68, 72, 73, 79. Bring out doctrinal teaching of Rom. v. 6-10.

B. SECOND YEAR'S COURSE

WORK FOR JANUARY: pp. 225-242. Questions 160, 162, 164, 167, 168, 171, 172. Give exposition of 2 Cor. v. 10.

(2) Class for Candidates for the Ministry. Text-book, the same. Banks's *Manual of Christian Doctrine* to be used concurrently.

WORK FOR JANUARY: pp. 184-224. Questions 130, 131, 133, 136, 137, 140, 141, 145, 149, 154, 158, 159.

NOTE: All the above questions are taken from the Questions for Self-Examination, pp. 273-288.

IV. ADVANCED THEOLOGY

Text-book: Banks's *Development of Doctrine in the Early Church*, 2s. 2d. Tutor: Rev. J. C. Nattrass, B.A., B.D. (as in III.)

WORK FOR JANUARY: pp. 139-161. 1. Give a short account of Augustine's life,

and name three of his best known books. 2. What does Augustine teach about the sin of Adam? 3. Briefly summarize Augustine's teaching on Predestination and Election.

V. COMPARATIVE RELIGION

Tutor: Rev. F. Platt, M.A., B.D., 18, Ferryhill Place, Aberdeen.
Text-book: Geden's *Comparative Religion*, 2s. 2d.

WORK FOR JANUARY: Read pp. 165-202. 1. Indicate points of difference between Muhammadanism and the religions of Egypt and Babylon. 2. Who were the Ghassanids, Lakhmids, Himyarites, Quarish, Muhājirūn, Ansār. 3. Sketch briefly Muhammad's connection with Mecca. 4. Outline the personal history of Muhammad. 5. Indicate the probable source of Muhammad's doctrine and the methods of his propaganda.

VI. BIBLE STUDY (OLD TESTAMENT)

Tutors: Revs. T. H. Barratt, B.A., 28, Trinity Road, Birmingham; E. F. Ormiston, Croydon Terrace, Bury, Lancs. Text-book (Subject for Wesleyan Local Preachers' Connexional Examination): Davison's *Wisdom Literature*, 2s. 2d.

WORK FOR JANUARY: Read Davison, Chapters viii., ix.; Proverbs xvi.-xxxi. 1. "The Ethics of the Book of Proverbs have their root in religion." Examine this statement. 2. Summarise the teaching of the Book on "Sins of the Tongue," and on "Sloth." 3. Show how "the teaching of the wise man is not superseded but enforced by the Gospel of Christ."

VII. BIBLE STUDY (NEW TESTAMENT)

Tutors: Revs. W. F. Lofthouse, M.A., Handsworth College, Birmingham; G. E. Young, 12, Craigerne Road, Blackheath, S.E.; W. H. Spencer, Thornton Heath, Surrey; W. H. Phipps, B.A., 20, Pretoria Avenue, Walthamstow. Text-book (Subject for Local Preachers' Connexional Examination): Plumptre's *Peter* (Cambridge Bible), 2s. 2d.

WORK FOR JANUARY: Read 1 Peter iii. 1-20 (Plumptre, pp. 121-135). Questions: 1. In what sense do you understand St. Peter's teaching on ornaments, and Wesley's "rule" on the same subject. 2. Explain the terms "Amazement" (ver. 6), "He that will love life" (ver. 10), "Waited" (ver. 20). 3. What is St. Peter's teaching on the Atonement in Chapters i.-iii? 4. Summarize the various interpretations of verses 19 and 20. Which do you think preferable?

N.B.—In studying the text of St. Peter, first read through the chapter, making an analysis of your own. Re-read, marking any points which you would have difficulty in explaining to others and to yourself. Then go carefully through Plumptre's notes, looking out the references to other parts of the New Testament. Read, with special care, the notes on the verses to be expounded.

VIII. BIBLE ENGLISH

Tutor: Rev. H. J. Chapman, M.A., 65, Victoria Street, Bradford, Manchester. Text-book: Clapperton's *Pitfalls in Bible English*, 1s. 6d.

WORK FOR JANUARY: Read pp. 86-106. 1. Point out, explain the source of, and remove the obscurity in the following passages:—Rom. xv. 13; John vii. 17; Deut. xxii. 2; Titus ii. 14; Judges xviii. 7; Acts i. 19. Annotate John i. 43; Matt. viii. 26; 1 Cor. vii. 7.

N.B. Owing to illness of Tutor, the correction of the papers has been delayed.

IX. CHRISTIAN EVIDENCES

Tutor: Rev. R. E. Brown, B.A., 93, Aireville Road, Frizinghall, Bradford, Yorks. Text-book: Banks's *Scripture and its Witnesses*, 2s. 2d.

WORK FOR JANUARY: Section II., Chapters iv. and v. Questions: 1. What is a moral miracle? How does it furnish an argument for Christianity? 2. In what respects has Christianity wrought a change in the moral character of the world, and what method has been employed? 3. What was the original purpose of Christ's miracles? 4. Give Hume's objection to miracles, and reply to it.

NOTE.—The Tutor wishes the Students to observe that the answers should not be copied verbatim from the Text-book as most do. They should be prepared first, the book should be closed, and the answers written from memory.

X. CHURCH HISTORY

Tutor: Rev. H. Martin, M.A., 6, St. Agnes Terrace, Victoria Park, N.E. Text-book: Cowan's *Landmarks*, 7d.; and Barmby's *Gregory the Great*, 1s. 11d.

WORK FOR JANUARY: Cowan, Chapters xix.-xxiii., pp. 104-128. Barmby, Chapter vi. and part of vii., pp. 130-161. Questions: 1. What was the special work and importance of the Friars? 2. Give a description of Mediæval Scholasticism. 3. Give a brief sketch of the career and work of Wiclif. 3. What is your opinion of Gregory's attitude to the usurper Phocas? 5. What impression do the letters of Gregory the Great give you of the man himself?

XI. ETHICS

Tutor: Rev. W. E. Beet, M.A., Ringwood, Hants. Text-book: Butler's *Three Sermons on Human Nature* (Kilpatrick's Edition), 1s. 6d.

WORK FOR JANUARY: 1. Read Sermon II., with Notes. 2. Read Section 7 of the Introduction. 3. Write an account of Sermon II.

XII. ENGLISH GRAMMAR

Tutors: Rev. G. Allen, B.A., 34, Antrobus Road, Handsworth; Rev. C. R. Smith, B.A., 19, Oakwood Avenue, Roundhay, Leeds; Mrs. C. R. Smith, B.A. (same address). Text-books: Morris's *Primer*, 1s.; and Wetherell's *Exercises*, 1s.

WORK FOR JANUARY: Morris, Sections 77-87, especially the Anomalous Verbs; also Section 132 (*cf.* Wetherell, pp. 3, 4). Note Wetherell's remarks accompanying Exercises 58-64. Wetherell: Parse the anomalous verbs in Exercise 50, 1-9, the adverbs in Exercise 54, 8-15, the prepositions in Exercise 60, 8-15, and the conjunctions in Exercise 63, 18-21.

XIII. ENGLISH COMPOSITION

Tutor: Rev. S. B. Gregory, B.A., Barrhead, Glasgow. Text-book: Nichols' *English Composition*, 1s.

WORK FOR JANUARY: Lesson: Read Part II., Chapter i., pp. 27-33. Questions: 1. Correct the following sentences:—"Swift was willing to have hazarded all the horrors of a civil war." "Such an argument has not, and never will convince an unprejudiced mind." 2. Distinguish between the use of the relatives "that" and "which." 3. Write a brief essay on "The Nineteenth Century."

XIV. ADVANCED ENGLISH COMPOSITION

Tutor : Rev. A. W. Bunnett, M.A., Priory Road, Hastings. Text-books : As in XIII., and Nichol's *Questions*, 1s.

WORK FOR JANUARY : Read *English Composition*, Part III., Chapters i. and ii.
2. Write on *Questions and Exercises*, Part III., Chapter i., 1, 2, 3, 8, Chapter ii. 1-10.

XV. LOGIC

Tutor : Rev. A. E. Balch, M.A., 35, Loudoun Square, Cardiff.
Text-book : Jevon's *Logic*, 1s.

WORK FOR JANUARY : 1. Write a brief essay on the history of Induction. Give two instances of scientific discoveries to illustrate the stages of the inductive process. 2. What is meant by *Hypothesis*, *Experimentum Crucis*, *Cause* ? 3. How does experiment differ from observation ?

Read pp. 95-112. Read carefully what is said of agreement and of variation. Reasoning from *analogy* and its relation to induction are most important.

XVI. PSYCHOLOGY

Tutor : Rev. W. E. Beet, M.A., Ringwood, Hants. Text-book : Baldwin's *Story of the Mind*, 1s.

WORK FOR JANUARY : 1. What do you understand by the term Physiological Psychology, and what are its methods of investigation ? 2. What are the three "levels" of the cerebro-spinal system ? Indicate the functions proper to each. 3. Define *Aphasia*, and distinguish the various forms in which it is met.

Read Chapter vi. : The chapter to be read this month is very important, but presents no special difficulties and is exceedingly interesting. Attention should be given both to the details of the experiments described and the methods which they illustrate. The descriptions and drawings of apparatus should not be overlooked.

XVII. BIBLICAL GEOGRAPHY

Tutor : Rev. A. W. Cooke, M.A., 34, Denver Road, Stamford Hill, N. Text-book : Cooke's *Palestine in Geography and in History*.

XVIII. NEW TESTAMENT GREEK

Text-book : Clapperton's *First Steps in N.T. Greek*. Fee (including Text-book but not Subscription), 5s.

XIX. ADVANCED N.T. GREEK

Tutor : Rev. R. M. Pope, M.A., 2, Oak Terrace, Beech Street, Fairfield, Liverpool. Subject : *St. James's Epistle*. Fee (not including Subscription), 5s.

XX. HEBREW

Tutor : Rev. A. T. Burbridge, B.A., Henley-on-Thames. Text-book : Maggs's *Introduction to the Study of Hebrew*. Fee (including Text-book but not Subscription), 5s. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

Tutors : Revs. A. O. Sanderson, M.A., 79, Milton Street, Middlesbrough ; G. G. Muir, 77, Hartington Road, Stockton-on-Tees ; R. Bond, 32, Mansfield Road, Ilford, London, E. Text-books : Wesley's *Fifty-three Sermons*, 2s. 8d. ; *Notes on N.T.*, 1s. 8d. ; *Second Catechism*, 5d.

WORK FOR JANUARY : Sermons, xxiii.-xxvi. Notes, St. John xii.-xxi. Catechism,

Chapter vi, Section 1. The Gospel. *Questions*: 1. "Swearing." "Contemplation." "Secret Prayer." How are these subjects treated in these sermons. 2. Give Wesley's exposition of (1) "Except your righteousness exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven." (2) "Lead us not into temptation." 3. Write a short explanatory note of St. John xv. chapter—embodying Wesley's notes. 4. Explain fully Christ's commission to His disciples.



OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY ROBERT BREWIN

Jan. 6. —DO WHAT YOU CAN.—Mark xxiv. 8

A New Century has come to us. We shall not live to the end of it. What shall we do with its time, opportunities, privileges, and blessings? Do what you can. I. *We can all do something for Jesus.* 1. We can think of Him. Of His Dignity. Of His perfect character. Of His stoop and condescension. Of His birth, life, sufferings, and death for our sins, etc. 2. We can love Him. If we will. Is it not right we should do this? Advantageous? The only safe path? 3. We can all serve Him. He is an excellent Master, and we all have some abilities to serve Him. II. *We can all do something for Christ that no one else can do.* 1. We can all use our own special talents. Some can sing, others can play, speak, recite, write letters. 2. We can all occupy our own special spheres. Like lighthouses we shine in different places. 3. We can all seize and improve our own special opportunities. No one can do this for us. III. *If we do what we can blessed results will follow.* 1. We shall escape condemnation. Judges v. 23. 1 Cor. xvi. 22. Heb. iii. 8-11. Matt. xxv. 41-43. 2. We shall perfectly satisfy Christ. What a privilege. 3. We shall be commended by Him before the whole world. Mark xiv. 9. Matt. xxv. 34-36. 4. We shall satisfy our own consciences.

Jan. 13.—HOW TO WELCOME JESUS.—Matt. xxi. 9

Many young people do not welcome Jesus at all. He is an offence to them. Others wish to welcome Him. To these we speak. I. *We must welcome Christ sincerely.* Lip worship He rejects. Formal service He despises. Isa. i. 11-15. II. *Reverently.* "Spread their garments in the way." Let us remember that He is God, Omnipotent, Omniscient, Omnipresent, Holy, Faithful, Just, Good, Eternal. III. *With self-reproach.* We ought to have done it *before*. How long some of us kept Christ outside the gate. IV. *Joyfully.* Zech. ix. 9. "Rejoice greatly." Because when Christ comes He comes to *save*. V. *With thankful enthusiasm.* "Hosannah!" "Blessed," etc. Christ is worth a shout of praise. Isa. xii. 6. We welcome our South African heroes thus. Why not Christ? VI. *Permanently.* It was not so here. Matt. xxvii. 22-25.

Backsliding is common, sad, painful to Christ, and ruinous to ourselves, Luke ix. 62. John vi. 66, 67. Heb. x. 39. VII. *As our King as well as our Saviour.* Zech. ix. 9. Contrast Christ with earthly kings in many ways. VIII. *Unitedly.* "The multitude." "The children." Ver. 15. Children of Christian lands are specially bound to welcome Christ to their hearts. For evident reasons. IX. *Now.* "To-day." Heb. iii. 7. Rev. iii. 20.

Jan. 20.—THE BEST SIGHT OF ALL.—John xii. 21

A minister once found in his pulpit this message, "Sir, we would see Jesus." Perhaps some here are asking the same thing. I. *A sight of Jesus has been given to us in the Word of God.* 1. In the Types. Paschal Lamb. 1 Cor. v. 7. The Manna. John vi. 31-33. The Smitten Rock. 1 Cor. x. 4. The Ark of the Covenant. 2 Sam. vi. 11. Heb. ix. 4. Cities of Refuge. Num. xxxv. 15-28. Brazen Serpent. John iii. 14, 15. 2. In the Psalms and in the Prophets. Ps. ii., xxii., xxiii., lxxii. Isa. ix. 6; lii.; liii. Lam. i. 12. Dan. ix. 26. Micah iv. 3, 4. Zech. xiii. 1. Mal. iii. 1; iv. 2. 3. In the Gospels, the Epistles, and the Revelation. II. *There is no sight like a sight of Christ.* 1. *It is a revealing sight.* It shows us: (1) Our deep sinfulness. Zech. xii. 10. Rev. i. 7. (2) The Way by which we may be saved. Isa. xlv. 22. (3) The Love of God to the world. John iii. 16. 2. *It is a healing sight.* "As Moses lifted up," etc. John iii. 14, 15. It heals immediately, fully, freely, and for ever. All classes, races, ages, and dispositions. 3. *It is an appealing sight.* A sight of Christ appeals (1) To believers. To love Him. 1 John iv. 19. To love others for His sake. 1 John iii. 16. To serve Him. 1 Cor. vi. 20. (2) To seeking Penitents. Isa. xlv. 22. John iii. 14, 15. (3) To hardened sinners. Lam. i. 12. (4) To backsliders. Luke xxii. 61.

Jan. 27th.—THE QUESTION OF QUESTIONS. —Matt. xxii. 42.

Every day we ask and answer many questions, but the question for to-day, "What think ye of Christ?" is the greatest, gravest, and most urgent that can be put to us. I. *It is a pointed question.* It wants *our* opinions and decision about the Son of God. II. *It is a question about the Greatest Being in the universe.* It demands that we should lay aside less important thoughts, and think now of Him alone. III. *It is a personal question.* What think ye of Christ? No one can answer this question for us. IV. *It is a proper question.* We owe everything we have to Christ, and we have some thoughts about Him. What are they? V. *It is a question to which many have given the answer you ought to give to-day,* namely: 1. I think that Jesus ought not to be *despised*. Many despise Him. Isa. liii. 3. Many young people to-day. 2. I think that Jesus ought not to be *refused*. Yet many refuse Him. Prov. i. 24. Have we done this? 3. I think that Jesus ought not to be deferred. Acts xxiv. 25. He did not put off our redemption. Luke ix. 51. 4. I think that Jesus should be welcomed at once, and loved and served to the end of life. This answer to the question is the only just one, the only safe one, and the only one that will give us true happiness here and hereafter. Who will give this answer to-day?

REVIEWS

The Biblical Illustrator : Joshua, Judges, Ruth. By Rev. J. S. Exell, M.A. Nisbett & Co. 7s. 6d.—No one can complain that Mr. Exell does not give plenty for the money. This volume contains some 650 pages printed as closely as it is at all reasonable to print. The homiletic literature of the Books dealt with has been judiciously condensed and for the hard-pressed preacher there is abundance of good material which will help him over the difficulty of finding texts and outlines. Variety of treatment is also kept in view and is very helpful. On Jael, for instance, we have outlines from Dr. R. A. Watson (two), F. F. Statham, Canon Melvill, Spurgeon, and Luke H. Wiseman.

Life of D. L. Moody. By his Son, W. R. Moody. Morgan & Scott. 5s.—A new and cheaper edition of the admirable Life of Dwight L. Moody was sure to be called for speedily, and we are delighted to see this goodly volume published at half the price of the first edition, though very little inferior to it in general attractiveness. As to the subject we need only say that every preacher ought to know Moody and to study with care the lessons which his remarkable life taught to our generation. Every man who preaches the Gospel ought, in his measure, to be an evangelist and to do the work of an evangelist. Moody's *Life* is worth more than any volume we know which professes to be a manual for evangelists.

The Christian Worker's Equipment. By F. E. Marsh. London : Marshall Brothers. 6s.—Pastor Marsh is, we believe, a somewhat voluminous writer, but this is the first of his books we have met with. He is an evangelist of Mr. Moody's school, and this is in itself a recommendation. His book is a large one and covers a wide field. There are striking sentences in many places and good quotations, both in prose and verse, abound. Material for Bible Readings is scattered freely through the volume, and it is a pity that there is no Index which would enable the reader to turn readily to them. The book would be an admirable present for the New Year, or any other time, for a young preacher or class leader.

All Change. Jottings at the Junction of the Nineteenth and Twentieth Centuries. By Wilfred Woollam, M.A., LL.M. Elliot Stock.—A pleasant little volume of prose and verse, written in snatches so that you can take it up and put it down when you like. A thread of connection runs through the separated paragraphs of some chapters, in others we have a series of aphorisms or observations which occasionally remind us of Sir Arthur Helps. The poetry is above the average and there are some good verses. We quote one specimen :—

Saints in light, that once were mortal,
 Courage on that threshold lend her,
 Onward through each stormy portal,
 Souls at home in heaven attend her.

A First Primer of Apologetics: By Robert Mackintosh, D.D. Elliot Stock.—The hand of the Higher Criticism rests mildly but disadvantageously upon this little book which is, however, by no means lacking in ability or suggestiveness. But when the author says that “the first three Gospels give us *not the naked truth but special Galilean recollections.*” We are so perplexed as to the meaning of the words “naked truth,” and why “Galilean recollections” must be set in opposition to them that we put the book down—for the present at any rate. If any one asks us for a Primer (whether “First” or not) of Apologetics we hardly think we shall recommend this.

An Outline of St. Paul's Epistle to the Romans. By C. E. Stuart. London: E. Marlborough. 2s. 6d.—There is a continual need of books like this which are not commentaries upon but companions to books of Scripture. *Romans* is an Epistle which presents exceptional attractions and exceptional difficulties to the reader, and the plain man is often in the position of the eunuch who could not understand Isaiah, unless some one should guide him. Now Mr. Stuart is a devout and interesting “guide.” We cannot say that he has the expository gifts of Principal Moule or Dr. Beet, but he has read and thought and prayed over his theme and the result is a book which preachers and earnest Bible readers will value. Mr. Stuart does not find controversy attractive, but he deals wisely with difficult passages and his treatment of them—*e.g.*, ix. 22-24—is a good example of the way in which a preacher should treat such themes.

The Preacher's Magazine, 1900. C. H. Kelly, 5s.—Our last year's volume is ready, and is we venture to think as good as its predecessors. If we may accept the testimony of independent reviewers preachers and teachers will find much to help them. Several of our earlier volumes are now out of print. Those who wish to complete their sets should do so promptly.



MEN AND BOOKS : A MONTHLY SURVEY

THE SIMULTANEOUS MISSION

IT is well that the opening of the New Century should be observed by something more than the effort to raise money for the extension of the material work of the Churches. In every part of the country in the early months of this year the Free Churches will give themselves to united efforts to arouse the indifferent and the sluggish and to stir to more vigorous life the rank and file of professing Christians who are always too ready to settle down into a common-place, easy-going religiousness which has little in common with Christianity in earnest.

Every preacher should do his utmost to make this time of special effort a time of real heart-searching in regard to the actual life of our Churches and their members, and of some earnest and patient effort to awaken spiritual enquiry and to lead to religious decision those who are outside our borders.

In our present issue we publish in the Homiletic Section several outline sermons—more or less full—which have been specially prepared with a view to suggesting suitable themes for sermons in connection with the Simultaneous Mission. The preaching should be distinctly evangelistic. We have lamented in newspapers and in Conventions the dearth of conversions let us set to work to remedy it. In the Church as in the world a man usually does not accomplish what he does not aim at. A very great deal of modern preaching is unattended by what Wesley calls “the soul-converting power” because it is so obviously not the intention or expectation of the preacher that any such result should follow. There is, we fear, a growing shyness on the part of ministers of coming into close personal contact with enquirers. It is much easier for most preachers to address a congregation than it is to deal wisely and patiently with one perplexed soul.

The “penitent form” and the “enquiry room” are often the scene of very imperfect and superficial spiritual instruction, but even the few words spoken then, the few minutes

given to the individual, are better than nothing. It was the apostolic custom to follow up evangelistic preaching by careful teaching and in our foreign missions many probably err on the other side by keeping enquirers too long in the initial stages of discipleship.

The Simultaneous Mission ought to be followed by careful religious instruction and by a definite effort to bring to intelligent faith and consecration those who are influenced by the special preachers. The Methodist Churches have an enormous advantage in this respect—if they will only use it—in the fact every Church member is expected to join a class in which he can obtain spiritual counsel and fellowship. We remember hearing the late Rev. Alexander McAulay say that whilst ministers often gave much time and pains to prayer and preparation for preaching they were yet often lamentably deficient in following up their preaching by prayer and pastoral effort. How many of us can say that it is not so with us ?

THE FORTNIGHTLY ON WHAT WE MUST DO TO BE SAVED

The January number of *The Fortnightly Review* contains a striking article in answer to the question, "Will England last the Century?" With a great part of that article we have nothing to do here. But it is curious to find the familiar question, "What shall we do to be saved?" asked in such a connection. The answer also concerns us but little in most of its divisions, for the application of the sermon is set forth under the seven heads of Government, the Navy, Universal Defence-Duty, Policy, Education, the Drink Traffic and the Slums, Taxes. Religion is thus conspicuously absent from the means of national salvation. But at a few points the writer comes very near to the preacher. This is especially so when he touches upon the perilous passion for "sport" of all kinds which carries away so large a part of the nation. "The wild exultation of a huge crowd round a great football match is the really significant suggestion of the fund of animal force in the nation and of its perverted employment." Again, "The German, with his thorough intellectual interest in his own line takes more pleasure in work than in play. . . But the average Briton thinks far more of sport than of his

job, and thinks far too much of sport while at his job. The absence of a sufficient mental interest in the things that matter—there indeed we reach the root of the national evil and the exact definition of England's danger."

Yes, it is the want of general interest in *the things that matter* which is our most terrible obstacle when we set our faces stedfastly to prepare the way of the Kingdom of God. How much of the energy of our Churches is spent in things that do not matter, and that often to the practical exclusion of the things that do matter, the things of infinite and eternal importance. Even in our Churches there is often an excessive attention given to the Clubs, Social Circles, Entertainments, etc., etc. In fact, it is only in Churches where the minister is a strong as well as a devout man that the Prayer Meeting or the Bible Class stands any chance in comparison with the entertainment. There may be many explanations given and some not altogether ineffective apologies offered, but the fact remains that where this is the case the serious work of God—the one thing that matters, or to use a greater phrase *the one thing needful*—remains undone.

The sad and humiliating experiences of the South African War have at least had this redeeming feature that they have taught us how much patriotic heroism lay hid amongst our citizens. May it not be that if our Churches were once aroused to the urgent importance of the Christian conflict that a similar or an even greater outburst of enthusiastic self-sacrifice might mark a new era in the history of evangelism at home and in the Mission Field.

CANON DRIVER ON THE OLD TESTAMENT

No English scholar has done more to propitiate public opinion in regard to the Higher Criticism than Dr. Driver. He is a more cautious and conservative critic than Canon Cheyne and much less ready either to speculate or to dogmatize. But even Canon Driver has gone a long way beyond the limits of the most "liberal" exegesis of our childhood. We cannot say that all or nearly all his conclusions seem to us certain, but the devout student of the Old Testament will always listen respectfully to him.

The January number of *The Expositor* contained Dr. Driver's address to the students of New College, Hampstead on "The Old Testament in the Light of To-Day," in which he sums up what he regards as the general character of the new light in which the Old Testament now appears, and asks how it affects its doctrinal and moral value. On this latter point he speaks emphatically, and it is well to ponder what he says. Sometimes we wonder whether this view is not too sanguine, but of this we may be sure that the Word of the Lord will abide for ever and survive all its critics and advocates.

There can be but one answer to the question of the permanent religious value of the Old Testament. The Old Testament Scriptures enshrine truths of permanent and universal validity. They depict, under majestic and vivid anthropomorphic imagery, the spiritual character and attributes of God. They contain a wonderful manifestation of His grace and love, and of the working of His Spirit upon the soul of man. They form a great and indispensable preparation for Christ. They exhibit the earlier stages of a great redemptive purpose, the consummation of which is recorded in the New Testament. They fix and exemplify all the cardinal qualities of the righteous and God-fearing man. They insist upon the paramount claims of the moral law on the obedience of mankind. They inculcate with impressive eloquence the great domestic and civic virtues on which the welfare of every community depends; they denounce fearlessly vice and sin. The Old Testament Scriptures present examples of faith and conduct of character and principle, in many varied circumstances of life, which we, whose lot is cast in less heroic times, may adopt as our models, and strive to emulate. They propound, in opposition to all formalism, a standard of pure and spiritual religion. They lift us into an atmosphere of religious thought and feeling, which is the highest that man has ever reached, save only in the pages of the New Testament. The Psalter, especially, provides us with a devotional manual which must ever retain a unique, unapproachable position in the Church. They hold up to us, in those pictures of a renovated human nature and transformed social state, which the prophets love to delineate, high and ennobling ideals of human life and society, which, though, alas! not yet realized as the prophets anticipated, remain, nevertheless, as visions of the goal which human endeavour should strive to reach. And all these great themes are set forth with a classic beauty and felicity of language, and with a choice variety of literary form, which are no unimportant factors in the secret of their power over mankind.

SERMONS TO CHILDREN

Two recent volumes of Sermons to Children call for attention. They are (1) "The Legend of St. Mark," * by the Rev. John Byles; and (2) "The Children's Pace," † by

* *T. Fisher Unwin.* 3s. 6d.

† *Jas. Clark & Co.* 2s. 6d.

the Rev. J. S. Mayer, M.A. The former volume consists of bright, fresh, unconventional addresses to children, based on ancient legends, stories, pictures, etc. Some of the titles are as follows :—"Legend of St. Mark"—from Tintoretto's painting in the picture gallery at Venice; "The Story of Atalanta"; "The Sign of the Cross"—Constantine's vision; "Old Lamps for New"; "Legend of St. Sebastian"; etc., etc.

The contents of the second volume may be more properly described as sermons; and for the most part they are excellent specimens of what children's sermons should be. The divisions are felicitous and often striking, while the illustrations are well chosen and appropriate to the subject in hand. We select the following almost at random as a fair specimen of the author's style, though by no means his best :—

NEXT TO NOTHING

Texts :—*Haggai* i. 9; *1 Kings* xviii. 44; *Gen.* iii. 13.

1. Next-to-nothing may be just literally next-to-nothing.
2. Next-to-nothing may lead to great things.
3. Next-to-nothing may be in itself a great thing.

Each of these divisions has its own lesson, and is brightened by apt illustrations. Students of "Sermons to children" should note these volumes.



H A V I N G A G O O D T I M E

BY THOMAS CHAMPNESS

WHAT preacher is there who does not like a good time?

And yet it is possible to be too anxious about it. The great question should be, Have the hearers had a good time? Did they take it in? Have my ideas entered the hearts of my congregation? If so it does not matter if I were fluent or not. When Dr. Beaumont could not get on and stammered the hearers knew what was coming and hearkened for the thought that was too big to be born without travail!

There is a word that sailors use, I don't think their application of it is in the dictionary, "Handsomely," that is, when the rope runs out without a check. I remember hearing an old master mariner say of a preacher whom I knew to be a

man with a good memory and who committed his sermons to his memory and in consequence died before his time, "*Yes, sir, he preaches handsomely.*" Just so, but then, though he was so fluent you could not remember his sermons as well as those preached by some other preachers who were not so fluent. He had a good time when he did not stick! But the people were not as well instructed as they ought to have been considering the time that good man spent in his study.

EFFECTIVENESS is the thing to aim at whether we are happy or not. It is not what I feel when I handle a gun. Do I hit the birds and do I bag the game? I can afford to have a stiff shoulder because the old gun kicks a bit if the partridges are in the larder!



NOTES FOR PREACHERS ON OLD TESTAMENT THEOLOGY AND CRITICISM

II. PROPHETISM

BY THE REV. JAMES LINDSAY, D.D., KILMARNOCK

WE are now to enter "the goodly fellowship of the Prophets"—the Hebrew prophets. We have seen that the ideality of God, the truth that He is Spirit, and sustains a definite moral character, was part of the faith of Mosaism, Israel being, in fact, the first people to give the world a moral deity. Now, the great task of Prophetism was to re-affirm this truth of an ethically conceived Jehovah. The prophets are not so much to be conceived as bearers of a new revelation, rather were they re-affirmers of the Mosaic truth with such fresh inspiration, and such burning emphasis and zeal that the revelation was in their hands practically new. It is interesting and instructive to compare the teaching of Moses with that of the Prophets. Take, for example, the idea of God. Moses dwells on the special relation of God to Israel. The prophets, taking an universal view, declared that God is over all. Jehovah was to be their Covenant God, they His chosen people. Only when the prophets came did the universal relations of God to the world rise into separate and distinctive prominence. To

them the nations were to be used to punish Israel for her sins and defections. The study of all pre-Christian history of religion serves to show the incomparable greatness and the unique character of prophetic religion. The ethical monotheism of the prophets was in reality a result of religious evolution—an evolution in which God was present and active—achieved on the field of time, and through the suppression and overthrow of rival claims. There are times when the prophets finely suggest the essence of God's personality. For them the very spring of His rule seems to be His ethical Being. They lived in an ideal world, as none others have ever done. They shared what we call the timelessness of God as none have ever done. It should be remembered that the early religion of Jehovah lay in His Word as something that was eternally new. Not necessarily something in writing, as we are so apt to imagine. It was spoken, not written, revelation, God gave to Abraham: it was not by writing but by acting (even more than speaking) He "made known His ways unto Moses, His acts unto the children of Israel." So to the prophets His Word is the living communication of Himself. To them the essence of religion is spiritual intercourse with Jehovah. The Torah—the living word of Jehovah—written not in book, but on heart and mind of man, is the primary postulate of prophetic theology. It is God so entering, in His self-shewing or self-revealing, into the life of Israel, that makes its religion what no naturalistic theory could suffice to make it, for in Israel alone of Semitic nations did the supposed monotheistic instinct—the instinct sometimes supposed uniquely to belong to the Semites—reach any proper spiritual development. The self-consciousness of the religion of Israel—the consciousness, that is to say, of its being a revelation from God, such as no other nation possessed, is not less remarkable than is the religion itself. It was the spirit of revelation that was here at work: that Spirit was the very essence of Hebrew belief: that Spirit was the guiding light of Hebrew progress. The elevation of religious feeling from Moses onwards requires an adequate cause for its explanation: the human factors we freely accentuate, while we maintain the supernatural moment in the process. The unity of God might in Greece remain a

mere philosophical speculation without any resting-place in the existing religion, but in Israel prophetic monotheism kept in living touch with the actual ideas and institutions of religion. Here the Deity was just, as He was powerful, and destined to receive the homage of all nations.

The peculiar emphasis of prophetic teaching is that there is none other God: the long-lived hope of Israel is that to this one God all nations shall yet come. But this one God, so worshipped in spiritual mode without aid of figure or symbol, was not only one; He was One just and righteous, worship of Whom could not fail to exert an upward tendency on the moral elements in man. At this point emerges the interesting relation of Moses and the prophets in respect of morality. Moses, no doubt, gave the moral ideal, and acted as a prophetic legislator. The prophets came after as moral critics to tell how far the ideal was from being realised. The prophets were men with an unrivalled passion for righteousness. Their final insistence was that righteousness was more important than ritual. Ritual came by the priests; commands and counsels from Jehovah came by the prophets, who were God's messengers to Israel. The prophets represented Jehovah, and were the bearers of His revelation. Religion divorced from moral conduct properly drew their scourge. We see in them the supremacy of the moral conscience. In the prophets religion is explicitly brought to bear on conscience and duty: disloyalty to righteousness and truth are what they seek to guard the people against: in them the tricks of conscience are exposed, and the religious character shaped under the growing passion for righteousness and hatred of iniquity. With them the religious life rested essentially on the moral basis, not transcending the restrictive influence of law, and not rising to full inward power of truth and righteousness. Inchoate their religion might be, but at least in Israel the basis was laid for a spiritual religion, and for the covenant relation being realized on a foundation subjective and spiritual. No marvel, then, that insincerity and untruthfulness fare hardly at the hands of the prophets. Theirs was a true religion of the future. For righteousness, of which they made so much, always has a future before it. The prophet set himself to watch that future, just as

naturally as the scientist watches the future working of physical forces. Hence the prophets rose not only to a faith in the future life, but also eventually to a resurrection still to come. In the long and distant future of the people of God, they saw a future in which right should be done, and justice be realised. The hope of being with God blossomed into the clearer hope of rising into life and awaking in His likeness. Their vision grew till it became one of death being destroyed, and of Israel living again in His sight. Their faith in the life everlasting is a faith that is based and built on their faith in God as the living God. Amid the prevailing notions of a shadowy under-world, we find forecastings of better things to come, when the Messianic hopes of Israel should be fulfilled. Limited, and largely so, these prophetic hopes and visions may be, but they are there, big with moral issues and judgements.

We see, then, how Israel's history is less the history of a people than of a religion in a people. And, in that history, we cannot help continually asking as to the relations of their religion and their morality. Was morality the real entity, touched only by religious emotion? Was religion a self-sufficing thing, troubling not itself about ethical aspects and bearings? Was their relation, historically, one of divorce or of real union in the human consciousness? Now, there are crude anthropomorphisms in early Hebrew thought that require to be brushed away, but morality had already sprung up with religion in its assertion of God as on the side of right. Israel espousing the right, God was taken to be on Israel's side. In sad need of progressive development both the religious and ethical ideas of Israel might be, but they were thence-forward free from divorcement in the best knowledge of Israel. They were never dissevered, never treated as independent entities, nor was any separation of them in actual life justified in the views of the time. Whatever morality Israel knew, had the sanctions and motives of religion. Each was being progressively purified through the other. Ethical insight brought to Israel purer religious ideas. As God's character became unfolded, moral growth in Israel increased. The final distinction between Polytheism and Israelitish religion was just the subordination

of power in Deity to the ethical side of His Being. 'Twas the personal character of Jehovah, as, in His righteousness, unlike the gods of the nations, that gave Hebrew morality its distinctive character. Hebrew morality might have been religious without thereby adding to itself strength, any more than happened in the case of outworn traditional religion in Greece. Hebrew morality was by no means alone, among ancient moralities, in being religious. But what set Israel on a plane of ethical elevation unknown to the heathen Semites was the Hebrew ideal of Jehovah as a God conditioned in His love by a law of perfect righteousness. In Greece we find really an immoral conception of God waiting its death-blow at the hand of morality grown self-conscious. In Israel we find religion able to impart new vitality and strength to morality by unfolding a righteous God. Hilarious in India, lustful in Greece, impure in Phœnicia, the God might become, but in Israel holy in His Name. That is to say, morality had in Israel no need to cleanse the heavens before it purged the earth. If we look at Mazdean morality, at Buddhist or at Moslem morality, we should not forget that the presence of morality where a religion has predominating sway does not give you the character of the religion itself. In Israel alone, with its worship of but one God, do we find a purely moral religion. God was not simply to Israel a God transcendent, as is sometimes said: He stood to them in a sacred peculiar relation, in serving Whom they were a holy nation, separate from the heathen. Early religion thus rises into morality. It is true the law made nothing perfect, but it brought out the essential interdependence of real religion and the highest morality. These were both progressive in the Old Testament. In religion, the very titles of Deity in the successive stages of Israel's history mark a wondrous progress, from "the Almighty" of the Patriarchal age and the "Jehovah" of the covenant, on to the "Holy One" of the prophets, and the "Our Lord" of Judaism. In morality, the trite legalism of the practical morality was by the prophets raised to the inwardness of a spiritual morality. Hebrew morality differs from Hindu, from Greek, and from Roman moral codes, in that it reached a development before which these all stopped

short, as they did, in fact, before any true moral development. The grossness of Jewish human nature did not stop the steady progressiveness of ethical ideas in the Old Testament. The recuperative power of Israelitish morality was found in Israelitish religion. Here, as in none of the ancient nations, religion and morality are joined together in an union wherein each has for its care that the life of the other shall not wither, an union fraught with gain to each.

We have seen, then, that the true historic Israel was prophetic—prophetic of things to come in and by the Christ. With marvellous power and completeness did the prophets identify themselves with the will and word of Jehovah. The vast and far-reaching drama of divine salvation they set forth in views most unified and succinct. And it is significant that, in their view, the sins of the people were offences, not against some new requirements which they had set up, but against old and long-known truths. They charge the people with breaking the covenant, for the people doubted not that God had put Himself in covenant relation with them. The prophetic mantle still rests on every Christian preacher: he must, prophet-like, emphasize fundamental truths as to God, and sin, and holiness. But, while holding fast to essential truths and basal principles, he will be keenly alive to present needs and movements. The truth, held in grasp of strong and vital personality, may provoke antagonism, but the ultimate triumph of Truth is the prophet's expectation and hope. A lowly humility and dependence always mark the prophet in the presence of God. The spiritual insight and grasp of fundamental truths which we find in the prophets may make us strong and fearless of our fellows, but this courage and independence must be God-directed and love-sustained. Men of hope, like the prophets, we must be, with faces turned towards the future. Our spirits will bear within them prophecies that will be as remedies for the pessimism of our time. The prophets are no pessimists, neither are we. We believe in God and in His Christ: we therefore have hope for His Church: we await one far-off Divine event, of which the Eternal Spirit of God will be breath, and agency, and impulse. He that hath this hope in him will here and now be content with a prophet's reward.

THE PREACHER'S READING

BY THE REV. THOMAS PUDDICOMBE

SHORTLY before going to my first appointment, I received a most helpful letter from one of our ministers, the following being a brief extract: "I am not sorry you will have so much preaching to the same congregation. It is for want of this so many of us remain such poor preachers. I always had the feeling there was plenty to be said, if there were only pressure enough to bring it out. Depend upon it you will find enough to say, if you keep your mind pretty full of ideas by reading and reflection, and your heart full of good desires by prayer and holy living. For every faculty when in use helps every other faculty and the Holy Spirit helps all." In my Headingley days the Rev. John Burton gave us a characteristically beautiful and stimulating address, the influence of which lives with me still. He urged us to read: read books, strong books, and men. We who have so constantly to give out must ceaselessly be taking in. "Seek not to pour out," said St. Bernard, "before thou art thyself full." And Lord Bacon has told us, "Reading maketh a full man." We are the lawful "heirs of all the ages." The garnered wealth of the human race stands ready for our use. For as Carlyle says, "All that mankind has done, thought, gained or been—it is lying as in magic preservation in the pages of books." Each of us may claim his share in this great inheritance, and exercise our powers to richer fruitfulness as we commune with the noblest and best of men. Thus we become free citizens of the great republic of thought. But, too often, as Amiel wrote, "we see the stones and the trees by the road, the furniture of our houses, all that is palpable and material; we have no eyes for the invisible phalanxes of ideas which people the air and hover incessantly around each one of us."

What then shall we read? Read the Bible. The preacher should KNOW the Bible: he cannot know it all at once, he can never know it perfectly, but he can always be adding to his knowledge. "Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Psa. cxix. 18). Have you ever read the Bible right through, from Genesis to Revelation?

It will prove a helpful exercise. It is said that Dr. Parker has made a practice of reading the Bible through during his summer holiday. In his last Conference Address, delivered in May, 1891, Mr. Spurgeon said: "I was struck with my brother Archibald Brown's observation, that he bethought himself that unless he read the Scriptures through there might be inspired teachings which had never been known to him; and having done so once he continued the habit. Have we omitted to do this? Let us begin at once." Mr. Moule, of Cambridge, says, "Be always reading the Bible *through*, however slowly, or rapidly. For certain purposes (for instance, to grasp the scope of a book) rapid reading may be quite reverently done. In any case, get as soon as you may, and as often as is practicable, over the whole surface. Lord Hatherley, amidst the heavy occupations of a barrister's and judge's life, used to read the whole Bible through carefully every year, and this for more than thirty years. I cannot say that I do the same, but I aim to read the Bible over carefully within every few years." *

One of the best ways for the preacher to study the Bible is to begin with a single Book and to read it verse by verse, in the original language if he can, with the assistance of a first class commentary. Dr. Austen Phelps says that when he entered upon his first charge he took up the Prophecy of Isaiah and the Epistle to the Romans as subjects of thorough study and that very soon he found the materials of sermons thronging upon him from these two books of the Bible. Mr. Moule calls this *spade-study* of the Scriptures. I remember with pleasure still the new light that the study of Dr. Lightfoot's Commentaries shed upon St. Paul's letters, and how fruitful St. John's Gospel became when I had read it under Dr. Westcott's guidance. Some, who are not able to use commentaries on the original, might work through a volume of the *Cambridge Bible for Schools*, or take Dr. Dale or Professor Findlay on Ephesians, or Canon Gore on Romans, or Dr. Dykes's *Manifesto of the King*, an exposition of the Sermon on the Mount, working patiently on, verse by verse, and making notes for future use.

* *To My Younger Brethren*, by Rev. H. C. G. Moule, M.A., pp. 61-2.

Another very helpful way of reading the Bible is to take, say, one of the Gospels and to go through it at a single sitting, noting down what is taught upon some one doctrine: for instance, what Christ teaches concerning God, our Father, concerning Himself, and concerning the Holy Spirit; or trace our Lord's references to His coming death through St. Matthew's Gospel, and also through St. John's; or work out the occasions in which our Lord is represented as praying in the Gospels, particularly in St. Luke (see *Preacher's Magazine*, April, 1900, p. 176); or notice the use Christ made of the Old Testament, or the respect our Lord paid to the public worship of the day. In a similar way, Mr. Moule traces out the doctrine of Christ, and the doctrine of the Christian life in the Epistle to the Philippians.[†] These are but hints, which each will use as he is able, but the great thing is to read the Bible, thoughtfully, prayerfully, ceaselessly. He who knows the Bible fully will never be at a loss for subjects upon which to speak to the people. No doubt this was one reason why Mr. Spurgeon recommended his students to read Matthew Henry's Commentary through in the first year of their ministry—it kept them close to the Bible.

Dr. W. B. Pope sometimes asked a candidate for the ministry: "Have you read the Bible?" "Yes, sir," would be the reply. "Have you read it all?" The answer, given perhaps with hesitation, would be: "Yes, I think so, sir." "Yes, you have practically read the whole of the Bible. Do you think it is all of equal value?" "Oh, yes, sir," was once the reply. "Why do you think so?" "It is the Word of God, sir." "Yes, it is the Word of God. But would you regard a verse from an Old Testament genealogy as of equal value with John iii. 16, 'For God so loved the world,' etc.?" To one who had never considered such a question before, this was perplexing. What should we say? Dr. Van Oosterzee says: "The value of the different parts of Scripture is fixed by their greater or less degree of relation to Christ." And again: "A part of Scripture has so much the higher value in proportion as it is of greater importance for our knowledge

[†] *To My Younger Brethren*, p. 69.

of the kingdom of God" (Dogmatics, p. 169). May we not say that the Bible contains the progressive revelation of the eternal purpose of God to save mankind through His Son, our Lord Jesus Christ? Consider the words of Jesus: "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of Me" (John v. 39). And also what is written in St. Luke xxiv. 27: "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." This is the golden chain that runs through the Bible, binding it into unity, and it is for us to search it out and set it forth to others, for the comfort and profit of all.

Next to the Bible itself it is well to read really good books, some of the great books, on the Bible. Here the difficulty is to choose, but, perhaps, no more interesting and instructive book could be named with which to begin than *The Training of the Twelve*, by the late Professor Bruce. The price may seem high, but most could buy one or two good books in the course of twelve months, and thus gradually build up their own collection of works by the masters. This is much better than frittering away time and money upon inferior works, and in the end not more costly. Dr. Stalker's *Life of Christ*, though a small book, is of great value. I heard a young minister say recently that this book had enabled him to get into his mind a complete outline of the chief events in the life of our Lord, so that when he met with any incident he could at once locate it in its proper place.

How is it that some preachers make a boast of not reading published sermons? A painter will minutely study the work of one of the great masters of his art, copying it line by line with painstaking care. Why should not the preacher familiarize himself with the masterpieces of the kings of the pulpit in our own and other days? It is worth while to get a volume of Spurgeon's Sermons (any volume from 1870 to 1890) and try to penetrate the secret of this greatest preacher and theologian of the latter half of the nineteenth century. Amongst the multitudes of printed sermons which fall from the press ("thick as autumnal leaves that strow the brooks in Vallombrosa"), three volumes deserve special mention:—*The New Life*, by Horace Bushnell,

published in 1861, of which Dr. James Robertson recently spoke as "the ablest and freshest volume in this century's preaching"; next, Dean Church's *Village Sermons*, especially the third series; and last, Dr. Maclaren's *Triumphant Certainties*, which contains fine specimens of up-to-date preaching.

Of course, every preacher will have his own Bible, and he cannot do better than procure the Revised Version, with Marginal References, recently published (5s.); the value of these references can hardly be overestimated, I know of none to be compared with them. A *complete* Cruden's *Concordance*, is a part of a preacher's necessary outfit, and also Young's *Analytical Concordance*, if he can afford it. Two most useful little books are Lambert's *Dictionary of Scriptural Parallels* (C. H. Kelly, 1s.), and the *Scripture Text Book and Treasury*, which was strongly recommended by the late Mr. D. L. Moody.

It is a good thing to keep up the study of systematic theology. Having gone through a handbook of theology during the period of probation, the preacher should proceed to master some larger and more advanced work, such as Dr. Pope's *Compendium*, or the *Christian Dogmatics* of Dr. Van Oosterzee. Mr. H. B. Workman's *Church of the West in the Middle Ages* will form an admirable introduction to Church History.

The occasional reading of some book on the subject of preaching will open up new lines of thought and will prove an incentive to new effort. Out of twenty or thirty books which might easily be named, the following are particularly valuable: *Lectures on Preaching*, by Phillips Brooks; *The Ministry of Preaching*, by Bishop Dupanloup; and Gresley's *Treatise on Preaching*, which, though published in 1844, is by no means out of date.

Let me not, however, leave the impression that the preacher should restrict his reading to books that are commonly called religious. I earnestly maintain that he should seek first of all to know the Bible, and to understand the Bible, that he may be able to proclaim the message of redemption for the fallen which it is the glory of the Bible to contain. But though in this sense the true preacher will be a man of one

book ; yet in subjection to this, his mind will expatiate in the vast domain of literature. Nothing will come amiss : he will find material, ideas, illustrations everywhere. We “ who speak the tongue that Shakespeare spake ” possess a master-key that will unlock the treasure house of the best that has been thought and said in the world. And we may serve ourselves heirs to all that poets have sung, all that philosophers have thought, and all that historians have related. Science and travel, biography and poem, each will enlarge our outlook, illustrating anew the goodness and wisdom of our Heavenly Father, teaching us fresh lessons of trust and obedience ; indeed, we may claim every part of the complex civilization of our day for the Lord Jesus Christ, “ in whom are hid all the treasures of wisdom and knowledge ” (Col. ii. 3).



THE THORN IN THE FLESH

BY THE REV. HENRY BURTON, M.A., D.D.

OUR New Testament is mainly the record of two lives : one, the life of Jesus Christ ; the other, that of the Apostle who liked to call himself “ the slave of Jesus Christ.” Of course there is between the two an immeasurable distance ; for one is the Divine life, while the other is a human life—but a human life exalted and beautified in its strivings after the Divine. And so it is scarcely right to compare the two, any more than we should compare the heavens with the placid lake, which gives its far-off and tremulous reflections of the sky and stars. Still there are points of correspondence between them, undesigned coincidences, which are interesting to the Bible student. The life of Jesus was confined almost entirely to the narrow bounds of Palestine ; the life of Paul was spent in the regions beyond, and as far as we know, he founded no church within the sacred bounds. The life of Jesus had at its beginning a hasty flight into Egypt ; the life of Paul had its flight into Arabia, and its three years of exile there. The life of Jesus, counted in earthly figures, was about thirty-three years ; the true life—that is the Christian life—of Paul was about the same length. The life of Jesus

had three years of public ministry and thirty years of seclusion and comparative silence ; the life of Paul had thirty years of ardent, arduous service, with three years of preparatory retirement and silence. Both lives closed with a martyrdom, one with a Cross, the other with a sword ; one in the capital of the Jewish world, the other in the proud capital of the Gentile world. So, in like, but inverse, ways, did the "slave of Jesus Christ" follow his Master, delighted to bear His Cross, and counting it all joy if he might be allowed to fill up the afflictions of Christ in his own flesh. But Paul not only had the Cross of his Lord burned into his very soul, he had, too, a cross of his own to carry about with him in his work—a life-long and painful cross, which no Cyrenian could bear for him. Let us find out, if we may, what his cross, or thorn, meant, and how he bore it.

In the first place it is certain that it was something physical, and not mental, or spiritual. He speaks of it as "a thorn in the flesh." In writing to the Galatians (iv. 14) he says, "And my temptation which was in my flesh ye despised not, nor rejected, but received me as an angel of God, even as Christ Jesus" ; and in the preceding verse he reminds the Galatians how through "infirmity of the flesh" he had preached the gospel to them. It was not then some inward anxiety or pain, which possibly he might conceal, burying its bitterness in the depths of his own soul, beyond the sight and intermeddling of a stranger ; it was something outward, only too plainly visible, and which, as it seemed to his sensitive soul, might possibly hinder his usefulness. There are several indications in his Epistles that Paul was sadly conscious of certain defects and blemishes in his bodily appearance ; and in the Second Epistle to the Corinthians he refers, half playfully, and half mournfully, to these defects. In x. 1 he speaks of himself as in presence—or outward appearance, as the margin reads—as being "base" ; and in v. 10 he speaks of Corinthian gossip as saying "his bodily presence is weak," while again and again, in Chapters xi. and xii., he speaks of "my infirmities"—a word which in the New Testament use always means some physical weakness, or disability. The same thing is evidently indicated at the close of his Galatian Epistle, where

he uses those words of sublime self-repression, "Henceforth let no man trouble me, for I bear in my body the marks—the stigmata—of the Lord Jesus." Interpreted by the prevalent custom of those times it means: As the slave wears upon his flesh the marks of his master, branded upon him by the hot iron, so I, Paul, slave of Jesus Christ, wear upon my body the visible, precious brand of my Lord and Master.

So far then our path is clear. Can we go any further in this direction? I think we may. Turning to Galatians iv. 15, we find a singular passage, as Paul says, "I bear you record that if it had been possible, ye would have plucked out your own eyes and have given them to me." Now if this sentence had occurred elsewhere we might have thought it was simply the Apostle's way of saying how devoted they were to him. But it is its connection with the preceding verse which gives it its importance. In verse 14 he has spoken of "my infirmity which was in my flesh"; and in verse 13 he has spoken of his "infirmity of the flesh"; and having called the attention of the Galatians to this, his thorn, he then says how they were almost ready to exchange eyes with him—implying that his thorn was nothing else than a severe, painful, and somewhat repulsive, affection of the eyes. Now let us link this passage with the narrative of his conversion, in Acts ix. Here we read, in verse 8, that when Paul rose from the ground after the blinding light "he saw no man; but they led him by the hand, and brought him into Damascus." In verse 9 we read that "he was three days without sight"; and in verse 18, when his sight returned, we read, "there fell from his eyes as it had been scales." It is true this temporary blindness was caused by the effulgent glory of the vision—his eyes were darkened by excess of light; and it is true this excessive glory did not last for long. But would it not be likely to leave its permanent effects behind? The lightning's flash is but a transient glory—you may put many of them into one second, but the tree is shivered and charred; and though it partially recovers, it cannot fill up the rent, or wipe out the scar. And so Paul carries away from Damascus a memento of his great transition. Like Jacob, he too has been wrestling with Heaven, and the unseen angel has flung him to the ground;

and as Jacob went forth halting and limping from his Peniel, where he had won his new name, so Paul must carry with him an impaired vision, the "marks of the Lord Jesus," written on his face by the light that outshone the brightness of the sun.

Again, the verse which speaks of the "thorn" tells also of an "abundance of revelations" which had been given to him, when he was caught up to the third heavens, hearing and seeing things he was not allowed to tell; and he says the thorn was given because of these revelations, lest he should be "exalted above measure." Now, when and where were these abundant revelations? We cannot find them. Some say it was during his stay in Arabia; others, that it was at Tarsus, after his visit to Jerusalem. But this is pure conjecture; there is no line of Scripture on which to base it. But Paul himself speaks in another Epistle of "revelations," using the same word as that he connects with his thorn. In Gal. i. 12, he writes "I neither received it (the Gospel) of man, neither was I taught it, but by the revelation of Jesus Christ"; while in verse 15 he writes, "But when it pleased God to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood." Here then are the visions, when the Lord Jesus appeared unto him by the way; and here are the revelations—the most glorious one at least; for, as he tells us, other revelations followed. But this was the crowning one, when God *revealed* His Son in him, and when the Lord Jesus spake to him from the burning sky, taking his heart captive. And when would the eyes of his soul be more fitted to gaze upon the unveiled glories of Paradise than when the scales shut from him this lower, lesser world of ours?

Here then, we think, is the clue to Paul's great trouble. The thorn was a severe affection of the eyes, a species of ophthalmia, which in the east is often seen in distressing, and almost repulsive, forms. It impaired his sight; marred his personal appearance; and besides being the source of constant pain to himself, it was a great drawback in his public ministry—at least he thought it to be such. This being so, we can understand several things which otherwise would be obscure and perplexing. We can understand, for

instance, why Paul should always be accompanied by an attendant in his long and frequent journeys; and why he was not able to recognise the High Priest that day, though he stood close beside him; and why his Epistles should be dictated to some amanuensis; and why, when the Apostle did write himself, it was in large, round-hand characters, as he intimates at the close of his Galatian Epistle. His eyes, as Faber puts it, were "so sore and bleared and winking"; and in such sharp and painful ways was he reminded of the "abundance of the revelations" God gave him more than fourteen years ago.

And now to the practical question, as to how Paul bore his cross, or thorn—for the word may mean either. Well, at first he misunderstood it. It was a sore trouble to him. It made him so helpless and dependent. It took away so much of the brightness from his life. It gave him the constant discipline of pain. It exposed him to the venomous taunts of his enemies, until his thorn in their coarse hands became a very crown of thorns, pressed sharply upon his head, and struck deeply into his heart. He saw in it but a rude "messenger of Satan," sent to wound and buffet him. And he chafed under the yoke. It galled and grieved him, and he sought to be delivered from it. He tried all remedies and failed. He prayed over it, beseeching the Lord that it might depart from him; but in vain. Once, twice, thrice, he sent up to heaven his earnest, almost bitter, cry, "Lord, remove this cup from me. Take away this thorn. It prevents my doing what I would and what I could. Take it away, not only for the sake of my own comfort, but for the sake of Thy great cause, which suffers through it!" But God did not. He could have removed it easily, in any one of a thousand ways; but He did not care to do. Instead of removing it He simply replied, "My grace is sufficient for thee; for My strength is made perfect in weakness." And in not removing it, God, as it were, made the thorn His own. It was a "messenger of Satan" no longer; it was part of a Divine purpose, working out His sovereign will. Nay, the "messenger of Satan," throwing off his dark disguise, became, as heaven's light fell upon him, an

Angel of light,

Singing to welcome the pilgrim of the night.

And now we mark a change in the Apostle's attitude and conduct. Directly that he finds the thorn is part of his appointed task, given him of God as a safeguard against danger, as a help in his spiritual life, and so a means of usefulness in his ministry, he never again asks that it may be removed. Three times he did ask, but never more. It is God's will for him, His all-wise, all-perfect will, and he accepts it; not resignedly, doggedly, but cheerfully, even joyfully. He sinks his will in the Divine will, and in so doing he chooses what God chooses. Sometimes a grain of sand will work its way in between the shells of the pearl-oyster, causing a good deal of discomfort and irritation. It cannot eject the painful, intruding substance, but it sets to work, covering it over with a smooth and bright secretion, until, little by little, the grain of sand grows into a pearl, a treasure of rare beauty. And such, in the higher alchemies of faith, is the transformation wrought in Paul's thorn; for it becomes now a source of strength and of pleasure. Instead of fretting, grieving over his infirmities, instead of looking on them as a weight and drag, they become to him as wings, bearing his soul aloft, and lifting it to a serener atmosphere, the region of perpetual light and peace. He takes pleasure in them now; he even glories in them; for he has learned the deep secret, that his weakness is but the foil on which omnipotent strength may manifest itself; and he learns the truth which sounds so like a paradox, "When I am weak, then am I strong."

But descending from these higher Apostolic levels we find the same law of compensation running through our smaller lives; and that, in the wonderful balancings of an all-wise Providence, great gifts, great successes are generally coupled with some sorrow, or some pain. And perhaps to most of us who have reached mid-life, when we gather the vintage from the ripe, broad-acred past, there is some little rift in the lute, some sense of incompleteness, some one thing we wish that we have not, or something we should be glad to dispense with, were we allowed. It is some infirmity of the flesh, may be, as one little wheel of this intricate mechanism has got worn; moving not so evenly and smoothly as it did, but with a jerky, intermittent motion. We think, how much fuller,

richer our life would be if only this were removed! How much more we could accomplish, if we were not so hampered and hindered by this unfriendly and painful thorn! And we have wished—so ardently, and we have prayed, so fervently, that it might be taken away! But it is not, and perhaps it never will be; for God does not deem it good to do so. Well then, accept that discipline of pain, or weakness, as from God, as the little cross He has chosen for you, and given you to carry for Him; and bear it bravely until you learn to bear it cheerfully; for, as Ruskin says, “Taking up the cross means simply that you are to go on the road you see to be the straight one, carrying whatever you find is given you to carry as well and stoutly as you can.” So shall we learn to spoil the spoiler, and to lead captivity itself captive. Only let our will be adjusted to God’s will, only let us choose what He chooses, and leaving the fret and worry behind, we shall get into the swing and rhythm of Divine harmonies. The thorn will cease to pain; the weights that bore us down will become as wings, cleaving the upper skies! The cross itself will be transfigured, radiant with Divine beauty and bright with a Divine light; and as the brook steals forth from the heart of the glacier, singing as it flows on to enrich the lower vales, so streams of blessing flow from an accepted sorrow, an accepted pain, bringing into the life a strength and beauty it had not known, and a music it had never heard before. It is the “Lost Chord” of the baffled musician, the “grand Amen” for which he sighed; for there is no grander Amen, on earth or in heaven, than the full surrender of heart and life to the Divine Will.

THE KNOWLEDGE OF GOD.—“Dangerous it were for the feeble brain of man to wade far into the doings of the Most High; whom although to know is life, and joy to make mention of His Name, yet our soundest knowledge is to know that we know Him not as indeed He is, neither can know Him, and our safest eloquence concerning Him is our silence, when we confess without confession that His glory is inexplicable, His greatness above our capacity and reach.”—*Hooker*.

ILLUSTRATIONS IN MODERN SERMONS

BISHOP WALSHAM HOW

BY THE REV. JOHN EDWARDS

THERE is no better way of discovering the almost inexhaustible variety of the sources of illustration, than to take a rapid survey of the sermons of modern preachers. This will show, as nothing else can, into how many fields the speaker in search of illustrations may enter, and how various are the uses to which he may put the matter procured in his excursions. If we compare, for example, the illustrations used by Bishop Boyd Carpenter with those of the late Bishop How, what differences reveal themselves, both in the sources from which the incidents are taken, and the manner in which they are presented to the hearer. Bishop Boyd Carpenter frequently avails himself of the rich treasures of history: Bishop How drew his materials from personal experience or from nature, occasionally varying his method by a skilful use of the surroundings of the moment. Bishop Boyd Carpenter usually gives the first place to the thought, and then proceeds to illustrate it by a group of facts and incidents; while Bishop How frequently related his story first, and then applied it to the subject in hand. But both methods are well and wisely used. Our first quotation shews the preacher's skill in finding illustrations in his immediate surroundings:—

There is another point in which the building or the restoration of a beautiful church may well teach us a lesson concerning the spiritual work which it so marvellously typifies. Think how much depends on the due proportion of part to part, the due harmony of feature with feature, in producing the glorious impression of grandeur and of unity which was the first aim of the architect's prescient skill. It is not the perfection of each individual portion which will produce this effect. A grand old Norman doorway, richly carved with quaintest mouldings, deep, massive, manifold; a beautiful clustered column, light and graceful as some tall forest tree; a window of stately simplicity, its well-adjusted lights severely cut through the face of solid stone; another window charming the eye with its exquisitely devised tracery, its manifold blending lines mapped out as it were on the plain of light; each of these may be a work of exceeding beauty in itself, but the combination of these will produce no charm, but a sense of discord and incongruity. So, too, in regard to dimensions. Let each part of a Cathedral be in itself good and true in both style and proportions, yet how little will the separate beauty avail, if wide and lofty aisles be affixed to a low and narrow nave, or a nave of noble dignity

terminate in a choir and chancel suited only to a nave of half the size. Now this matter of proportion and harmony is of the very utmost moment in the spiritual building. . . . The absence of this due proportion produces in the individual, as in the Church, narrowness, onesidedness, inconsistency, error.

The following sentences show the Bishop's power of detecting and displaying the analogies latent in apparently common and trivial facts :—

The higher, deeper, keener feelings cannot be always with the Christian. He will gather up the truths and the duties they have brought to him, as we gather up the bright shells and gem-like pebbles on the seashore when a spring tide has ebbed. These will be kept when the surging waves that bore them to our feet have retired. He will recognise the swelling of his emotions as the overflow of the river when the sun of God's grace has melted the snows of his chill heart. And he will no more expect the flow of his religious feelings to maintain this fulness and force to which it has at times arisen than he would expect a river to be always at the flood. Let us once realise that these more vivid religious emotions are occasional helps and not permanent states.

Labour is the condition of success. What is lightly and easily done has very seldom any worthy or abiding fruits. Would the oak tree, think you, be as strong and tough and lasting if it were grown in some conservatory sheltered from every force and action of the outer elements, as when exposed to the boisterous blast and the fierce lash of the hurricane, and hardened and tempered in nature's rough school ?

Mark how the finer and more delicate graces ever come last, just as the elaborate carved work and the marble and polished stones of the visible fabric are added when the more substantial portions are completed. Those fair flowers which, defying the unbending texture of the stone, crown so gracefully the slender shafts and wreath the airy capitals in some exquisitely finished building are but meet emblems of the fairer flowers of peace and love and joy and thankfulness and heavenliness and devotion, which crown and perfect at length the Christian's growth in grace.

The use of personal experience for pulpit illustrations may easily be overdone, or, at least, lead to an offensive egotism which mars the preacher's power. Bishop How knew how to avoid these dangers, and yet avail himself fully of the charm which belongs to interesting reminiscence :—

An old weaver in my parish some years ago had much difficulty in believing in the existence of God, because, as he told me, he could not believe in a Being whom he could not understand, and he could not understand or conceive of a Being without beginning and without end. One day, as he lay on the bed from which he never rose again, he told me he was much happier, for his difficulties as to believing in God seemed to have disappeared. When I asked him how this was, he told me he had been thinking about space, and had seen clearly that there could be no

beginning and no end of space. He put it quaintly, but with perfect accuracy, thus: "I thought of travelling away from this world into space as far as I could think, and then as far again, and so on till I could think no longer. And then I said to myself, now where you have come to there must be either something or nothing. If it is nothing, it is no end, but goes on; and if it is something, then (I thought) what is on the other side? So I saw there could be no end to space. And then, though I could not think any farther, I saw how foolish it was to disbelieve in the existence of a Being because He had no beginning or end." Now this old weaver, a man singularly gifted with clear reasoning faculties, saw this much at any rate—that it was unreasonable to deny the existence of God, if there were evidence of such existence elsewhere, merely because of man's inability to grasp the idea of His infinitude.



THE NEED OF BIBLE CONFERENCES

BY E. A. MARSHALL

Of the Bible Institute Extension Movement

A BIBLE conference is a conference with the Bible—a conference with God. It is not for the display of human wisdom, but for the unfolding of the wisdom of God.

So many times conferences are taken as an opportunity to flaunt one's philosophical learning. Theories on themes all the way from Christian evidences to eschatology are learnedly discussed, but after all is over the people go away hungry and unsatisfied, and wonder if these things are so, all because the "sure word of prophecy," the only reliable evidence, was omitted.

I desire to emphasize the need of Bible conferences. During the past year I have had the privilege of conducting conferences for the study of the Word of God in about one hundred cities—covering all sections east of the Rocky Mountains, thus gaining a bird's eye view of the spiritual condition of the country. The appalling ignorance of the Bible among church members is pitiful, especially when you realise that that ignorance is the result of indifference. Indifference to the Word of the living God, to the words of their Saviour, to the very book which they testify saved them from hell!

An excellent Christian gentleman in one of our large cities told me a few days ago that in their Young Men's Christian Association they sent out letters to one hundred and fifty representative Christian men, asking questions such as the following :—"Do you systematically read your Bible?" "How much time do you devote to it?" "Have you any course of study?" etc. Only twenty-five out of the one hundred and fifty of those select representative Christian men answered those letters, and not one of the twenty-five had any course of systematic study.

No wonder the Christian Church is losing its life of faith and trust. "Faith cometh by hearing, and hearing by the Word of God." Drop your Bible reading, and you drop one of the greatest sources of faith.

In a conference in Indiana last fall, I thought I could best find if the people knew the Bible by asking each to rise and give the books in order. The moment I mentioned it there was a great squirming in the seats. An inexpressible look of anguish came over their faces, and they looked appealingly to one another for sympathy and help.

Pastors, evangelists, and teachers are together responsible for the ignorance. In many cases Ezekiel's charge applies to-day, "They clothed themselves, but they fed not the flocks." An old man drove seventeen miles to attend one of the conferences in Iowa, and said with a deep feeling that came from a hungry heart, "How can we feed, for we do not get the Word of God in our town?" They were fed on Sundays on popular lectures and magic lantern shows. Poor sheep, how can they know their Shepherd? There are many poor, shrivelled-up, hungry sheep, made so by the scarcity of spiritual food given them. Jesus said to Peter, "Feed my sheep," not to make it his business to shear them. The sheep belong to God, and every under-shepherd must face at the judgement the treatment he has given God's property. What honour it will be for a pastor to present a well-fed, well-kept flock to Jesus Christ!

If you take the Bible from a congregation the people will die. If we neglect God's word in our Christian work, what is the Holy Spirit going to do? The Word of God is His sword. We leave Him powerless to convict, and slay, and save. We

rob Him of the implement He uses in regeneration, and yet pray that He will give converts. We fail to give the saints the Word, yet wonder why the Holy Spirit does not make them grow more like Christ, and why they are so worldly.

The question which Philip asked when he met the eunuch, is the question every worker should ask his people, "Understandest thou what thou readest?" because the answer of the eunuch is truly the cry of our churches to-day, "How can I, except some man should guide me!" I doubt if there is one Christian in twenty throughout our Churches who can sit down with the Bible and get a good square meal—a feast for the soul—from it. They have been in the church twenty, thirty years, but are still helpless babes, and cannot feed themselves. Parents would be ashamed to have a full-bearded son thirty years old, whom they had neglected to teach to feed himself, and who would sit beside mother at the table and receive spoon-victuals; yet there are many, many pastors who seem to feel no sense of shame when they have even forty and fifty-year-old spiritual children who are as helpless as babes in spiritual things. Success often means a good audience and money in the treasury, while the people may be starving to death for the bread of Life.

Conferences for Bible study should be held in every church in our land. Let God implant a confidence in you that His Word will interest people. Teach in the power of the Holy Ghost, remembering that "the letter killeth, but the spirit giveth life." *



* This article is taken from the November issue of *The Record of Christian Work*, edited by Mr. W. R. Moody. This magazine is full of matter helpful to preachers and teachers.

Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations.]

LIGHT FOR THE RIGHTEOUS

Light is sown for the righteous, and gladness for the upright in heart—PSA. xcvi. 11.

Unto the upright there ariseth light in the darkness—PSA. cxii. 4.

The upright shall behold His face—PSA. xi. 7.

I. THE BRIGHT SIDE OF HUMAN LIFE. Light is sown

1. *In the economy of grace.* Spiritual enlightenment comes to us from the Holy Spirit, Divine truth, conscience, Christian literature, experience, and teaching. In many ways and for many purposes the path of the just is as the shining light, gradually growing brighter and brighter till lost in the greater glory of eternal day.

2. *In God's providential arrangements.* In the dark Jacob said all things were against him, but in the light he saw matters from a new point. Joseph himself through the dark days of slavery, imprisonment, and evil treatment ultimately came into the light of honour and usefulness, being made a blessing not only to the Egyptians, but also to surrounding nations, and especially in the marvellous mission of Israel. Light came to Job, and in the end he was more prosperous than ever. History repeats itself in many ways, in individuals, families, churches, and nations. Sooner or later, to "the upright there ariseth light in the darkness."

3. *God not only sows light but growing light in His government of men and in His redemptive work by Jesus Christ.* Just as light was sown in the coal measures ages ago, sown especially for the age of steam-power and for the purposes of modern civilization, so Christ is the Lamb slain from the foundation of the world, and all the movements of providence lead up to the world's enlightenment and salvation. We get out of coal just as much light and heat as were put into it by the sun; and we are reaping in providence and grace what God ages ago arranged in His infinite love to the world. Thus God has sown fuller and clearer light to be seen as the ages go on, till the glorious light shall so be revealed that the ends of the earth shall see the salvation of God.

4. *To the righteous there will be the perfection of light eternally.* The light of their spiritual experience on earth is a splendid illumination. They are justified, adopted, regenerated, upon their repentance and faith; and light, full, clear, strong, sufficient, is enjoyed by them in this life. Light is sown in them, and for them, and by them for the good of others. Not only sown for them by God's gracious hand, but also

sown by their personal efforts for their fellow-men—sown by their personal thoughts, principles, motives and deeds, and by the influence of their example and character. "Whatsoever a man soweth that shall he also reap." Hereafter all will be unclouded light. Entering the other life to the Christian is not a leap into the dark, but into the light. It will be the breaking forth of the morning of perfect and eternal day.

5. *God sows gladness as well as light for the Christian.* To the startled disciples in the guest-chamber Christ said: "Ye shall weep and lament, but the world shall rejoice; ye shall be sorrowful, but your sorrow shall be turned into joy." The joys of motherhood outweigh all the sorrows. Christian men look at the issue of the struggles and sorrows of probation, and "rejoice in hope of the glory of God." Even amid the keenest trials joy abounds: "As sorrowful, yet always rejoicing." It is not superficial, fitful, noisy, like the shallow brook; but deep, abiding, and quiet, like the mighty river.

II. THE DARK SIDE OF HUMAN LIFE. Light riseth in the darkness.

1. *The origin of evil is a dark mystery.* The Divine sower sows nothing but light. Darkness is not from the sun, and the darkness of moral evil is not from the Sun of Righteousness. We can never see through the mystery of evil in this life. We may or may not see through it in eternity. In the night we wait for the light of the morning. In winter we wait for the light of spring. In time we must wait for the light of eternity.

2. *Providence is sometimes a dark mystery.* We do not understand the reason of the darkness in many Christian lives or in our own. Why does God so painfully and so long try many good men? The reason is hidden from us as it was hidden from Joseph and from Job for a long time. To them the darkness was terrible. And for reasons God keeps to Himself we may pass through seasons of darkness which may last for years.

3. *The spiritual history of many a Christian is painfully dark.* Some seek God in the dark for months or years. Others have seasons of deep darkness after walking in the light for half a century. The causes may be partly physical, partly mental, or partly spiritual—and cases more for medical men than ministers. God puts good men at times under painful discipline, and they pass for forty days and nights through the gloom and solitude of the wilderness like Jesus Christ tempted of the devil. But generally speaking, after one revolution of the earth they see again the beaming face of God. Indeed, if weeping endures for the night joy comes in the morning.

III. THE CHARACTERS FOR WHOM LIGHT AND GLADNESS ARE SOWN.

1. *The relatively righteous*, or justified, whose faith is reckoned for righteousness. Rom. iv. 3.

2. *The really righteous*, or regenerated, who are spiritually renewed. John iii. 27, 28.

3. *The practically righteous*, who are living a holy and obedient life. Eph. ii. 10.

WILLIAM UNSWORTH.

* CHRIST'S MOST PRECIOUS WORDS

Come unto Me all ye that labour and are heavy laden and I will give you rest—MATT. xi. 28.

It is not derogatory to other passages in the Bible to say that these words are amongst the most precious in God's surpassingly precious Book. The Bible may be compared to the world. In the world around us are to be found substances of various value. Gold and silver, gems and jewels, clay and chalk. It is so in the Word of God, and in this text we have one of the precious jewels of the word. "More to be desired than gold." Consider

I. CHRIST INVITES. II. CHRIST'S PROMISE.

1. *Come unto Me.* The words range themselves among the simple utterances of Christ. There is a simplicity about them which makes any explanation like an attempt "to hold a candle to the sun." But even simple words may be better understood by simple exposition and illustration. *Come unto Me.* To illustrate, imagine similar words are spoke to a child. "Come to me, I have something to give you." What happens? The child (1) *hears*, (2) *understands*, (3) *believes*, (4) *decides*, (5) *comes*. Should there be failure at any one of these five points the invitation is in vain. The child may hear but not *understand*; may hear and understand but not *believe*; may hear, understand, and believe, but not *decide*. Just so with regard to Christ's invitation. Some do not come because they have not *heard*. In foreign lands this is true. "How can they hear without a preacher?" Some hear but do not *understand*. They may have mental difficulties. These are capable of discussion and settlement; and "if any man lack *wisdom*, let him ask of God." Many hear and understand, but do not *believe*. These need to be persuaded that what Christ says is true. Many more hear, understand, believe, but will not *decide* and *come*. For these, not argument so much as exhortation and warning are necessary.

2. *I will give you rest.* The value of a promise depends on the power and character of the promiser. A "promise to

pay" is useless, unless the bank promising has assets sufficient to meet the promise, *i.e.*, *power*. Much depends also on *character*. A promise to "see you through" an enterprise, on the part of a friend, is of value only in as far as the friend is trustworthy. Has Christ the *power* to give rest—to keep His promise? The very question of the Pharisees; "Has this man power?" There may have been room for doubt when men knew Christ only as the *Son of Joseph*. We know Him to be *the Son of God with power*. The question is answered. And what is the *character* of Christ? Is Christ trustworthy? Let ten thousand times ten thousand witnesses answer.

Christ promises *rest*. Of what kind? It is good to gain *mental* rest. Books on Christian evidences may give this. It is good to gain *physical* rest. A physician may give this. But we may have both and still lack the rest Christ gives. That is *spiritual*. And what is that? Can best understand by comparison. How much more is mind than body? How much more precious a thing is mental rest than physical? A step higher. How infinitely higher and more precious is soul and spirit than mind and body? How much more—infinity—is rest of soul and spirit than rest of body and mind? Christ gives *spiritual* rest.

You have *heard, understood, believed*. Will you *decide and come*?

HERBERT WINDROSS.

CONCERN FOR SOULS—*Isaiah* lxvi. 8

That we may obtain an impressive view of the teaching involved in this declaration, let us inquire

I. WHAT DOES THIS TRAVAIL OF THE CHURCH IMPLY? Intense prayerful desire for the salvation of souls; a strong and unwavering faith that souls will be saved when the right means are used. This will manifest itself in various ways. The Word of God, and the annals of the Church furnish numerous and stimulating illustrations. What do you know of this travail?

II. WHY IS IT NECESSARY? *God has so appointed it*. It is the order of nature and lies at the basis of all secular success—no labour, no profit, etc. As in the natural so in the spiritual world. The history of the Church is a continuous illustration. Equally true of individuals.

The appointment is highly advantageous. Exercises the graces, etc.

III. HOW CAN IT BE REALIZED? Not by simply desiring it. Such is the constitution of the mind; that if you want to awaken concern respecting any subject, you must fix your attention upon facts adapted to induce it. When this concern is awakened, take care that it is cherished.

IV. WHAT WILL BE THE RESULT? The rapid increase of the Church (see context). When the Church is really anxious for conversions, sinners will soon become anxious to be converted. What a privilege and responsibility!

CONCLUSION. Are you deeply concerned for your own salvation? Neglecting salvation is as dangerous as rejecting it. You will miss your salvation if you simply neglect it, and if you neglect it you are left without excuse.

ALFRED TUCKER.

THE GOOD WAY

Acquaint now thyself with Him, and be at peace : thereby good shall come unto thee”—JOB xxii, 21.

Eliphaz was mistaken in supposing that all Job's troubles—his personal affliction, his family disruption, his business disaster—could be traced to his disobedience. He misunderstood, alike, his friend's attitude towards Jehovah, and the principles upon which the great God governs men. But, unquestionably, he announces a fundamental truth, that human life can only issue in good to those who are acquainted with the mind of God and who live in harmony with His will.

I. THOSE WHO WOULD REALIZE THE “GOOD” IN LIFE MUST BE ACQUAINTED WITH GOD. But is this possible? Can the finite comprehend the infinite? “Canst thou by searching find out God?”

1. *Our knowledge of common things is limited.* A child may confound a distinguished botanist with questions concerning an oak. If we are unable fully to understand a tree, how can we hope to attain to a perfect knowledge of the Creator of the forests?

2. *But our imperfect knowledge is generally adequate.* We sufficiently understand the oak to make it contribute to our comfort and well-being in a thousand ways. With its timbers we construct our dwellings, with its bark we prepare our leather, and with its dyes we colour our wool. So we may attain to such an acquaintance with God as shall enable us to escape evil and secure the highest good.

3. *We only really know things as they are brought into relation with us.* There are two ways of becoming acquainted with honey: You may weigh it in scales, examine it under a microscope, and subject it to an exhaustive analysis, and thus you may obtain much interesting and valuable information; but you do not yet *know* honey. The cottager by touching it with his tongue attains to a more practical acquaintance with it.

There are two ways of becoming acquainted with God : You may enter upon the study under the guidance of philosophy, and be carried, from effect to cause, back to the Great Original, infinite in wisdom and in might ; or you may sit at the feet of the poet and learn that the thunder is His voice, the lightning His two-edged sword, the ocean a mirror that reflects His face, the birds the choir that chant His praises, and the forests the temple in which they sing. Such intellectual acquaintance with God, however, will prove unsatisfactory. There is a more excellent way, "O taste and see that the Lord is good." This practical and experimental acquaintance with God, which brings one into touch with Him, and which reveals His mind and heart, His love and law, is that which will prove fruitful of good. 2 Tim. i. 12 ; John xvii. 3.

4. *But such an acquaintance with God will not be attained without patient search and painful struggle.* Those who profit from discoveries in science little know the time and treasure devoted to experiment and research, nor the painful travail of soul of the student who paces the floor of his laboratory at the midnight hour crying out in agony of desire, "I will not let thee go." So "the kingdom of heaven suffereth violence" as one, with hazy conceptions of the possibilities of life, and conscious of moral ideals not yet approached, in an agony of persistent and eager endeavour, struggles through its narrow gate. Thus Saul of Tarsus, in a paroxysm of emotion, struggled into the vision that revealed to him how he was to be employed as the "chosen vessel" of the ascended Lord whom he had persecuted. And thus, too, in our day, many conscious of failure, and desirous of attaining to a better life have cried, from their knees, for leading and light :—

Wrestling, "I will not let Thee go,"
Till I Thy name, Thy nature know.

II. THOSE WHO WOULD ATTAIN TO THE "GOOD" MUST "BE AT PEACE" WITH GOD. It is not enough to be acquainted with God, to know about Him : His essence and His attributes, not even what He wills and approves—we must also "be at peace with Him," bringing our lives into harmony with His Will.

1. *Acquaintance with God will exhibit human nature as out of harmony with Him.* Rom. viii. 7. In unregenerate human nature there is often more of the demon than of the Divine.

2. *Acquaintance with God will show that it is His will men should "be at peace with Him."* He has done what is possible to effect reconciliation. Sometimes astronomers travel far and scale distant mountains in order the better to observe some solar phenomenon ; no one will fully understand God's

desire to be "at peace" with us who does not study the problem from the summit of Calvary. "Herein is love," etc. 1 John iv. 10. It is the duty and joy of a gospel ministry to proclaim and urge this evangel. 2 Cor. v. 20.

3. *Peace with God is the sine quâ non of all "good" in human attainment.* The last century presented a splendid list of human achievements: canals cut through continents, bridges thrown across rivers, tunnels bored through mountains, and towers built into the clouds, not to speak of the wonderful results of electricity. These things have been accomplished by a patient study of nature leading to the discovery of her modes of operation, and by action in harmony with those discoveries. If, through ignorance or wilfulness, the arch is not scientifically constructed it will collapse; and if the centre of gravity falls vertically outside its base no skilful use of cement will keep the tower from falling. But if the architect, the engineer, and the mechanic can achieve nothing but in close fellowship with nature, how much more necessary is it, to proceed on *morally scientific principles* in the development of character and the building up of life, to seek the Divine approval and blessing on every stone. Only so will the structure be stable.

CONCLUSION. 1. *A message to the young.* On what plan do you purpose building your life? Utilitarian? Sensuous? or Divine? Psa. cxix. 9.

2. *A warning to those who have been proceeding on wrong lines,* having laid many courses of masonry. To go on, adding good to bad, perpendicular to crooked, will be madness; it will be better to pull it all down to the foundation, beginning to build afresh and working with constant reference to the specifications of the great Architect and Builder.

3. *We have in Christ a concrete example of the "Good."* Who is most like Him will be most divine, will realize most of "good" in his own life, and will carry most "good" to others.

ROBERT WHITTLETON.

THE VICTORY OF FAITH

This is the victory that overcometh the world, even our faith.—
1 JOHN v. 4.

That is to say that faith is the means by which we gain the victory over the world. Faith is our inspiration and our strength. To have faith is to be victorious. Therein lies the whole secret of our triumph.

By the "world," in this place we are not to understand the globe on which we live, or the people by whom it is inhabited, or even necessarily the ungodly portion of them, but the

condition of things constituting our present state, which is, in so large a measure, antagonistic to the Christian life. The "world" over which we gain the victory by "our faith" comprises the present age, in as far as it is hostile to piety; the people of the world in all respects in which they oppose the followers of Christ; all circumstances of a trying character; and everything which harasses the believer in his Christian course. Such are the forces of the world which faith enables us to overcome.

That there is much in the world that is antagonistic to the purposes of the Christian life cannot be denied. The Christian has his share of ordinary trouble. "Many are the afflictions," etc. He even seems to himself sometimes to experience an excess of tribulation, and sorrows swoop down upon him in gathering flocks, like birds of prey assembling for a desert feast. He fancies that he has a monopoly of trouble, and is inclined to be envious of the wicked, who spreads himself "like a green bay tree" and "has all that heart can wish." At such times Christian patience and constancy are with difficulty maintained. The believer is also required to contend against the hostility of his fellow-man. The stake, the rack, and the thumb-screw are no more, it is true; but persecution is practised still, in subtler, and perhaps more effectual, forms. But temptation is the most formidable kind of opposition with which the believer is called to contend. The seductions of sin, the wiles of the devil, and the turbulent passions of his own heart, involve him in a conflict which is furious and long.

In this conflict it is by faith that the victory is gained. What is that faith, and how does it produce the attributed result?

The basis of faith is belief. "Our faith" is our reliance on the reality of certain facts concerning our personal relationships, our present condition, and our destiny, of which we are absolutely convinced. The chief of those facts are—the supreme importance of spiritual and eternal things, the paramount obligation to fulfil all righteousness, our infinite indebtedness to Christ, the certainty that He will fulfil His oft-repeated promise to assist us in the fight. His actual presence with us all through the strife, and the guarantee that victory will ensure a rich and eternal reward. All these facts have relation to our Lord Jesus Christ, and our reliance on them has the effect of personal trust in Christ Himself. The faith by which we must conquer is confidence in the great Captain of our salvation, by whom we have been called to the fight, who will never leave us to contend alone, who will enable us so to fight as to ensure the victory, and Who will own our triumph with a crown of life.

I. "OUR FAITH" ENSURES OUR VICTORY BY ITS PERSONAL EFFECT UPON OURSELVES. Soldiers who have no faith in the cause for which they fight, no confidence in their leaders, and misgiving as to their own ability to cope with the foe, are not likely to prove victorious. They will fight without heart, fall an easy prey to panic, and be readily turned from the field. On the other hand, the soldiers who are convinced of the worthiness of their cause, who are led by men on whom they can rely, and are confident of their own ability to win the day, are not easily overcome. Faith impels men so to fight as to gain the victory. Christian faith creates the qualities by the exercise of which sorrow is sustained, hardship endured, temptation resisted, and sin subdued. Courage and strength; patience, perseverance, endurance—those are the conditions of victory, and they are engendered by "our faith."

II. "OUR FAITH" ENSURES OUR VICTORY BY LINKING US TO CHRIST. He Himself is our Victory and our Salvation. By the power of the Holy Ghost He strengthens us for the fight, and enables us to triumph. If "our faith" is our victory, it is equally true that Christ is alike "the Author and Finisher of our faith." He is both its object and its source. It is He Who enables us to have faith in Himself. Faith is His gift, and He continually sustains it by the strong nourishment of His grace. The faith through which we triumph is not the mere force of natural conviction. It does not result from buoyancy of disposition, strength of nerves, or vigour of mind. In any such case people of certain constitutions only could hope to be victorious. "Our faith" is a spiritual and supernatural power. God, our Saviour, bestows it upon us; and in response to its appeal He enables us to overcome the world. "In all these things we are more than conquerors, through Him that loved us." "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

J. W. KEYWORTH.

A MESSAGE FOR TO-DAY

Seek ye the Lord while He may be found.—ISA. lv. 6.

Some have found the Lord. Others are seeking Him. Others are careless and asleep. It is to *these* the text speaks.

I. SHOW WHAT IT IS TO FIND THE LORD. 1. Finding mercy, pardon, peace, and happiness. 2. Finding Him personally. Knowing Him as a Father and a Friend. 3. Finding power to serve Him.

II. SHOW THAT HE MAY BE FOUND. 1. He has come very near to us. 2. Many are finding Him daily. 3. The offers of mercy are universal.

III. SHOW HOW AND WHEN WE MAY FIND HIM. 1. We must seek Him. 2. We must seek Him earnestly. 3. We must seek Him *now*. Many have sought Him too late.

R. BREWIN.

THE STRUGGLE FOR A SOUL

Satan hath desired to have thee that he may sift thee as wheat, but I have prayed for thee, etc.—LUKE xxii. 31.

A great struggle is now going on for many a sinner's soul. How is it to end? Notice:

I. THE COMPETITORS FOR THE HUMAN SOUL. 1. Contrast their persons. 2. Their history. 3. Their claims. 4. Their future.

II. THE STRUGGLE ITSELF. 1. Invisible, but real. 2. By opposite methods. 3. Tremendously important. 4. Disturbing to the sinner.

III. THE RESULT OF THE STRIFE. 1. Depends upon the sinner's will. 2. Often decided in a moment. 3. A soul won or a soul lost.

R. BREWIN.

CONDITIONS OF REVIVAL

If My people which are called by My Name shall humble themselves and pray, etc.—2 CHRON. vii. 14.

Sin is a blight, disease, pestilence, painful, incurable, deadly. The sight of this is very distressing to the people of God. They enquire, Can it be removed? The text is the answer. Notice:

I. THE CONDITIONS OF REVIVAL. 1. It must begin among the people of God. 2. They must humble themselves. 3. Pray. 4. Seek the face of God. 5. Turn from their wicked ways.

II. THE BLESSING THAT WILL FOLLOW. 1. God will hear their prayer. 2. Forgive their sin. 3. Heal their land.

R. BREWIN.

CONDENSED SERMONS BY GREAT PREACHERS

THE CRY OF THE CHURCH AND ITS LORD'S RESPONSE

Isaiah li. 9, lii. 1

BY REV. J. C. HARRISON, D.D.

I. THE CALL OF THE CHURCH TO ALMIGHTY GOD FOR HELP (li. 9). This call implies

1. *That the Church felt itself to be in a very unsatisfactory state.* Was in captivity—subdued by a powerful and victorious

toe. The enemy from which the Church is in danger now, triumphs not by force, but by subtlety. It is lamentable to see in how many instances the Church, instead of conquering the world, is conquered by it, and is held firmly in its soft but unrelaxing grasp. The spirit of the world seems to be establishing itself in the Church. Oh! what slumber, what torpor, what a diminished power of prayer, etc.

2. *That whenever it became conscious of its unsatisfactory condition, there rises from it a call to the Lord of the Church for His gracious help.* The renewal and quickening of life comes from Him alone.

II. THE RESPONSIVE CALL OF THE CHURCH'S LORD (lii. 1).

1. *To awake.* Whilst the Church is slumbering and inconsistent, there is no earnest activity, but the effect of God's answering prayer, and putting forth His power is to stimulate the activity of the Church. There is a vast amount of latent power not put forth. When God responds to the call of the Church, He calls that latent force into vigorous action. When the Church is slumbering and inconsistent, instead of acting, it is acted upon by the world. The Church must be as wakeful as the world.

2. *To put on strength.* As if when slumbering the Church had thrown aside its armour and lost even the sinews of its strength. Certain elements of character constitute the Church's strength; these she is to put on and exhibit in all their force. A man has strength, spiritual and moral, when he has fairly mastered a subject; when he has faith; determination, fixed resolve, sympathy, courage. And now, says the Church's Lord to her, "Put on your strength"; put on these characteristic elements of yours; put them forth in all their force; and then your enemies will be subdued, etc.

3. *To put on beauty of character.* When seen, even the world cannot fail to admire. This the apostle puts in another form which is very expressive, "put on the Lord Jesus Christ." The beauties of character for which He was distinguished must be reproduced in his followers, etc.

Our Lord summons us to all this, not for our own sakes alone. When there is power combined with beauty of character, then we shall not have to complain of defeat, but shall rejoice in victory, and in our Lord's glory we shall see our own.



Notes and Illustrations

CHRIST'S MOST PRECIOUS WORDS (*Matt.* xi. 28-30).—He looks far beyond the circle of His disciples, and utters wonderful words. They are words that would not only be blasphemies, but utter absurdities, in the mouth of any mere man. Suppose that Shakespeare had uttered them! or Milton, or Bacon, or Newton! or Paul, or Peter, or Moses! What a width of consciousness there must have been in the "Me," and the "I," when "*all* who labour and are heavy laden" are invited to come unto Him and get rest! *Come unto Me.* There must thus be *movement* on the part of the sinful soul, movement away from other Saviours and Refuges. But the emphatic word is the "Me." Move, O sinner, toward "Me." Come to "Me" *all ye that labour*: viz., as in the yoke. See verses 29, 30. "Note diligently," says Melancthon, "the universal particle," the *All*. "It is a little word," says Trapp, "but of large extent." The Saviour compares sinners to poor, toiling, jaded animals, labouring in the yoke. They promised themselves liberty in sinning, and thought that they would have a life of frolic. It would be jolly they imagined. But they deceived themselves. In giving themselves up to sin, they gave themselves up to Satan, and Satan put them under his yoke. Hence they had a hard time of it toiling to get enjoyment. *And are heavy laden*: Not only are they toiling in the yoke; they are at the same time used as beasts of burden to carry an almost intolerable load. Generally, yoked animals have no load laid on their back; and animals which carry loads are not yoked to draw and drag. But sin's drudges are oppressed in both ways. They are *heavy laden* at the very time that they have to *labour in the yoke*. Every sin they commit alights on their back, and increases their crushing load. And thus in toiling with might and main and strain to get pleasure, they have for ever to carry about with them the burden of their sins, a burden that is constantly augmenting. *And I will give you rest.* Principal Campbell renders it, *and I will relieve you.* Sir John Cheke, *and I will eas iou.* This latter is the version of Tyndale, and is reproduced in the Geneva. Wycliffe's version was, *and I will refreshe you.* It is repeated in the Rheims. They are all excellent.—*Dr. James Morison.*

See also PR'S MAG. *January*, p. 39.

FEEDING THE FLOCK (*Isa.* xl. 11, *Micah* vii. 14).—In ordinary circumstances the shepherd does not *feed* his flock, except by leading and guiding them where they may gather for themselves; but there are times when it is otherwise. Late in autumn when the pastures are dried up, and in winter, in places covered with snow, he must furnish them food, or they die. In the vast oak woods along the eastern sides of Lebanon, between Baalbek and the cedars, there are then gathered innumerable flocks, and the shepherds are all day long in the bushy trees, cutting down the branches upon whose green leaves and tender twigs the sheep and goats are entirely supported. The same is true in all mountain districts, and large forests are preserved on purpose. Life in these remote and wild woods is then most singular and romantic. The ring of the axe, the crash of falling trees, the shout of the shepherds, the tinkling of bells and barking

of dogs, wake a thousand echoes along the deep wadies of Lebanon. I have ridden five hours at a stretch in the midst of these lively scenes and the mere remembrance of them comes back now like distant music dying out sweetly along the solemn aisles of the wood. . . . Micah, perhaps, had noticed the flocks feeding in the wilderness along the slopes of Lebanon. He says, "Feed Thy people with Thy rod—the flock of Thy heritage, which dwell solitarily in the wood in the midst of Carmel, let them feed in Bashan and Gilead as in the days of old" (Micah vii. 14).—*Thomson's Land and The Book.*



UNION FOR BIBLICAL AND HOMILETIC STUDY
IN ASSOCIATION WITH
THE WESLEYAN METHODIST
CONNEXIONAL LOCAL PREACHERS' COMMITTEE
SESSION 1900-1901

MOTTO—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 4, Marlborough Terrace, Dewsbury.

Our readers will be interested to learn that at the December meeting of the Connexional Wesleyan Local Preacher's Committee the amalgamation of the U.B.H.S., as described in the September issue of this Magazine was unanimously approved. We anticipate great developments and trust that by the blessing of God many thousands of Christian preachers and workers will be richly equipped for their important labours.

GENERAL DIRECTIONS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.
2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.
3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.
4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

NOTE: All Text-books can be obtained from the Secretary *post free* at the prices named below.

I. HOMILETICS

(1) Elementary. Text-book: Eldridge's *Lay Preacher's Handbook*, 1s. 6d. Tutors: Revs. J. Edwards (29, Connaught Avenue, Mutley, Plymouth), T. Puddicombe, C. Forrington, H. Windross, H. C. Floyd, J. T. Gurney, J. Freeman, Frank Cox, J. E. Harlow, J. C. Adlard, J. T. Hillary.

Students are requested to keep to the limit of words given for each paper; and not to write short *complete sermons*, but to give *outlines* when outlines are asked for.

WORK FOR FEBRUARY: Handbook, Chapter iii. 1. What is the difference between a *topical* sermon, and a *textual* sermon? 2. What is the *chief end* of preaching? State how this end may best be reached?

WORK FOR MARCH: Outline of Sermon for Easter—Luke xxiv. 28-34; or on Holiness—1 Peter i. 14-16.

II. ADVANCED HOMILETICS

Tutor: Rev. R. J. Wardell. Text-books: Wardell's *Manual of Sermon Construction*, 1s.; and Lias' *2nd Corinthians* (Cambridge Bible), 1s. 11d.

WORK FOR FEBRUARY: A. Write in your own words a list of headlines for the successive paragraphs in Chapters vi., vii., viii. (R.V.). B. Write the outline of a sermon on the statement in verse 9, Chapter viii., by Method 4 on p. 16 in the Manual. C. Analyse verses 9-16 by Method 1 and write the outline of a sermon on "Repentance" from the analysis.

III. SYSTEMATIC THEOLOGY

Tutors: Revs. J. C. Nattrass, B.A., B.D., Ed. Greeves, E. H. Maggs, C. A. Healing, B.A., A. D. Baskerville.

(1) Elementary. Text-book: Gregory's *Theological Student*, 2s. 2d.

A. FIRST YEAR'S COURSE

WORK FOR FEBRUARY: pp. 115-142. Questions 81, 83, 84, 90, 94, 97, 98. Give exposition of 2 Cor. v. 14-15, specially noticing the Revised Version.

B. SECOND YEAR'S COURSE

WORK FOR FEBRUARY: pp. 242-259. Questions 173, 174, 178, 180, 181, 182. Give brief exposition of theological teaching of Matt. xxv. 31-46.

(2) Class for Candidates for the Ministry. Text-book, the same. Banks's *Manual of Christian Doctrine* to be used concurrently.

WORK FOR FEBRUARY: pp. 225-272. Questions 160, 162, 164, 167, 168, 171, 172, 173, 174, 178, 184, 188.

NOTE: All the above questions are taken from the *Questions for Self-Examination*, pp. 273-288.

IV. ADVANCED THEOLOGY

Text-book : Banks's *Development of Doctrine in the Early Church*, 2s. 2d. Tutor : Rev. J. C. Nattrass, B.A., B.D.

WORK FOR FEBRUARY : pp. 162-187. 1. Who was Pelagius? Name his chief associates. 2. What were the teachings of Pelagianism. 3. Give a brief account of the Donatist Controversy. 4. How has the teaching of Augustine influenced (1) the Roman Catholic Church, (2) Protestantism?

V. COMPARATIVE RELIGION

Tutor : Rev. F. Platt, M.A., B.D. Text-book : Geden's *Comparative Religion*, 2s. 2d.

WORK FOR FEBRUARY : Read pp. 202-249. 1. Outline the history of the "four orthodox Khalifs" and the Abbasid Khalifs. 2. Indicate the characteristics of "style" in the Qurân. 3. State the theory of inspiration claimed for the Qurân. 4. What is the chief defect in the arrangement of the Qurân? 5. How have the Suras of the Qurân been classified? 6. What is the doctrine of abrogation?

VI. BIBLE STUDY (OLD TESTAMENT)

Tutors : Revs. T. H. Barratt, B.A., E. E. Ormiston. Text-book (Subject for Wesleyan Local Preacher's Connexional Examination) : Davison's *Wisdom Literature*, 2s. 2d.

WORK FOR FEBRUARY : Read Davison, Chapter x.; Ecclesiastes. 1. What is the Hebrew title of Ecclesiastes? Discuss its meaning. 2. At what period do you consider the book to have been written? State your reasons. 3. What do you know of the views of the following men on the authorship of this book :—Dean Plumptre, Ewald, Renan, Martin Luther?

VII. BIBLE STUDY (NEW TESTAMENT)

Tutors : Revs. W. F. Lofthouse, M.A., G. E. Young, W. H. Spencer, W. H. Phipps, B.A. Text-book (Subject for Local Preachers' Connexional Examination) : Plumptre's *Peter* (Cambridge Bible), 2s. 2d.

WORK FOR FEBRUARY : Read 1 Peter iii. 21-iv. 19 (Plumptre, pp. 136-151). Questions : 1. Explain the terms "Answer" (iii. 21), "Authorities" (iii. 22), "The Flesh" (iv. 6), "Busy-body" (iv. 15). Expound iv. 1, 3, 14, 17. 3. What do you gather about the relations of the Christians and the Heathen when this letter was written? Paraphrase Chapter iv., verses 10, 11.

VIII. BIBLE ENGLISH

Tutor : Rev. H. J. Chapman, M.A. Text-book : Clapperton's *Pitfalls in Bible English*, 1s. 6d.

WORK FOR FEBRUARY : Read pp. 107-119. Show in the following ten passages (1) What is the misleading word? (2) How it became a misleading word? (3) What the meaning of the whole passage is : 1 Cor. iv. 4; Philemon 8; 1 Cor. i. 28; Mark vii. 31; Matt. xiii. 20; Acts iv. 32, x. 14; Isa. xl. 12; 1 Chron. xxi. 1; Luke xix. 13.

IX. CHRISTIAN EVIDENCES

Tutor : Rev. R. E. Brown, B.A. Text-book : Banks's *Scripture and its Witnesses*, 2s. 2d.

WORK FOR FEBRUARY : Section II., Chapters vi. and vii. Questions : 1. What is St. Paul's teaching as to the proof he himself had received of the Resurrection of

Christ? 2. Explain the relation of the Resurrection to Christian doctrine. 3. Work out the argument from personal experience. 4. Give Dr. Dale's teaching, and point out its limitations.

X. CHURCH HISTORY

Tutor: Rev. H. Martin, M.A. Text-book: Cowan's *Landmarks*, 7d.; and Barmby's *Gregory the Great*, 1s. 11d.

WORK FOR FEBRUARY: Cowan, Chh. xxiv.-xxvi., pp. 129-152. Barmby, rest of Ch. vii. and Ch. viii., pp. 161-206. 1. Give a short description of the character and work of Savonarola. 2. Briefly describe the beginning of the Reformation in Germany under Luther. 3. What do you know of (a) Zwingli, and (b) Calvin? 4. Briefly sum up the most important results of the Pontificate of Gregory the Great.

XI. ETHICS

Tutor: Rev. W. E. Beet, M.A. Text-book: Butler's *Three Sermons on Human Nature* (Kilpatrick's Edition), 1s. 6d.

WORK FOR FEBRUARY: Read Sermon III. with the Notes. 2. Read Section 8 of the Introduction. 3. Give a written account of Sermon III.

XII. ENGLISH GRAMMAR

Tutors: Rev. G. Allen, B.A., Rev. C. R. Smith, B.A., Mrs. C. R. Smith, B.A. Text-books: Morris's *Primer*, 1s.; and Wetherell's *Exercises*, 1s.

WORK FOR FEBRUARY: Morris, Sections 103-125, with Wetherell, pp. 91, 92; also his remarks on Section 104 and Sections 119-125. An important lesson. Wetherell: Exercise 83, 7-16; Exercise 95, 17-24; and analyse after the models on p. 93 ff in Wetherell, Exercise 99, 1-6, and Exercise 100, 2, 7, 13, 16, 20, 25.

XIII. ENGLISH COMPOSITION

Tutor: Rev. S. B. Gregory, B.A. Text-book: Nichols' *English Composition*, 1s.

WORK FOR FEBRUARY: Lesson, Part II., Chapter iii., pp. 38-41. Questions: 1. What is a Synonym? Write brief sentences illustrating the difference in meaning between (a) "less" and "fewer," (b) "quantity" and "number." 2. Write a brief essay on "Town and Country."

XIV. ADVANCED ENGLISH COMPOSITION

Tutor: Rev. A. W. Bunnett, M.A. Text-books: As in XIII., and Nichol's *Questions*, 1s.

WORK FOR FEBRUARY: A. Read Part III., Chapters iii. and iv. B. Write Part III., Chapter iv. (omit questions 1 to 6).

XV. LOGIC

Tutor: Rev. A. E. Balch, M.A. Text-book: Jevon's *Logic*, 1s.

WORK FOR FEBRUARY: 1. Give examples of agreement in nature and of periodic variations. 2. What is the fundamental principle underlying generalization? Why do you believe the sun will rise to-morrow? 3. Give illustrations of reasoning from analogy. What are its rules and its defects? Read pp. 112-128. Draw out a list of the principal kinds of fallacy and work through the questions at the end.

XVI. PSYCHOLOGY

Tutor: Rev. W. E. Beet, M.A. Text-book: Baldwin's *Story of the Mind*, 1s.

WORK FOR FEBRUARY: 1. Explain clearly what is included under the heading of Experimental Psychology. 2. Describe fully some experiments for testing the accuracy of memory. What different methods may be used? 3. Write notes on: Temperature sense: "type theory" of reaction times: illusions of contrast: suggestion. Describe illustrative experiments where necessary. Read Chapter vii.: The different kinds of suggestion mentioned should be clearly distinguished from each other. Hypnotism is important—the three stages of the "Paris School" of Dr. Charcot should be carefully noted, and the symptoms of each. Note also the different interpretations of the Hypnotic State adopted by the Paris and Nancy Schools, and that the latter seems best to accord with the facts. Sense-exaltation may be either normal or hypnotic.

XVII. BIBLICAL GEOGRAPHY

Tutor: Rev. A. W. Cooke, M.A. Text-book: Cooke's *Palestine in Geography and in History*.

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*. Fee (including Text-book but not Subscription), 5s.

XIX. ADVANCED N.T. GREEK

Tutor: Rev. R. M. Pope, M.A. Subject: *St. James's Epistle*. Fee (not including Subscription), 5s.

XX. HEBREW

Tutor: Rev. A. T. Burbridge, B.A. Text-book: Maggs's *Introduction to the Study of Hebrew*. Fee (including Text-book but not Subscription), 5s. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

Tutors: Revs. A. O. Sanderson, M.A., G. G. Muir, R. Bond. Text-books: Wesley's *Fifty-three Sermons*, 2s. 8d.; *Notes on N.T.*, 1s. 8d.; *Second Catechism*, 5d.

WORK FOR FEBRUARY: Sermons, xxvii.-xxxii. Notes, Romans i.-vii. Hymns, 152-168. Catechism, Chapter vi., Section 2. Repentance and Faith. Questions: 1. Give Wesley's ideas concerning the danger and snare of *Riches* as expounded in Sermon xxviii. 2. What are the inseparable properties of the way to Heaven? 3. Write short analysis of the first four chapters of "Romans"—give the notes on i. 3, i. 18, iii. 26, v. 6. 4. How do Hymns 152 and 158 illustrate the human side of conversion? 5. Illustrate the Catechism definition of Repentance and Saving Faith from the hymns already studied.



OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY ROBERT BREWIN

Feb. 3—READY AND UNREADY—*Matt.* xxv. 13

The parable of the Ten Virgins is very impressive. It teaches us :
 I. *Persons who are much alike in outward appearance may, in character, be altogether different.* "Five wise." "Five foolish." Sinners. Saints. Saved. Lost. We see this in families, Sunday schools, congregations. II. *Although Christ's coming to judgement seems delayed, it is perfectly sure.* 1. It is necessary. 2. The day is appointed. 3. It is vividly described. *Matt.* xxv. 31-46. III. *Preparation is necessary for our entering into the heavenly kingdom.* 1. Inward. 2. Constant. 3. Complete. *Matt.* v. 20. 4. Present. IV. *Sleeping sinners will awake at last.* Their awakening will be : 1. Sudden. 2. Terrifying. V. *Profession without possession is utterly useless.* As a lamp without oil. We must be born again. VI. *It is possible to seek mercy too late.* "Lord, Lord, open to us. But," etc. "The door was shut." VII. *To be ready and watchful is the duty of all.* Many die young. Are we quite ready ?

Feb. 10—THE GREAT CENSUS—*Romans* xiv. 12

During the year 1901, a census of the whole British population will be taken by authority. The text speaks of the final and more solemn account all must give at the last day. I. *It must be given directly to God Himself.* *Rev.* xx. 12. 2 *Cor.* v. 10. How solemn then will it be. II. *It must be given by every one personally.* *Gal.* vi. 5. *Ezek.* xviii. 20. III. *It will be a full and complete account of our own lives.* 1. Our words. *Matt.* xii. 36-37. 2. Our deeds. *Eccles.* xi. 9. 3. Our omissions. *Matt.* xxv. 24-30. 4. Our opportunities. 1 *Kings* xx. 40. 5. Our influence. *John* xx. 8. *Rom.* xiv. 7. 6. Our thoughts and feelings. *Prov.* xxiii. 7. *Matt.* ix. 4. 7. Our relations with Christ. *Matt.* xxvii. 22, 23. 8. Our sins. IV. *It cannot be avoided.* Some will avoid the census. 1. By refusal. 2. By concealment. 3. By flight. But not so can we escape our last and final account. *Psa.* cxxxix. 7-12. *Jer.* xxiii. 24. V. *It will be compared with God's own records of what we have done.* *Rev.* xx. 12, *Psa.* lvi. 8. *Mal.* iii. 16. VI. *It will be followed by an awful sentence of judgement.* *Mal.* iv. 1-3. *Matt.* xxv. 34-41. *Mark* xvi. 16. VII. *It is so important that it should be at once prepared for.* *Amos* iv. 12.

Feb. 17—REMEMBERING JESUS—*Luke* xxii. 19

The Lord's Supper is called by various names, as Sacrament, Communion, Passover, Feast, Eucharist. Its main end is to help us to remember our Saviour the Lord Jesus Christ. I. We are to remember *who He is.* As for example that He is God and that He is also Man. *John* i. 14. II. *His great love* in coming into this world. *Phil.* ii. 6-8. 2 *Cor.* viii. 9. *Luke* ii. 16. III. *His perfect character,* though in a sinful world. 1 *Peter* ii. 22, 23. *Heb.* vii. 26. *John* xiv. 30. IV. *His*

uniform kindness of disposition. 1. To children. Mark x. 14. 2. To hungry people. Matt. xv. 32. 3. To the sick. Matt ix. 35. 4. To His murderers. Luke xxiii. 34. V. *His sufferings and death for our sins.* These were : 1. Voluntary. 2. Very painful. 3. A sufficient atonement. VI. *That He rose again from the dead.* 1. For our justification. 2. For our comfort. 3. As our forerunner. 1 Cor. xv. 20. VII. *That He has all power, both in heaven and earth.* 1. Power to save. Heb. vii. 25. 2. Power to keep. Jude 24. 3. Power to conquer every foe. 1 Cor. xv. 25, 26. VIII. *His words.* Acts xx. 35. Words of healing, counsel, consolation, invitation, warning, entreaty, power. IX. *That He will come again.* 1 Cor. xi. 26. 1 Thess. iv. 15-18. X. *That He is always present with His people.* Matt. xxviii. 20. If we thus remember Jesus in this ordinance we cannot fail to realize great spiritual blessing.

Feb. 24—A LESSON ON PRAYER—*Luke xxii. 42*

The story of our Saviour's agony in the garden has many lessons for ourselves in this age. I. *Every one of God's children will have his hour of agony and trial.* 1. We are born to this. Job. xiv. 1. 2. Our faithfulness to duty ensures it. 2 Tim. iii. 12. 3. We are made perfect through suffering. Heb. ii. 10. 1 Peter i. 6, 7. II. *When our hour of trial comes we may find refuge in prayer.* 1. Christ did this. Ver. 41. 2. The best saints have done this. Abraham, Moses, Elijah, Hezekiah, Job, David, Jeremiah, Daniel, Paul. III. *Success in prayer is favoured by retirement.* Matt. vi. 6. It secures quiet, and freedom from interruption. IV. *In prayer we must be earnest and fervent.* Luke xxii. 44. James v. 16-18. V. *In prayer we must be entirely submissive to the will of God.* 1 John v. 14. Heb. v. 7. VI. *When we are at prayer angels are not far away.* Ver. 43. Heb. i. 14. Gen. xviii. 33; xix. 1. VII. *Prayer will bring us strength to perform all our appointed work.* VIII. *Agonising prayer will soon be turned into joyful praise.* Psa. xxii. 1, 24, 25.

REVIEWS

John Wesley. By John Telford, B.A.—C. H. Kelly, 5s.—Wesley has had a full share of biographers even for so great a man, and hardly anyone has succeeded in writing a dull book about him. Every intelligent Christian worker, whether he belongs to the Wesleyan Churches or not, ought to be familiar with the life and work of the greatest of modern evangelists, and one of the greatest of modern ecclesiastics. For general reading Mr. Telford's is *the Life of Wesley*. It is reliable, sympathetic and very readable, and we are glad to find it entering upon another edition.

A School Hymn Book. Compiled by F. Gorse, M.A. London: The Educational Supply Association, Holborn Viaduct.—This is an entirely admirable compilation, and may be used in any school or family. It would be difficult to select seventy-four Hymns better suited for their purpose than those which form the body of this little book. To the Hymns Mr. Gorse adds a few Sacred Poems. We are sorry to notice that he gives the miserable modern perversion of Sir Henry Wotton's well-known poem, beginning, "How happy he, or born, or taught," and would have boys say,

And walks with man from day to day,
As with a brother and a friend,

instead of Wotton's own much better lines :

And entertains the harmless day,
With a well-chosen book or friend.

In Distant Lands. By W. J. Forster. London: Robert Culley, Ludgate Circus, E.C.—Mr. Forster's books for children are always attractive, and they bear the most critical of all tests for the children will read them. His last volume is as pleasantly written as his earlier books, and conveys a good deal of useful information in a fashion which is attractive to young folks. Parents and School Librarians should make a note of it.

Into the Highways and Hedges, and the Children's Advocate. Edited by T. B. Stephenson, D.D., LL.D. and Arthur E. Gregory. London: C. H. Kelly.—The Annual Volume of Highways and Hedges contains a large amount of interesting information about the two philanthropic organizations which it represents—The Children's Home and The Wesley Deaconess Institute. The volume contains also not a few useful illustrations of Christian work in many lands, and of various kinds, and Christian Workers may gather many valuable suggestions from its pages.



QUEEN VICTORIA

THE GREATEST of earth's personalities passed away when QUEEN VICTORIA died. The universal eulogy with which her great and long career has been reviewed is not in the least degree the courtly tribute which must needs be offered to royalty living or dead, but the heartfelt expression of boundless love, gratitude, admiration. It can but rarely happen that one who bears the highest titles, also wears most worthily the unfading crown which belongs to a life lived in the fierce light which beats upon a throne and bearing that light without dismay. Great as was Queen Elizabeth one has but to compare the closing scenes in the lives of our two great Queens to see how vastly Victoria outshines Elizabeth.

Of all God's good gifts to the Nineteenth Century it is not too much to say that the gift of such a Queen to such a realm must be counted amongst the greatest. But we need not multiply words. Only Tennyson could have fitly commemorated the passing of Queen Victoria and he long ago prophesied what is now a portion of undying history.

Never had son a nobler or more inspiring task than that which KING EDWARD assumes with the crown which never graced worthier brows than those of his royal mother. Our prayers for the King should be earnest, faithful, hopeful prayers. In all that the King has hitherto said he has touched the very heart of his people and filled them with thankfulness. As we think of the past and of the present we see how wisely God appoints the time when He shall put down one and set up another.

MEN AND BOOKS : A MONTHLY SURVEY

CANON DRIVER'S DANIEL

THERE is no more difficult book to expound than Daniel and with the exception of Dr. Pusey's *Lectures* we have no outstanding English Commentary, and even Pusey is not only necessarily a good deal behind our times but he is not of much practical use to the average pastor. Dean Farrar's volume in *The Expositor's Bible* is provokingly dogmatic and, to our mind, almost wholly unsatisfactory, though it is fair to add that Canon Driver kindly says that it contains much that is helpful and suggestive. Indeed we are disposed to agree with Dr. C. H. H. Wright when he says that "on no other book has so much worthless matter been written in the shape of exegesis."

Few will hesitate to admit that Dr. Driver is himself the ideal commentator on such a book. He may go further than we like in disagreeing from what is called the "traditional" view but he is never without a reason for his conclusions, and there is none of the irritating self-assertion which disturbs a sensitive reader in Canon Cheyne's later books.

Canon Driver believes that *Daniel* contains "genuine predictions" and refers especially to viii. 25-27. He places the probable date between B.C. 168 and 165 "during the persecution of Antiochus Epiphanes." The Introduction is of great value to the student, and the Commentary itself is such as will win the gratitude of every sincere and intelligent Bible reader. The treatment of such subjects as Angels and Daniel's doctrine of the Resurrection is sober and instructive, though we cannot agree with Dr. Driver in limiting the resurrection hope of Chapter xii. to "the period ending with the fall of Antiochus Epiphanes."

The volume, we need hardly say, is one of the Cambridge Bible for Schools series. The price is 2s. 6d. net. It is a small matter, but we are sorry to see a change in the style of binding. It is a decided improvement on the old style but we would rather have completed the set in one binding.

THE LORD'S PRAYER

Two new books on The Lord's Prayer lie on our table. It would be difficult to find two more entirely unlike. Dean

Stubbs of Ely gives us a characteristically vigorous treatment of his subject from the Anglican Christian Socialist point of view. He acknowledges very freely and gratefully his indebtedness to Frederick Denison Maurice's little book on *The Lord's Prayer*, published in 1848, and which is one of the most beautiful and worthy practical expositions of the great pattern prayer.

But Dean Stubbs is fifty years later not fifty years better, than Maurice and it is good to hear again the enforcement of the lessons which he specially finds in the Lord's Prayer. It is a little book and one which we should urge Nonconformist preachers in particular to read. Except in great Missions the Nonconformist ministry is lamentably deficient in sober teaching on questions of social duty and lacks grip of the great principles which should guide Christian men in seeking social improvement.

The general plan of Dean Stubbs's work will be gathered from the following extract :—

Our subject naturally divides itself into five divisions corresponding with the five chief clauses of the prayer. We may set it out, I think, conveniently in this form.

I. Social Order :—Its basis in the Fatherly will of God. "Father . . . Thy will be done in earth." Evolution the way God makes things come to pass.

II. Social Progress :—Its warrant in the sublime optimism of the Incarnate Son. "Thy kingdom come . . . in earth." The royal law of neighbourliness.

III. Social Justice :—Its differentiation of life from livelihood. "Give us this day our daily bread." God's bread, not devil's bread.

IV. Social Duty :—The identification of duty with debt to neighbour and to God. "Forgive us our debts." Forgive us our failures in social duty.

V. Social Discipline :—The pressure of heredity and environment, and the ministry of the free and Holy Spirit of God. "Lead us not into temptation but deliver us from evil." A revolution of thought must precede a reformation of society.

The second volume is by Dr. J. R. Miller and is of the kind that may be recommended to devout young ladies for Sunday afternoon reading. It is not a preacher's book.

THE PRIVILEGES OF LOCAL PREACHERS

Wesleyan Local Preachers have fallen upon golden days, at least in the matter of book-buying. The Connexional Local Preacher's Committee has just issued a List of Books

Recommended and offered to Wesleyan Local Preachers, fully accredited or on trial, at *one-third* of the published price. Not more than 30s. worth (published price) may be ordered in one year and the choice is very properly limited to books in the List and to text-books for the Connexional Examinations or for use in the U.B.H.S. Correspondence Classes.

The selection is excellent, as it is sure to be, having been prepared by the Rev. James Chapman of Southlands College and Mr. H. Arthur Smith, M.A.

It is a tempting occupation to sit down and calculate what you can get for 10s.—the maximum amount you may spend in one year. Let us try an example:—

Westcott's Gospel of St. John <i>or</i> Bruce's Training	s. d.
of the Twelve - - - - -	3 6
Beet's <i>or</i> Moule's Romans - - - - -	2 6
Selby's Ministry of the Lord Jesus - - - - -	10
Davison's Praises of Israel <i>or</i> Wisdom Literature	10
Stalker's Life of Christ <i>or</i> St. Paul <i>or</i> Arthur's Tongue of Fire - - - - -	6
Phillips Brooks on Preaching <i>or</i> Spurgeon's Lectures to My Students - - - - -	10
McClymont's New Testament and its Writers - - - - -	2
	<hr/>
	10 0

Of course, many other combinations equally valuable are possible. For example, all volumes of the Cambridge Bible are offered at one-third the published price, the Books for Bible Students can be had at 10d. each, Dale's *Lectures on Preaching*, which is on the whole perhaps the best book on the subject we have, costs 2s., Stanley's *Jewish Church* costs 2s. a volume and so on.

In order that nothing may be wanting to the happiness or to the full equipment of the Local Preacher, the Committee offer "THE PREACHER'S MAGAZINE," if ordered for 12 months at a time for 2s. 4d. per annum post free to members of the U.B.H.S.

OUR ANNUAL VOLUME, 1900

Our Volume for 1900 is very cordially received by the press and it is gratifying to know that it is still thoroughly

appreciated by those for whom it is specially intended. We venture again to advise readers to have their numbers bound, as the value of a series of the *PREACHER'S MAGAZINE* for reference is very great.

Our publisher tells us that several of the earlier volumes are now out of print and others soon will be.

We quote the following notices of the volume :—

METHODIST RECORDER

The eleventh volume of the "*Preacher's Magazine*" (Chas. H. Kelly, 5s.), edited by the Revs. Arthur E. Gregory and Mark Guy Pearse, is a storehouse of expository and homiletic treasures which have by no means lost their value because the year has passed during which they first saw the light. Its most regular and careful reader has not got out of it all the good it is capable of yielding. To recommend the Magazine to one who did not know it, we should only need to draw attention to the list of contributors, which includes nearly all the best-known names among our most scholarly and enthusiastic younger ministers, and many others; to the Index of Subjects, varied, but always excellent; and to the Index of Texts treated (in which we note, by the way, that one-half are from the Gospels, and five-sixths from the New Testament). We cannot go at any length into the admirable contents of the volume, but will content ourselves with saying that two of the most notable items are Mr. Mark Guy Pearse's monthly homilies, and the fine series of papers by Dr. Townsend on "*The Great Symbols*." We strongly urge every local preacher to get this book, or, at least, to begin this month to take the Magazine.

THE WESLEYAN METHODIST MAGAZINE

We have sincere pleasure in once more commending this publication. No one knows better than its editors what the workers above named (Preachers, Teachers, and Bible Students) need, and with much felicity they supply it. Mr. Arthur Gregory has a real gift of editorship. We warmly commend their work to our readers, who will find in it much that they need.



THE ALTAR OF INCENSE

BY THE REV. W. J. TOWNSEND, D.D.

THE Holiest Place in the Tabernacle and Temple was in a special sense the shrine of the Deity, where His glory was revealed and the highest truths of religion were adumbrated. The Holy Place represented the human side. It was the sphere where the frequently recurring duties of the priesthood, as representing the congregation were performed and observed. The furnishings of the apartment had immediate reference to the services and duties of the people as rendered through their human but divinely-appointed, mediators.

The Golden Candlestick has been already enlarged upon, and it is fitting, in view of the dawn of the New Century, and of the great National, Simultaneous, Evangelistic Mission, with which it is being inaugurated, that something should be said about the Altar of Incense, which stood as an interesting symbol in the Holy Place.

The Altar of Incense differed essentially in its symbolism from the brazen Altar of Sacrifice which stood in the fore-court of the Tabernacle. That was the chief medium of communication between sinful men and the righteous God. Its arrangement, its uses, and its design, all were ordered to this end, and in every respect it symbolised the atoning work of the Lord Jesus Christ. But the Altar of Incense had an utterly different signification.

It stood close to and in front of the beautiful veil which divided the Holiest from the Holy Place. "Thou shalt put it before the veil that is by the Ark of the Testimony, before the Mercy Seat that is over the Testimony where I will meet with thee" (Exod. xxx. 8). It was to be placed as near the Ark as possible without being in the Holiest. It was therefore called "the Altar that is before the Lord" (Lev. xvi. 18), *i.e.*, in close association with the place where the *Shekinah* displayed its brightness. The directions given as to its structure were carefully minute. It was to be built of acacia wood, but covered entirely with plates of gold. It stood about 42 inches in height and was 21 inches square at the top. It had a railing or crown of gold at the top and a

projection, or "horn," at each corner. It was called, "The Golden Altar," to distinguish it from the Brazen Altar on which the sacrifices were offered. It had two rings at the sides into which staves might be put when it had to be transported from place to place. The object of the altar is clearly put: "Thou shalt make an altar to burn incense upon" (Exod. xxx. i.) It was not to be used for the offering of sacrifice and yet it was to be associated with the Altar of Sacrifice. Fire had to be kindled upon it, and which was not to be allowed to die out, but the kindling fire had to be brought from the Altar of Sacrifice. The four horns at the corners were to be sprinkled with the blood of the sin offering on the great Day of Atonement:—"He shall take of the blood of the bullock and of the blood of the goat and put it upon the horns of the altar round about, and he shall sprinkle of the blood upon it seven times and cleanse and hallow it" (Lev. xvi. 18, 19). This association with the Altar of Sacrifice is significant. Any fire used for kindling save that from the Brazen Altar, was called "strange fire," and rendered the incense offered unholy. The sons of Aaron, Nadab, and Abihu committed the sin of using unhallowed fire, and "fire came forth from the Lord and devoured them." (Lev. x. 1-4). The explanation of the judgement was in the Divine words:—"I will be sanctified in them that come nigh Me, and before all the people I will be glorified." If the priest was to represent at once, God to man and man to God, he must to the very letter obey the Divine command.

This double association of the two altars, distinctly indicated that the virtue and efficacy of the Altar of Incense depended upon the sacrificial and atoning element connected with the Brazen Altar. Upon the Golden Altar was to be placed a brazier or incense pot, filled with burning coals, upon which was scattered morning and evening the sacred incense, to send forth the smoke and fragrance of which was the sole purpose of the institution.

The ingredients of the incense were commanded to be of equal parts of frankincense, stacte, onycha and galbanum. The frankincense was the most important of the aromatic gums. It was more precious than any other, save myrrh, and was directly associated with sacred service. It was obtained

from South Arabia, but most likely it had been imported there from India by the Sabæans. The tree grows still in the highlands of India, and is called *Salai*. This gum is quite different from the frankincense of modern commerce which is the resin of the spruce pine and the fir.

The stacte is generally supposed to be the gum of the Storax-tree, found in Syria and adjacent countries. Probably this was the gum known as Benzoin, which is still much used for ecclesiastical incense, and is the product of a storax which grows in the Straits Settlements. The onycha, it is difficult to identify. The word in Greek was used of the onyx stone and of a shell. Pliny speaks of a shell called onyx which was used as a perfume and as a medicine. This might have been the ingredient called onycha in the Old Testament, but it is not possible to be definite. The galbanum is a well-known substance although the plant from which it comes is carefully concealed from general knowledge. It comes from India and Africa and is a gum of yellowish, brown colour which emits a strange smell, not agreeable in itself, but specially so when combined with other odours.

These materials were to be carefully compounded and the Divine command was:—"Thou shalt make of it a perfume after the art of the perfumer, seasoned with salt, pure and holy" (Exod. xxx. 34). The salt was the consecrating element in the offering. This compound was only to be used in the Holy Place and on the Golden Altar, save when a portion was taken in the golden censer by the High Priest into the Holiest on the Day of Atonement. If any man prepared incense after this recipe and used it for any other purpose he was to be cut off from among the people.

The preparation of the incense was a solemn work. There were golden mortars and pestles placed contiguous to the Holy Place in which the ingredients were placed and certain of the priests were employed in carefully pounding them until they were of an even consistency and equally mixed. Then, half a pound of the mixture was placed upon the burning coals each morning and half a pound in the evening, and thus the sweet incense went up, filling the house with fragrance and symbolising a perpetual service of the Lord's people.

The position of the Golden Altar in the Holy Place and close to the Mercy Seat indicated that it had to do with man's inner spiritual life and had relation to Divine fellowship and intercourse. The plating of gold upon the substratum of acacia wood, the ornamental border of gold round the top and the express limitation of the sacred incense to it, are all significant of the honourable service for which the altar was erected.

The unbroken offering of incense night and day in the near presence of the Ark and the Shekinah, and the offering of it in the Holiest on the Day of Atonement was meant to symbolise the "fervent effectual prayers of the righteous," which arose before God, fragrant and acceptable to Him. That the people understood the teaching of the symbol may be shown by observing the arrangement for the presentation of the incense upon the altar. At the morning and evening sacrifice after the victim had been slain upon the Brazen Altar and all the ceremony connected therewith had been fulfilled, the lot was cast for the priest who had to minister at the Golden Altar. No one could perform the duty who had done it before except in the case, very rare, that all the priests present had performed the work. The man chosen, selected two assistants, and the three went to the Brazen Altar. One man filled with incense a golden censer, held in a silver vessel, and another filled a golden bowl with "live" coals from the altar. As they passed to the Holy Place, they struck a musical instrument, a kind of rude organ, on hearing which the priests and Levites hastened from all parts to worship, while the people who had come to be purified were assembled at the gate of Nicanor. The three officials ascended into the Holy Place, one of them spread the coals upon the Golden Altar, another arranged the incense, and the chief was then left alone before the altar, waiting for a signal before burning the incense. This pause in the proceedings is probably referred to in connection with Zacharias:—"His lot was to enter into the temple (*naos*, the Holy Place) of the Lord to offer incense. And the whole multitude were praying without at the hour of incense" (Luke i. 9, 10. When the signal was given and the priest scattered the incense on the burning coals, the people, having withdrawn,

from the inner court, fell before the Lord, with hands outspread, and engaged in silent prayer. During this solemn silence which prevailed throughout the whole structure, the incense was kindled and the cloud of rich fragrance rose before God, and filled the Sanctuary.*

David evidently regarded the burning incense as symbolical of prayer. "Let my prayer be set forth as incense before Thee, the lifting up of my hands as the evening sacrifice" *Psa* cxli. 2. The imagery of Isaiah's vision of the Divine Glory was evidently inspired by this prostration in prayer at the kindling of the incense. After the seraphim had offered the ascriptions to the Holy Lord, "the foundations of the thresholds were moved at the voice of Him who cried and the house was filled with smoke" (*Isa.* vi. 4).

References to this Symbol are further found in the New Testament. In the marvellous vision of the Court of Heaven, the Exile of Patmos saw the four glorious Cherubim, representing the perfect creaturehood of the Universe, and, the twenty-four Presbyters, representing the redeemed of earth and heaven, in close proximity to the throne, "having golden bowls full of incense which are the prayers of saints." In another vision the Apostle refers to the same great fact, to which reference will be made further on.

In this exquisitely fitting picture was the efficacy and power of prayer before God represented to the ancient Church. Under no symbolic form could the truth have been presented more delightfully. The sweetest odours of rare plants and flowers exhaled, rising up in fragrant clouds, before God, and representing the noblest aspirations of saintly souls, or the ardent longings of penitent sinners. So the value, the power, the graciousness of prayer, with all it teaches as to the tenderness and mercy of the Eternal Father was presented to the minds of the people continuously in this beautiful symbol. To the Christian Church the same truth is emphasized in the vision of the Apocalypse, John having his mind quickened to interpret the picture, beheld in the symbol of the temple, glorified and emphasised by the

* Full description of the service may be found in Dr. Edersheim's "The Temple: Its Ministry and Services," pp. 137, etc.

golden bowls held by Cherubim and Presbyter, in the Upper Sanctuary, and in which was the burning incense "the prayers of saints."

The aged exile had a further revelation as to this great symbol. In a subsequent vision he beheld a great angel standing before God, and near the altar, holding a golden censer in his hand. "There was given to him much incense that he should add it unto the prayers of all the saints upon the Golden Altar which was before the throne" (Rev. viii. 3). The smoke of the incense filled the Court, and the angel taking the censer, filled it with the fire of the altar and then emptied it out upon the earth. "Then there followed thunders, and voices, and lightnings, and earthquakes."

The censer of the Lord is being filled with prayers. From all parts of the United Kingdom, from the great Dominion of Canada, from all parts of the United States, from Australasia, from many parts of the Continent and in the Missions of the Heathen world, there are millions of souls ardently interceding with God for a new Pentecost which shall embrace the world, and that the New Century may, at its commencement be signalised by a great evangelistic advance on the part of the Churches, which shall result in the mobilisation of the whole Church, in the conversion of many myriads of souls, in a great National Reformation and in the near approach of the universal Kingdom of peace and righteousness. This *must* all be realised if the Church will persevere in its intercessions. God will work, He will pour out thunders to arouse and alarm, voices to instruct and guide, lightnings to destroy the wickedness of men, earthquakes to overturn the habitations of cruelty and wrong.



THE UNALTERABLE RECORD

BY THE REV. G. TALALUN NEWTON

What I have written, I have written.—ST. JOHN xix. 22.

THE words which Pilate inscribed over the Cross of the Son of God were these :

JESUS OF NAZARETH, THE KING OF THE JEWS.

They did not represent the serious conviction of Pilate. To him Jesus was a fanatic, and a pretender who had aroused the anger of His countrymen by His audacious claims. It was clearly evident to the judge that the Prisoner was not guilty of treason, but upon that charge He is condemned to be crucified, and the inscription was consistent with the verdict.

The accusers of Jesus were indignant, and sought to qualify the declaration in the interests of the nation, and they appeal to Pilate to alter the title, therefore, "Write not, The King of the Jews, but that He said I am King of the Jews." Pilate replies firmly, "What I have written I have written." That stern inflexibility of character which Philo attributes to Pilate, is reflected in his reply to these conspirators before him, and he was not perhaps unprepared to insult the men who had compassed the death of the Prisoner.

I. *What I have written THERE, I have written HERE.* The public title is a copy of the statement in the official register. What I have written *there* over the cross, I have written *here* in the document which contains the record of the case. The public description agrees with the private designation of the Prisoner. One is the reproduction of the other. In course of time the official register will be transmitted to Rome, *that* cannot be altered, *this* must therefore remain.

A deeper truth which did not perhaps suggest itself to the speaker lies embedded in his statement. The public inscription always agrees with the private document.

Character is reflected in conduct. The outward form is the expression of the inward reality. The unseen is made known by the seen. The visible and the invisible are one. The inner secret quality which cannot be seen is reproduced in the transcript which is read of all men. What I have written in conduct, I have written on my soul. The impression agrees with the original. What is written here in the outward

sphere of life, is written there in the secret depths thereof. We are reproducing ourselves before men day by day—C-o-n-d-u-c-t spells character. We are all writing, every day, the letters which make up our character. The sum total of what I have written is myself. Every letter is related to another, and all united make up the book of life.

The writing of some men is difficult to read. We are not certain whether it is Hebrew, or Latin, or Greek we are attempting to decipher. The down strokes are firm, the uprights are not numerous, and these hang tremulously over indistinct curves which baffle us. It is almost impossible to read such writing.

Some are very clever writers. They write Hebrew, and Latin, and Greek. They use long words, long sentences, and their characters are bold. You examine the record and report that the calligraphy is perfect, the sentences are sound and sonorous, and the declared purpose is lofty and elevating. Classic writers these.

We cannot always read such writing. Short words and short sentences only do we understand. We are unlearned and ignorant men, and can only read ordinary English. But I seek not to prove that all men can read the writing of every man, but that what *I* have written *I* have written.

The record is a transcript of the original, and God is not mocked. The man who attempts to write a false character will prove his character false. The hypocrite may deceive men, but the deception is an exposition. The base elements which constitute his character make up the record of his life, though it may be presented in a coat of many colours. The onlooker may not detect the fraud, but the writing corresponds with the original document. The words are false, because the life is a lie. The ignorant may not be able to distinguish between clanging cymbals and the music of the meadows, but they are of distinct origin, and the discordant clashings of rude instruments, must be separated for ever from the harmonies of life.

Every tree shall be known by its fruits. If the spring be impure, the stream carries poison through the valleys. "Do men gather grapes of thorns or figs of thistles?" It is the law of life, What *I* have written, *I* have written.

II. *What I have written* ONCE *I have written* FOR EVER.

The record is unalterable. Time cannot obliterate it. Man cannot touch it, God cannot change its character. The writing of yesterday cannot be altered to-morrow. It is possible to remove mountains but you cannot turn into white the black record of yesterday. Whatever to-morrow may bring forth the record of the past is closed. To-day is ours, to-morrow will be what we make it, but yesterday is beyond control.

Ten years ago a man inserted a lie in his ledger, and a million years hence it will be true that he did write that lie with the intention of defrauding his neighbour. Nothing can destroy that fact. Five years ago, it haunted him in his dreams. It was like a devil in his bones. Day and night it presented itself in all its hideous, naked ugliness. Sometimes it burned with lurid glare, the smell of sulphur was upon the flame. It brought the dragon from the deep to devour his soul, and the yawning abyss ejected its black clouds which covered the face of the sun. The horrors of that day cannot be described. The awakened conscience, and the lie cannot be reconciled, and he calls up leviathan from the deep to devour the day and its record. He lays hold of the accusing document and buries it in the flame. He watched the curling smoke, and the livid flames ascend. It was all he could do. He burnt the paper, but the lie was not destroyed.

He tried to forget it. In solemn oblivion he buried the memory thereof, but it rose again. Sometimes memory sleeps for years, but the lie was written though it may be forgotten, and the man who filled his mind with other themes could not obliterate that fact which remains for ever.

Repentance cannot alter it. Sorrow for sin may cloud the brightest day, but sorrow cannot remove the stain on the soul, nor remove the guilt. The man may repent in dust and ashes, he may prove his inward conviction by public apology, and compensation; he may henceforth live honestly before men, but that does not touch the lie he wrote in that ledger ten years before. That unalterable past is irrevocable. It is a record beyond the reach of time. It abides for ever when once written. That inexorable past what can be done with it?

What would we not give were it possible to remove a page, a line, or a word of the record? The poison of yesterday filters through the hours of to-day, and banishes peace. That spectral past arrests the dawn of hope, and imprisons the spirit in cloud-land. The iniquity of one black letter day enwraps the soul in its awful shroud.

You may entreat it to depart with earnest solicitations, but

The smell of the blood is there still
All the perfumes of Arabia cannot sweeten that little hand.

When Job in sore distress grasped one of the great truths which sustained him in his fierce conflict he cried

Oh that my words were now written
Oh that they were inscribed in a book!
That with an iron pen and lead
They were graven in the rock for ever.

His protestations of innocence he would sculpture on the rock for ever. He would write his imperishable words upon some huge promontory of his desert home, engrave them upon some great rock for ever. But the mountain is removed, and the rock is shaken out of its place. Time leaves its wrinkles upon the stoutest substance, the visible universe passes away, but no cataclysm can remove the writing, no catastrophe can alter the past. What I have written once, I have written for ever.

III. *What I have written, I have written.*

Pilate accepts the responsibility, because he claims the privilege. The inscription is his, and they had no power over him. "I am not ashamed of my writing, the privilege and responsibility are mine." Alone he stands or falls in respect of both.

It is clear that Pontius Pilate was responsible for the crucifixion of our Lord. He must suffer the consequences thereof. Only the man who delivered Jesus to be crucified has access to the official document. Others contributed to the final issue, but the man who claims the right to inscribe the title over the Cross must accept the responsibility involved. He cannot escape the consequences of his writing. Jesus must hang upon that Cross as the King of the Jews.

I have written that title. The self-conscious, self-determinating personality known as Pontius Pilate, is alone

responsible. Whatever difficulties may be involved in this bold statement, conscience fixes the guilt upon the writer. Metaphysical difficulties abound. Science points to the influence of subtle forces which help to determine the character. The theological doctrine of original sin, in its scientific garb of heredity and environment suggests mighty influences from without which colour the writing of men. No intelligent man denies the presence of these uncontrollable forces, and their influence in the formation of character, but every intelligent man is conscious also of will power, and energy competent to retain the balance of power in the self-determining personality. God alone can affix the guilt. He knows the measure thereof who has registered the forces which contribute to the deterioration of the individual, but in the inner consciousness lies embedded the sense of responsibility for the writing.

Pilate might have pleaded extenuating circumstances which would involve others in the act, but Pilate alone had power to deliver Jesus to the tormentors.

Every man is responsible for his own writing. God keeps the record, not a single word is lost. The record is a secret document, known only to God. Pages are forgotten by the man himself. Many pages are indistinct, some are painfully disfigured, whole sections are blotted over. Not many men are prepared for the exposure of the secret document. There are hideous details which must be buried for ever. The cleanest page is not what it might have been. Mercifully doth God keep the secret record of our failures and sins.

What I have written is known to God. The unalterable record is before Him, and condemnation is written on every page. I am responsible for the writing, and it contains my own death sentence. O God! who can stand?

There is but one way of escape, nature offers no medium, science is silent, philosophy has no suggestion to make, there is but one way,

Behold the Lamb of God who taketh away the sin of the world.

NOTES FOR PREACHERS ON OLD TESTAMENT THEOLOGY AND CRITICISM

III. JUDAISM AND THE WISDOM LITERATURE

BY THE REV. JAMES LINDSAY, D.D., KILMARNOCK

WHEN we pass to Judaism, we come on something very distinct from both Mosaism and Prophetism. Mosaism emphasised the moral, Prophetism re-affirmed the stress of Mosaism. Judaism, on the other hand, put ritual on a like plane with morality. Levitical rules were as much to it as the Decalogue. It made as much of one part of the Law as another. It valued ceremonial worship as highly as it did a righteous life. It represented what we should call a "down-grade" movement in religion, for it was a descent from liberty to legalism. It could not be otherwise when the spiritual perspective became so distorted that different laws were invested with equal weight. Still, a more developmental view of Judaism may be taken. Judaistic tendencies may thus be regarded as having been of the nature of a covering to protect the inner core of ethical monotheism. In this way ritual may not have been really raised to an equality with morality. The priestly code may thus have been designed but as a means to the development of Israelitish religion or the realisation of the Mosaic ideal. It certainly led to higher views of God and human duty by its teachings on such matters as sin. Still, when all is said, the general effect, in the long run, was a deadening legalism: the regulation of worship ran down to formalism. Granting even that Judaism had been a phase both useful and necessary, it could not but pass away to make room for something better. The world must see how little elaborated ritual could produce a Church holy and without blemish. And that demonstration was afforded in Judaism run down to Rabbinism and Pharisaism. Still, it seems to us that the history of thought demands that we should not forget the important beliefs that were enshrined in Judaism, and have given it the persistent life its history in all after times has made manifest. Its basic belief was the unity of God—"the Eternal is our God, the Eternal is One." On this basal belief in the God of righteousness, it built up a practice in which

ethical action—love of one's neighbours as of one's self—was supreme. The social fruits of Judaism have not been outgrown. The developments of the twentieth century in social righteousness and national reform will be along the lines of Israelitish prophets and priests, as grounded in righteousness and national responsibility. Jewish philosophy of life has not yet had free and full practical course among us, and it will teach us yet more how to live. That ancient Judaism, then, built on the spiritual force of ethical monotheism, which was for it the purest expression of truth the world contained. It was on such theistic pre-suppositions that the ethical judgements of Israel rested, and their ethical endeavours were based. Their conception of Deity was, however, subject to change—came under the law of historical progress. The unwonted strength of Judaism was derived from the sense of sinful defect in presence of the righteousness of Deity : their confidence that, in righteousness is life, placed them in the van of religious advance.

The Wisdom Literature took but little interest in legal ordinances. It partook less of an exclusively Jewish character than the rest of the Old Testament. It is a reflection of ethical doubts which were not without histories of their own. The Wisdom Literature has little of the speculative interest in it, any more than Oriental philosophy in general. It has, however, a fine and growing spirit of doubt from the ethical side. But this doubt was saved from pessimistic despair by theistic belief. The Wisdom Literature is more concerned with life than with theology. Yet the criticism of our time does not always do justice to the bearing of that Literature on the theological development of the Old Testament.

The night of legalism, of which we have spoken, had its "songs in the night"—the Psalms. These occupy no unimportant place in Old Testament development, covering, as they do, centuries in their composition. They voice the goodness of man's life, and shew that Judaism was not necessarily pessimistic. The Psalmists could say, with Whittier :—

Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings :
I know that God is good !

The Psalms voiced the ultimate harmony of the physical and the spiritual worlds, but that is the very thing religious thought is trying to do for our own changed times. They voice the essence of religion; they keep the spirit from being crushed by ceremonialism: they are a universal meeting-place for the hearts of men, so catholic is the spirit they express. They constantly sing of man's life as in God—as unified with the Divine. Unsystematic and unreasoned that oneness with the Most High may be, but not for that reason unreal. Hence springs the beautiful and healing prayer of Jewish theism,—“Create in me a clean heart, O God; and renew a right spirit within me.” The subjective character of the Psalms is strongly marked: they were spontaneous products of the inner life. Hence we have such sayings as “O that my ways were directed to keep Thy statutes,” and again, “Who can understand his errors? Cleanse Thou me from secret faults.” It is in virtue of this newness of life which we find in the Psalms that they become the firmest bond between the Old Dispensation and the New.

When we take up the Book of Job, we find ourselves in the sphere of religion unfettered by dogma. We have here a theophany that tells of a Jehovah great in love and truth. A true theodicy was not to Job the easy thing it has been to airy optimists, late and early. The problem of Job is the old problem of the suffering of the righteous, and the prosperity of the wicked, and seldom has it been stated in so fearless a way, even among the thinkers of Europe. It is the problem of Job's own misfortunes and of the Divine government of the world—in short, the old problem of the inner life of our race. Against his three friends Job asserts his innocence, and the main clue or conclusion he reaches is found in the comprehensiveness of God's dealings with the world. That is to say, it is found in extending his view to the whole Divine creation and providence—to the infinitude of the Divine dealing and resource. Nothing was hid from God: there was nothing outside the range of His dealings, yet these might be mysterious to human understanding. Job, standing so blindly before his destiny did not know that his feeling of being supremely miserable was in consequence really of God's being just. Job took a one-sided and purely

individualist view of God's relation to his case. We have also the discipline of character wrought by suffering brought out in the Book. Nor is there wanting a tentative—hardly credible—view of the future life, so vague and dim the hope of immortality. At length—in the last chapter—we find Job able to say that he has heard God; that he has seen Him with his own eye; that now he will gladly die. Job *sees* God, and that is the great reality: it is no mere matter of Jehovah's speech or argumentation: it is the personal consciousness of Him. So, then, we see Job's World-Governor to have been sought after from midst of tragic doubt and despair: His reign to have been taken as in righteousness, so that Job's despair became God-illuminated. Job we have seen striving with nobility to put himself into relation with God. The burden which the mystery of evil lays upon us—on reason and conscience—is shewn to be one in which God has sympathy with us. It is this central problem of evil which gives a permanent significance to the problem of Job, for it is no question of ancient religion only, but a problem of philosophy for all time. And if we know not all even yet that may fully justify the ways of God to men in respect of those undeserved ill fortunes that everywhere meet our view on earth, we must remember that we know but in part, and see but a fragment, and are not quite here as the judges of Deity. On earth we have, as the poet reminds us, the "broken arcs," and in Job's day men had not learned that there shall never be one lost "good," for "good" had a very narrow signification for his time. We cannot, like Job, make our individual fortune the measure of "good," but must extend our view so as to include the working of those external principles whereby "all things" work together for "good" to them that love God. So we come to see that the apparent injustices of the Divine dealings may take another hue when looked at from the vantage ground so gained.

In the Book of Proverbs, we have the pursuit of wisdom taking precedence of all national interests and hopes, but the wisdom is human rather than Divine. The difficulties in Proverbs are not great: the moral view is no higher than the then common one of temporal rewards and punishments.

We have here no such depth of inquiring mind as we have in *Job* and *Ecclesiastes*, but an evidence of early thoughtfulness on the bearing of religion on the practical conduct of life.

Turning to *Ecclesiastes*, we find the facts and conditions of life accepted in the most placid manner, so that pessimism negative, unsystematic, unreasoned, is the issue. Colder and more didactic than the Book of *Job*, *Ecclesiastes* has something to teach us in that it is yet more deeply pessimistic than *Job*. We can never reach a full and satisfying view of life so long as we do not take account of the disheartening and unattractive truths to be found in it. Our optimism—if we are to have any—must be of a kind that shall take up into itself the truth of pessimism. In *Ecclesiastes* we have a strange absorption in the present—a strange failure to see life in higher light than that of daily struggle. “What profit hath a man of all his labour which he taketh under the sun?” But this self-struggle is not an ennobling view: there is a strange lack of inspiring ideal and ennobling conception. Not that the view is atheistic, but that reflection, pure and simple, had taken the place of faith, and that everything is sought to be turned to the best earthly account. Beyond the present interest and the present moment we are not led: the larger whole of life is lost to view. The great lack is the lack of moral ideal: such discontent with life as is felt does not rise to be Divine. The standpoint is a purely personal or individualistic one—hence the dissatisfaction and nothingness that ensue. That way man’s greatness does not lie. The quest for pleasure, too, is found to be a path of vanity. In *Ecclesiastes*, in fact, there seems just enough religion to make one very miserable: the belief in God is certainly very faint: what belief there is, only induces a “*fear*” of the Lord. If, as we are told, high Heaven rejects the lore of nicely calculated less or more, then it only remains to be said that this calculating spirit is what too much pervades *Ecclesiastes*, and makes its warning more than inspiration. The riddles of existence, the enigmas of life, are there for our author, and are quite unexplained, but somehow he falls back on God at the last. Theistic the book is through all its pessimism: God makes all, God knows all; have thou the fear of God; such is the burden of its teaching. It was such

quest for the meaning of life as we have here, it was such peering into its purpose, that made the coming of Christianity the divinest of salvations, the supremest of enlightenments, for men. For the finest outcome will be the result of a faith buoyant as that of the prophets, but wedded to an insight deep as that of the pessimist into the hard and ungainly facts of life and experience.

We see, then, what an interesting study is constituted by the Wisdom Literature and Judaism. Firm and unshaken through all doctrinal difficulties and bewildering experiences remained the faith of Israel in the moral government of the Universe. Remarkable enough for its time was that Wisdom Literature whose keyword was just this: "Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." For it is a wisdom sublimed into religion—a wisdom which prepared the way for that later and higher wisdom which declared that "In the beginning was the Word, and the Word was with God, and the Word was God." A wisdom, too, that rested in, and declared, the unsearchable transcendence of its Deity, albeit its plane of inspiration was not always of the highest. For a wisdom that feared not to probe the misery of the world and its unresolved enigmas, and ended not, in that early time, by shuddering in dumb despair and surrendering to unredeemed pessimism, but, on the contrary, held fast by God and government Divine, and present practical religious duty and obedience, we can have no other sentiment than that of wise and patient gratitude.



SATISFACTION IN THE VISION OF GOD

A STUDY IN PSALM XVII.

BY THE REV. W. ERNEST BEET, M.A.

IT is perhaps a mere truism to say that satisfaction is universally sought, but hardly ever, possibly never, found on earth. This is manifestly so in the lives of many with whom the intercourse of daily life brings us into contact. Ever striving, they seem never to achieve success; and disappointment is the sole reward of their unceasing effort

and unremitting toil. Even where this is not the case, and where life seems to bring a fair measure of satisfaction and success, could we but view the life on its inner side we should find some great longing in the heart, some unsatisfied desire which casts its dark shadow, terribly real, though the outside observer can never see it, upon an otherwise successful career. Strange as it appears, at the first glance, our human nature is so constituted that each satisfaction, as it is attained, seems but to bring to the birth new needs, and the heart still painfully reaches forward to the unattained. Experience gives ample proof that this so. How often, as we have been striving after some object which we have in view, have we persuaded ourselves that with its attainment we shall be quite content and fully satisfied. The event, however, has but served to prove that we have deluded ourselves. The object of our desire has been attained, but our hearts are as little satisfied as ever, and we strive on after the unattained. Satisfaction, like the mirage from the thirsty traveller in the desert, ever seems to recede from us as we advance towards it. We continually hope for the future, but, the while, ever live in an unsatisfying present.

The human heart is hard to satisfy, and it is not too much to say that all its longings and desires can never be fully met by any earthly satisfaction. The reason of this is to be found in its inherent greatness; for, in a sense, it is larger than the world. This truth was nobly expressed by the late Poet Laureate when he spoke of God as having "sent the Shadow of Himself the Boundless through the human soul." In light of the fact that man, by virtue of the spiritual nature with which he has been endowed, is akin to the God that made him, must be sought an explanation of the further fact that dissatisfaction forms so large an element of life on earth.

In spite of great hopes and splendid expectations David had abundant opportunity of learning all that man can learn about disappointment and hope deferred. The seventeenth Psalm, which must be ascribed to him, throws some light upon the interesting question before us. Its language suggests that the Psalmist and his companions were sore beset by relentless foes, who were bent upon their destruction

(*cf.* vv. 9 ff). It appears not at all unlikely that the Psalm belongs to the period, whose incidents are narrated in 1 Sam. xxiii. 19 ff, when David was closely pursued by Saul in the wilderness of Maon. The Psalm opens with an appeal to Jehovah for aid, which is grounded upon the Psalmist's own consciousness of inner rectitude, and upon the special relationship in which he stands to Him to Whom he appeals. The character and condition of his enemies is then delineated in a few impassioned lines, and is set in contrast with the singer's own. On the one hand are the pursuers, "satisfied with sons"—to an Oriental, one of the first objects of desire—and enriched with wealth more than sufficient for their own needs, which thus enables them to dower richly the sons who shall perpetuate the family name. On the other hand is the hunted fugitive, who has practically nothing that he can call his own—save his life; and his pursuers would fain rob him even of that. These contrasted fortunes, with that strange inequity so often found on earth, seem to vary in inverse ratio to the moral worth of the parties concerned. Yet, in spite of circumstances which might well have called forth bitter discontent, the eye of faith is not darkened, and the singer can still look forward to the future with almost unbounded hope. Though the life of his relentless and bad-hearted foes seems far more full of satisfaction than the Psalmist's own, his strong trust in the righteousness of God makes him feel that a fuller satisfaction shall be his inheritance at last. While the burning indignation and passionate appeal of the earlier verses of the psalm lay bare before us a heart storm-tossed and restless, towards the close there is a change of tone; the storm is stilled, the light breaks, and the shadows flee away. Steadfast through hope, the fugitive, dispossessed and outlaw though he be, can confidently confront the future with the words, "I shall be satisfied when I awake with Thy likeness."

There is a difference of opinion as to the exact meaning of these words. Some, anxious apparently to empty them of significance as far as possible, argue that the singer sings at eventide and looks forward with hope to to-morrow, which will be less troubled than to-day has been: in other words, that the awaking referred to is the purely natural awaking

after a night's sleep. Others again think that the language is that of metaphor, the Psalmist merely wishing to say that, when the dark night of adversity has passed away, the morning of prosperity will dawn. But surely the words "whose portion is in this life" (v. 14) suggest that he means something more than this, and that the awakening to which he looks forward with confidence will be on the morning of that glorious day which shall know no eventide.

It must be admitted that the Hebrews had no such clear knowledge of a life beyond the grave as we enjoy, but they, like ourselves, no doubt possessed that deep-seated instinct of survival—strong as that of self-preservation itself—which assures us that the grave is not our goal, nor is death the end of all things. To that life beyond, the details and conditions of which were then, as ever, an impenetrable mystery, the Psalmist looks forward with confident hope, as, whatever else it may bring, certain to afford him a face to face vision of God Himself; * in which vision he will find a full and perfect satisfaction of all the desires and longings of his heart.

Thus does the Psalmist go right to the root of the great question of human disappointment, and points out where alone full satisfaction may be found, *i.e.*, in the vision of God. But perhaps he does this rather instinctively than with exact knowledge *why* it should be so. St. John, who lived in personal contact with our Lord, and saw most deeply into His mind, points out this reason why. In his First Epistle (iii. 2) the Apostle says "we shall be like Him, for we shall see Him even as He is."

Now we can understand the strangely unsatisfying nature of all earthly things and the reason why our desires, ever reaching out after the unattained, yet never find the expected satisfaction in the attainment. Man, created in the image of God, has fallen from his high estate; crowned with glory and honour, he has uncrowned himself; once in his Maker's eyes altogether good, he has become infected, to his very heart's core, with evil in many forms; happy, strong and

* The word *temūnāh*, in this passage rendered *likeness* is variously translated in O.T. as *image* (Job iv. 16), *similitude* (Num. xii. 8, Deut. iv. 12, 15, 16), *likeness* (Exod. xx. 4, Deut. iv. 23, 25, v. 8, and here). It appears to mean form or outward appearance.

deathless, he is now careworn, weary, and subject to all manner of disease and death; meant to be the familiar companion of his Great Father, he now sees Him through a glass, darkly, or sees Him not at all. Though this be so he yet bears, within the secret chambers of his soul, the marks of his spiritual origin, and enough of the Divine nature yet remains to him—sin-crusts though it be—to make him dimly conscious that something has been lost. Hence even the merest worldling experiences a sense of incompleteness, a vague longing for something—he knows not what—which wealth, and power, and fame, and even human love itself cannot avail to satisfy. There is a void within the human heart which the world can never fill. Man longs, though oftentimes, alas! he is ignorant of the fact, for that crown of human nature which he has lost, for that full Godlikeness of character, of which some traces still remain. Hence the continual quest after satisfaction, though each experience of attainment, in its turn, reveals that that which was sought is not found as yet.

It is well that we should clearly see what is the real object of our deepest longing, as we shall then know what prospect there is of ultimate satisfaction. Our sorest need is that of the restoration of our fallen nature. This alone can give us a full and perfect life, in which every mental and spiritual faculty shall be fully developed and suitably employed, and the high possibilities of our nature be realised. Amid the limitations of the present we cannot completely attain to this, and therefore no perfect satisfaction can be experienced here on earth. But we may make some progress towards it, and as we do so shall find that life becomes more and more satisfying. At the same time we can look forward to the fulness of life which shall be our inheritance hereafter, and, so doing, exult in the hope of the glory of God. For, when the frailty and limitation, which cling about our spirits here like a poisoned Nessus' robe, shall have been for ever flung aside, we shall enter into the Divine presence, and, with unclouded vision, see God face to face, and know Him even as we are known. The glory of the Eternal, as it shines upon us, will become our own, and we shall be moulded into the perfect likeness of Him that sits upon the throne. Thus will be restored to us

again, in full perfection, that likeness to God which is the birthright of every child of man—but a birthright bartered for a mess of pottage. The sense of incompleteness, which lies at the root of that feeling of unsatisfiedness so characteristic of human life on earth, will have passed away for ever with our attainment of the full stature of the perfect man. Therefore, in spite of the trials and disappointments inseparable from our present lot, with this hope shining as a light from heaven on life's pathway and the joy of anticipation in our hearts, we press on towards that glorious future, wherein we, everyone of us, can say, in the words of the ancient Hebrew song, "I shall be satisfied, when I awake, with Thy likeness."



THE UNFINISHED LEAVE-TAKING

BY THE REV. PRINCIPAL MAGGS, B.A., B.D.

He made as though He would have gone further, but they constrained Him—ST. LUKE xxiv. 28, 29.

IT has been supposed by some that this narrative of the walk to Emmaus contains an incident of the life of St. Luke. And while the careful portraiture of the whole scene makes this suggestion far from improbable, it almost compels the belief that one of the actors must have related it to the evangelist.

On the afternoon of the day of the resurrection two disciples set out from Jerusalem conversing, as was natural, upon the interests that touched them most closely. Three days before their cherished hopes of Israel's redemption appeared to have been rudely shattered by the crucifixion. They had been "amazed,"—puzzled, but not comforted—by the tidings that were circulated in the fellowship of the disciples concerning the angels who had proclaimed Christ as still living, and concerning the visit of two apostles who had found His body missing from the tomb. To a seeming stranger, who overtook them, and who, with the irresistible fascination of Divine grace, by one question, without effort, had won their confidence, they tell the sorrow of their hearts. To them He

replies—is it not in spirit and in kind the very method by which the Lord Jesus sought to comfort Martha?—not with formal words of professed sympathy and consolation, but by opening to their minds the declaration of the Scriptures concerning the Christ, and by showing how the whole volume bore witness to Him. Though at that time they did not understand the cause, they afterwards remembered, and admitted that their hearts burned within them as He talked with them by the way, and while He opened to them the Scriptures. At last that journey, begun in sadness, but now brightening through the converse of One whom they did not recognise, must end. They stand at the parting of the ways; the Stranger stands as one whose way lies before Him; they as men who must now turn aside to their abode. Perhaps the formal ceremonies of an Eastern farewell have begun, when, by a sudden impulse, they constrain Him, saying, “Abide with us.” Painters have sought to picture the walk to Emmaus; what a genius would be needed to paint that unfinished farewell, and the constraint of men who stayed Him who “made as though He would have gone further.”

What a vision into the heart and mind of the Redeemer is given by these words! Apart from their inviting Him, Emmaus was not the goal proposed of Christ. Unless they had constrained Him, He would still have journeyed awhile along that road. With delicate courtesy He does not thrust Himself upon them. Yet all the while He desired to reveal Himself to them, and only their lack of constraining love withstood. But the sign He has chosen can only be wrought in their house; He must break bread before they know Him. And thus not thrusting Himself upon them, for He is courteous, not hasting from them without warning, for He is compassionate, He stands at the parting of the ways—in secret yearning to reveal Himself to the eyes which were “holden”; in outward seeming a wayfaring man who was going further. “But they constrained Him.”

Such oft-times is love’s way. It has methods our shallow judgement cannot solve; artifices we cannot discover. Coming to us laden with blessing, and yearning to bless us, it seeks that mode of giving that shall be to us the best. We are bidden pray, but “your Father knoweth what things you

have need of before ye ask Him." An omnipotent Saviour is content to stand at the door of the heart, knocking, asking, waiting, but not forcing entrance. He comes to us in forms we do not recognise, that He may the better test our character. He employs, as it were, artifices that we may be through them the more blest. He comes to us in the darkness of sorrow, that we may constrain Him to abide with us, a Friend and Comforter. He comes to us in unexpected circumstances and wins access to our hearts. He lays His spell upon us in some unaccustomed form of worship, some unknown ministry, because in these, rather than in the common paths of worship, we may find the Christ. He lays a holy stratagem of strange and unwonted circumstances, and then our saddened hearts first feel the hallowed, burning love.

Was it not of such an artifice of Divine love that Augustine wrote: "But Thou to make me change from one place to another for the salvation of my soul, didst eject me from Carthage, as it were by goads, and didst draw me to Rome by allurements, by means of men who loved this perishing life: here doing mad things, there promising vain things; and to direct aright my steps, Thou didst secretly use their and my perversity." Was it not in some such artifice of Divine love that John Wesley found Christ on that day when, to use his own words, "I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter to nine I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation."

There are by-paths of the heart which the Redeemer knows, methods whose reason we cannot search out, artifices of skill and love suited to our necessities and peculiarities; and thus He deals well with men, even if He makes "as if He would go further."

"They constrained Him." What issues are depending upon our constraint! What loss had these men suffered if, by lack of this grace, they had permitted Christ to go further! Blessings were within their reach, but the hand of constraint alone could grasp them. Blessings were near to them, but only the energy and insight of constraint could discover them. An opportunity was granted them of regaining the

Friend they had lost, but it must be embraced by them. For the artifices of love compel us to make blessings our own. And in the many ways by which God comes to us in unexpected times or places, in unexpected or even in undesired circumstances, it is our duty and our wisdom to rise to the level of influence we feel, to embrace the blessings whose full significance we may not understand, to yield ourselves to the pure though mysterious spell which falls upon us, whose full meaning we may not discern. And in these ways we may find that in the opportunity embraced, the influence welcomed, the Stranger constrained, we have won for ourselves as Friend and Guest the Lord Jesus.

Grant unto Me, O Lord, an expectant heart, waiting for Thy coming; an understanding heart, believing that in many ways, and in methods of Thy own choosing, Thou dost appear; a discerning heart, to discover the artifices of Thy love, and know Thee when Thou dost draw near. Yet above all, grant me an earnest heart, full of the love that will constrain Thee; of love so strong that even when Thou makest as though Thou wouldst go further, as though Thou wouldst leave me unblest, can yet constrain Thee to turn aside and tarry in the lowly habitation of my poor heart.



Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations.]

JESUS CHRIST AND HIS ENEMIES—*Matth.* xxii. 15-21

THIS chapter records three of Christ's most striking triumphs. Ordinarily, one a day would be considered quite an achievement, but Jesus secured three and in quick succession. Emphatically a Man of peaceful ways He was unambitious for the fray. But being conscious of inward reserve power He feared no foe and never hesitated to accept a challenge when once it was given. His object, however, must never be regarded as a pugilistic one,—to throw an enemy; nor a defensive one—to protect His name or fame; but a prudential one—to avail Himself of an opening for

furthering His mission. He could not have taken any delight as we are apt to do in the overthrow of an opponent: seeing the necessity for it always arose from the folly of those who chose to assail Him.

I. THE PARTIES OPPOSING CHRIST. The Pharisees were the most professedly religious sect of the day. As a party, they were numerous, wealthy, and influential; whilst for learning, culture, and intelligence they stood second to none.

The Herodians were a political sect, being the followers and supporters of Herod Antipas, son of Herod the Great, and renowned for compromise, subtility and power of intrigue.

From these two sections of the community, doughty champions came forth charged with the task of humiliating the Son of a Carpenter, a despised, single-handed Galilean; and certainly so far as numbers, and time to scheme and plot are concerned, they had the advantage.

But what a strange front is presented by such a combination! What would be said of a hand-in-glove compact between a few rabid Radicals and a few double-dyed Conservatives? At least, it would furnish every caricaturist and satirist with an opportunity they would not fail to seize. But such parties are no more opposed politically than were the Herodians and Pharisees, who were as anti-pathetic towards each other as were the Home Rulers and Royalists, in the Emerald Isle. Subjection to the Romans was bitterness itself to the Pharisees, whilst payment of tribute was regarded as the sign of intolerable bondage; whereas the Herodians concurred in Herod's scheme of subjecting all to the Emperor. And yet though diametrically opposed on the burning question of the day, they now appear before a common opponent as if every firebrand had been quenched in love, and olive branches had been substituted.

II. THE SNARE In selecting a subject, the two parties wisely decided on a real dispute and not on a question of metaphysical interest. It was, moreover, one in which both sides were deeply, if not equally, concerned, so that the whole business wore an air of reality. Perhaps it would not be too much to say that, humanly speaking, the disguise was perfect.

1. *They went as earnest seekers after the truth.* Two courses had been open: one of quiet submission to bondage and taxation and one of righteous opposition; whilst these had pursued the one course and those the other. But which was right? That was the question which had been discussed with the usual result. Now, however, there came an opportunity of settling it, once and for ever, by submitting it to an authoritative Teacher. And so whilst the real object was to settle the Teacher, the pretended object was to settle a vexed question.

2. *Their mode of address was tactful.* Having a good case to present the next step was to present it without provoking suspicion. A well-baited hook is one thing but to cast it so as to make the fish think your object is to feed it and not to secure it is another thing. Two points are observable.

(1). *They resorted to the frankly complimentary style.* "Master, we know that Thou art true and teachest the way of God in truth, neither carest Thou for any man: for Thou regardest not the person of men." How felicitously the words were chosen, and how fitly combined! They were just enough, for a happier compliment and a juster tribute could not have been paid; but not too much, in that they fell short of flattery.

(2). *The question was so worded as to secure an answer which would involve the answerer.* The hook being double, either side was enough, if fairly taken. "Yes," then the Pharisees had caught Him—a traitor to Judaism; "No," then the Herodians had caught Him—a traitor to Rome!

III. THE RESULT. And now comes the moment of suspense, when hope must blossom into desired fruition or be dashed. How easy to picture the assailants complacently reviewing their action—the double hook, the perfect bait, the dexterous throw! How easy to picture the disciples surprised by the sudden turn of events, amazed at the situation into which their Master is unexpectedly brought, eagerly wondering how He will extricate Himself from the dilemma! How easy to picture the Christ, self-possessed, self-reliant, confident! His first word sounds like a bell of alarm. "Why tempt ye Me, ye hypocrites." His second word is ominously significant, "Show me a penny." His third word drives the war home, "Whose is this image and superscription?" His fourth word settles the question and the questioners too, and points a never-to-be-forgotten lesson. "Render therefore unto Cæsar the things which are Cæsar's and to God the things that are God's."

IV. LESSONS. 1. *Depravity.* Had the Pharisees and Herodians entered into a fair and open contest with the view of satisfying themselves as to Christ's great claims, we could not have condemned them. But as it is, they lie under a triple condemnation. Their object was ignoble: to overthrow and bring into contempt an innocent public Teacher: their motive base, for it had its roots in ill-feeling and jealousy; their means were despicable, being underhanded and sly. So that, however courteous in manner and deferential in tone and bearing the assailants seemed, they were in point of fact polished, plotting hypocrites.

So far as the Pharisees were concerned, who should be thought of as members of the then existing Church and representatives of the most peculiarly sanctified section of

that Church, they now stand before the bar of a just Judge, guilty of base intrigue and shameless hypocrisy. Wrong is bad enough anywhere but always worse if the exposed ones are discovered to be professors of special sanctity.

Whatever evidences of depravity may be obtained from a study of the barbarities of South Sea islanders, from the atrocities of eastern lands or from the crimes of City slums, they are not more convincing and pathetic than those you get from religious hypocrisy, where light and knowledge and cleverness, only make the devilry the more pitiful. Man is seen at his worst not when, as the product of the past and the prey of the present, he grovels in the mud; but rather when, as the child of religion and disciple of sanctity, he prostitutes heart and brain in an endeavour to overthrow an opponent, and for no reason other than religious ill-will.

V. CHRIST'S SUPERIORITY. He stood, more than a Samson amongst the strong, more than a Solomon amongst the wise, and His victory was as brilliant as it was complete. He removed the bait so cleverly laid. He disclosed the hook so skilfully hidden, and by an unexpected turn caught His assailants with their own materials.

But it is Christ's moral superiority rather than the mental which most deserves to be emphasized. Had He gained a mental victory over His assailants and at the same time lost a religious one, they would have secured a decided advantage. But all through, nothing shows more conspicuously and admirably than His spirit. He was completely master of Himself and of the situation. Love ruled in the heart quite as fully as light flashed from the mind. The balance being even the conduct was perfect. He did not act on Solomon's advice, "Answer a fool according to his folly": He answered rather with heavenly grace and wisdom. Though the assailants were rebuked, it was done with guarded words and in measured quantities. And at the end of the incident when three successive victories had been secured, the Master's spirit was as lowly and as lovely as at the beginning. Verily no one ever gave us such a fulfilment of the Psalmist's words, as Jesus has done. "Thou art fairer than the children of men: grace is poured into Thy lips; therefore, God hath blessed Thee for ever."

Lastly, Christ's superiority as regards devotion to the mission of life. He never lost an opportunity of leaving a seed of truth behind. Even though it might look like a waste of the seed, a waste of time, and a waste of energy, Christ went on sowing. Here the soil was represented by the Pharisees and Herodians, who as plotting hypocrites had not risen higher than rates and taxes, discussions and quibblings, intrigues and party interests. What could Jesus do there

that was worth doing? All at once He turned the sphere into a sort of temple, changed the occasion into a religious service, converted a Roman coin into a text, and proceeded to preach a sermon on righteousness and religion. A sermon on righteousness, "Render unto Cæsar," etc.; a sermon on religion, "And unto God," etc. He stamped the coin that lay in His hand with a new image; wrote on it a new inscription; and then returned it to its owner with an immortal lesson. How the words of the Proverb writer come to mind as by mental magic! "A man hath joy in the answer of his mouth and a word in season—how good it is."

HENRY ELDERKIN.

THE SPECULATIVE AND PRACTICAL SIDE OF LIFE

And I heard, but I understood not, etc.—DANIEL xii. 8-13.

I. THE RECOGNISED LIMITS OF THE HUMAN UNDERSTANDING.

1. We recognise the limits of our understanding *in common life*. How often we say we heard, saw, felt, read, pondered, but did not understand. The thing was beyond us.

2. Should we not recognise the limits of reason *in our spiritual affairs*? When the path of inquiry stops we must stop too. It is unlawful to break down the fence or get over the wall. We must be content with what God has revealed. It is enough for personal salvation, for Church work, for duty in every sphere, for faith and hope and comfort in the heavenly way. If we had needed more God would have told us more. "What I do thou knowest not now, but thou shalt know hereafter."

II. THE SPECULATIVE SIDE OF LIFE.

"How long shall it be to the end of these wonders?" Or as in the R.V. : "What shall be the issue of these things?"

1. *Reverent wonder is not forbidden*. Such wonder may become very instructive. It may help us to deeper visions of Divine truth. Wonder often sets the creative faculty to work in art, science, commerce, literature. Revelation itself does not condemn but invites thoughtful wonder. It is legitimate to look wonderingly into the deep things of God.

2. *But mere speculative curiosity is condemned*. Wild wonder, reckless intellectual guessing, idle prying into the secret things of God is eating the forbidden fruit of the tree of knowledge. It is presumptuous, unprofitable, and unlawful—a waste of time and energy. It frequently prevents work for God and man. We may ask in speculative curiosity: "What shall be the issue of these things?" till we are so carried away by useless speculation as to be incapable of doing what is clear, and necessary to be done in the kingdom

of God. It will be no justification at the bar of God to say : I did not understand all, so I speculated on the latter end of things, and my time went in that way. When I began to think my perplexities commenced, I found it difficult to settle all the points of my belief, and so I did nothing. It is this sheer waste of gifts which Christianity condemns. One great law of political economy is, "with the least effort secure the greatest results." This is more especially the law of Christian work. We must not curiously ask, "Are there few that be saved?" but seek the conversion of sinners.

III. THE PRACTICAL SIDE OF LIFE. "Go thou thy way till the end be," etc.

1. *Do not waste precious life in mere speculation.* Go earnestly to work for the good of the community and the glory of the Redeemer. Attend to thy supreme business here on earth. Do what is intelligible enough for all practical purposes. Thy proper place is in the vineyard of God and not in the arm-chair of speculation. Go and do thy duty and God will take care of thee in thy grave perplexities and human limitations.

2. *Duty is supreme.* What are we here for but to do something for God's honour and man's good? "Do what is next thee," says Carlyle. Work needing to be done is a distinct call to labour. We may live a divinely inspired life in secular affairs (Exod. xxxi. 1-3; Judges xiii. 25; Sam. xiv. 13) making all life truly religious. Not working for money, fame, luxuries, but to ennoble human life and "make reason and the will of God prevail." Religious questions are not like problems of arithmetic which may easily be settled to our intellectual satisfaction. We must take things on the authority of God, and do duty when we cannot understand.

3. *Splendid rewards will follow life-long obedience.* "Thou shalt rest and stand in thy lot at the end of the days." The reward will be certain and ample after the worries and toils of earth. It will be sweet repose for ever, but not inactivity. There will be physical ease, intellectual serenity, spiritual calm, the quiet and peaceful order of mind and heart in heaven without interruption or end. We shall each receive our own reward, and "stand in our lot at the end of the days." All will come right in the end to him who keeps right. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Each star has its own orbit, magnitude, and brilliance; and each Christian will stand in his lot, with his own glory, his assigned sphere of service, confirmed in blessedness.

WILLIAM UNSWORTH.

THE LIFE OF FAITH

For he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him—HEB. xi. 5, 6.

Abel showed his faith in an act (ver. 4)—an act of worship; Enoch showed his in the life—the life of faith. Gen. v. 24 is a biography in brief, a life-history in a sentence: “he walked with God.” What a man is, rather than what he does, is the essential thing in the sight of God: the life of faith is the memorable life.

I. THE NATURE OF FAITH. What is faith? Grasping the Unseen (ver. 1): not a mere notion in the head, nor an assent to a creed. Faith is the soul laying hold of the realities of God.

1. The foundation of faith is a strong assurance that God is—that He is “a living bright reality.” Compare Elijah (1 Kings xvii. 1), Paul (Acts xxvii. 23), Our Lord (Luke ii. 49).

2. Faith realizes that God rewards the earnest seeker. To doubt this is to doubt that God is God—to take the meaning out of the word, out of the conception—to reduce God to an impersonal force—to make religion impossible. This is the great lesson of the Bible: “God of Abraham,” Psal. 1. 7. This is the secret and source of joy and strength in religion—that which upheld our Saviour—concerning which He has left us great encouragement (Luke xi. 13; Matt. vii. 11).

II. THE LIFE OF FAITH: Enoch “walked with God.” This implied that: 1. He had obtained peace with God (Rom. v. 1). 2. He trusted in God for guidance (Psal. xxxvii. 5). 3. He held intercourse with God. Compare Moses, Exod. xxxiii. 11. 4. He grew in the knowledge of God (Phil. iii. 10). 5. He received continual strength from God (Psal. xviii. 1, 2). 6. He became like God (Exod. xxxiv. 29).

III. THE REWARD OF FAITH: Without faith it is impossible to win the true rewards of life.

Enoch lived in the sunshine, in the constant enjoyment of God’s favour. He received this testimony that he was well-pleasing to God.

God took him, he was translated that he should not see death. He was removed to the more immediate presence of God.

THOMAS PUDDICOMBE.

CONDENSED SERMONS BY GREAT PREACHERS

GOOD FRIDAY

BY DR. VAN OOSTERZEE

“*It is finished.*”—JOHN xix. 30

It is only one word, but a word embracing a world; as Jesus sunk, overcome by the power of His enemies, there arose the sound of triumph: “It is finished!”

1. *The suffering is ended.* Alas, what suffering; foreseen before it began, passed through before it was endured; and not ended until it had attained such immeasurable height. All this is now past, never to return. All the power of darkness is now unable to add to the long chain of sorrow.

2. *The Scripture is fulfilled:* all that it had testified of the sufferings that should come upon Christ. Law and prophecy, high priest and victim, typical service and reality, all had pointed to this hour, all is realized in the most striking manner. Of all the promises of grace eternal truth had promised, no word has fallen to the ground.

3. *The Father is glorified.* As on the morning of creation, God may say, And behold it was good. This exclamation on the Cross is the re-echo of the declaration of the evening before: "Father, I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do" (John xvii. 4). At last the pure and spotless Holy One has found one pure human being, who voluntarily enters into fellowship with sinners, and gives His soul a sacrifice for sin.

4. *Sin is atoned for,* the sacrifice has taken place. What all sacrifices and all sacrificers could not possibly effect is now brought to pass, and is valid for the remotest future. Nothing is placed between God and man but the impurity of our hearts, and for this there is atonement. Millions of sins sink here in an ocean of grace. In this second Adam stands forth the new humanity, which glorifies God.

5. *The world is conquered.* The Prince of the world is overthrown. From the Cross shall issue that life which conquers death. The power is crushed which has hitherto separated us from God: this cry declares no less than that other, "I have overcome the world."

6. *The crown is won.* He who overcame, He shall inherit all things. The most beautiful pearls in that crown are millions of the redeemed. On our side one word is indispensable—

7. *The Amen of faith,* the Amen of the sinner who lays his hand on this peerless sacrifice. All is finished *for* us now; this great work of grace must also be completed *in* us; and by us must be fully accomplished, that which the Father has given us to do. Who knows but there may echo from our dying lips these words of the apostle: "I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. iv. 7, 8).—*The Year of Salvation.*

EASTER

BY DR. VAN OOSTERZEE

He is not here: for He is risen, as He said. Come, see the place where the Lord lay.—MATT. xxviii. 6.

Welcome to us glorious Easter morning, most ancient and

most beautiful of all Church Festivals, without which you could not subsist. Be blessed to us, gospel of the resurrection, glad tidings of eternal life, which echo forth to us from out the open grave! Welcome, Conqueror of death who, from the dark sepulchre, steps forth to speak unto Thy Church this marvellous saying: "I am He that liveth, and was dead; and behold I am alive for evermore" (Rev. i. 18). For the festival of Easter is a triumphal feast.

I. HERE TRUTH TRIUMPHS OVER FALSEHOOD. If Christ had not risen, the victory would have been to lying and deceit, which falsely accused Him, condemned Him though innocent, even after His death named Him a "deceiver." It is shown here that truth may be buried but cannot be consumed in the grave! It would sooner have been possible to roll a stone against the heavens to hinder the sun to rise, than to keep back Him who is Himself the Resurrection and the Life. With the King of truth, truth itself comes forth to light out of the sealed tomb; and it is seen how He, the Son of God, the faithful and true witness, was the perfect Saviour of sinners.

II. The Saviour, because HERE TRIUMPHS GRACE OVER SIN. "It is finished," exclaimed the Combatant of Golgotha; "It is finished," on the third day says the Father, whilst He places the crown of glory on the head of the Conqueror of the power of sin. The sacrifice offered for the iniquity of the world is accepted and approved (Rom. viii. 34). How could a dead Saviour who had not risen have been able to reconcile us to God, to imbue us with new life, to be our Advocate with the Father? But now Jesus lives, and the resurrection is at the same time the Amen of God, and the subject of Hallelujah to redeemed humanity.

III. This hallelujah shall never cease, for HERE TRIUMPHS THE VICTORY OF LIFE OVER DEATH. If death had been the last word of the history of Jesus, who then durst speak with certainty of life and immortality? But now life is revealed. Now that the Head has arisen, it is impossible the limbs should remain subjected to the power of death. The first Easter morning is a token and pledge of the salvation which the last completes for ever.

Sing then, O my soul, the Psalm of life in the valley of the shadow of death. Arise with the Prince of life to a new life, in which the old power of sin and death is overcome. Journey onwards dauntless towards thine own grave, lighted on the way by the glory of Christ's resurrection!—*The Year of Salvation.*

BY REV. JAMES PARSONS, OF YORK

Behold the place where they laid Him.—MARK xvi. 6.

The grave of our Lord Jesus, now an *empty* grave.

I. CONSIDER THE MANNER IN WHICH HE WAS COMMITTED THERE. 1. By persons of remarkable character: Joseph, of Arimathea and Nicodemus. 2. With many tokens of regard and affection. 3. With unostentatious quietness and privacy.

II. CONSIDER THE ENDS WHICH WERE ACCOMPLISHED BY HIS COMMITTAL THERE. 1. It confirmed the reality of His death. 2. Fulfilled the declarations of ancient prophecies and types. 3. Completed the abasement of His humiliation.

III. LEARN THE LESSONS INCULCATED HERE. 1. Learn the tenderness and devotedness of His love: that He should be found in that dark and narrow house. 2. Learn the duty of unreserved devotedness to His will. He was buried for you; must we not be buried with Him? 3. Learn the abounding consolations we possess in reflecting on the departure of our Christian friends, and in anticipating our own.



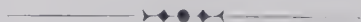
Notes and Illustrations

THE DANGER OF PLEASURE.—You know flowers are delightful things. Every one knows that—when they do not come too thick and fast. Yonder in the South of France they have a whole landscape devoted to flower culture. Jonquils, tuber roses, violets, cassia, orange blossoms. At the end of the season the distiller comes in, and strangely enough, as soon as these magnificent blossoms are gathered into mounds, they infect the workers among them with all kinds of maladies. The workers get an exasperated form of hay fever. The pollen poisons the nervous system, and there is never a harvest of orange blossom but some of the women or girls die from syncope. Flowers are all right, only they must be sprinkled over a wide area. Flowers are admirable when they have got a nice margin to them, interspaces, when there is a background for the loveliness, and when the odour is faintly haunting the atmosphere, then they are admirable! But put them in heaps and men are poisoned and die in aromatic pain! I say it is just the same with the rich civilisation. Thank God for our rich and delightful and precious things, for our amusements and our galleries and our books and our pictures and our lutes and organs and all the teeming affluence of our age; thank God for it all! But you must not forget the margins and interspaces and the backgrounds. You must not forget the hours of devotion. You must not forget the unselfish deeds. You must not forget the simple and noble duty.—*W. L. Watkinson.*

UNSEEN PERILS.—When you go from Mentone into Italy you will remember the Custom House officer examines all you have got, and most carefully takes away the orange you may happen to have or the bunch of grapes, or even a rosebud you may have for a button-hole. That looks exceedingly stupid. But when you remember that he takes these from you lest they should convey the germs that waste the vineyards of France, you see in a moment the reasonableness of taking these things from you, when they may contain the beetles of contagion and wasting. And to-day the Puritan looks suspicious at legitimate things and lovely things lest they should have in them those microbes of iniquity which destroy not vineyards but civilisation ; and he has a great deal to say for himself ; we all have ! No, if you are to realise the intellectual universe you must have the Puritan. The condition of realising and retaining and enjoying the realm of culture is that you are godly, that you are holy, that you are full of the power of self-sacrifice ; and it is only on these conditions that you can have your houses full of pleasant things, and enjoy the pleasant things that you possess.—*W. L. Watkinson.*

WHERE TO FIND GREAT OPPORTUNITIES.—The greatest affair in life is the creation of character, and this can be accomplished as well in a cottage as in a palace. Finer webs with more lasting and richer colour, are wrought in poor Eastern huts than in the huge sounding manufactories whose black smoke trails across the sky. It was in a very humble home that the Perfect Man lived ; and he has made the great success who, by patience and obedience in that which is least has grown into the likeness of the Son of God.—*Dr. John Watson.*

GOD FITS US FOR THE FUTURE HE PREPARES.—The trees on this winter's day are being secretly prepared for the summer days of sunshine, so are the bulbs in the soil, so are the flies and butterflies, and the summer is on its way getting up its fires and showers ; the two will meet at the right moment exactly ready for each other ; in six months' time again all these things will secretly undergo another great change, and although there is not a morsel of ice or flake of snow to be seen, they will be preparing for the winter. God is secretly equipping us for the trial that is to try us ; He is quietly getting us ready for old age ; He is establishing harmony between us and the circumstances He must introduce ; He is already making it easy for us to die. Let us be of good heart. Many bright things and scenes are ahead for most of us ; if our goodness is like the morning cloud and the early dew God's goodness is not. And as to the evil things, God's government shall soften them one by one and lead us out of them. To-day we see nothing from the crow's nest but endless icebergs, but the Pilot will bring us through ice and fogs to open sea again and to a shore "where everlasting spring abides and never withering flowers."—*W. L. Watkinson.*



UNION FOR BIBLICAL AND HOMILETIC STUDY
IN ASSOCIATION WITH THE WESLEYAN METHODIST
CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1900-1901

MOTTO—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—
2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 4, Marlborough Terrace, Dewsbury.

GENERAL DIRECTIONS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

NOTE: All Text-books can be obtained from the Secretary *post free* at the prices named below.

I. HOMILETICS

(1) Elementary. Text-book: Eldridge's *Lay Preacher's Handbook*, 1s. 6d. Tutors: Revs. J. Edwards (29, Connaught Avenue, Mutley, Plymouth), T. Puddicombe, C. Forrington, H. Windross, H. C. Floyd, J. T. Gurney, J. Freeman, Frank Cox, J. E. Harlow, J. C. Adlard, J. T. Hillary.

Students are requested to keep to the limit of words given for each paper; and not to write short *complete sermons*, but to give *outlines* when outlines are asked for.

WORK FOR MARCH: Outline of Sermon for Easter—Luke xxiv. 28-34; or on Holiness—1 Peter i. 14-16.

II. ADVANCED HOMILETICS

Tutor: Rev. R. J. Wardell. Text-books: Wardell's *Manual of Sermon Construction*, 1s.; and Lias' *2nd Corinthians* (Cambridge Bible), 1s. 11d.

WORK FOR MARCH: A. Write out the explanations of the list of words and phrases given on p. 140 in your text-book. B. Read over Note A. on p. 11 in your text-book, and look up all the references there given. C. Write two outlines of sermons, choosing your own texts from any part of the Epistles, and following any method you think best.

III. SYSTEMATIC THEOLOGY

Tutors: Revs. J. C. Nattrass, B.A., B.D., Ed. Greeves, E. H. Maggs, C. A. Healing, B.A., A. D. Baskerville.

Elementary. Text-book: Gregory's *Theological Student*, 2s. 2d.

A. FIRST YEAR'S COURSE

WORK FOR MARCH: pp. 142-155. Questions 100, 101, 104, 107, 108, 110. Give doctrinal exposition of John i. 29.

B. SECOND YEAR'S COURSE

WORK FOR MARCH: pp. 259-272. Questions 184, 185, 186, 187, 188, 190. Expound Rev. xxii. 11, noting Revised Version.

NOTE: All the above questions are taken from the Questions for Self-Examination, pp. 273-288.

IV. ADVANCED THEOLOGY

Text-book: Banks's *Development of Doctrine in the Early Church*, 2s. 2d. Tutor: Rev. J. C. Nattrass, B.A., B.D.

WORK FOR MARCH: pp. 188-210. 1. What does Augustine teach in the Enchiridion about Penance? 2. Show and explain the growth of the authority of the Church of Rome during the period of this book. 3. What great doctrine is strikingly absent from the Theology of the early centuries?

V. COMPARATIVE RELIGION

Tutor: Rev. F. Platt, M.A., B.D. Text-book: Geden's *Comparative Religion*, 2s. 2d.

WORK FOR MARCH: Read pp. 258-277. 1. What other authorities besides the Qurân are recognised as binding for Muhammadan faith and practice? 2. Explain more fully the Sunnat and the Qiyâs. 3. Give a brief account of two of the four great Imams. 4. Explain Hajj, zakât, salât, sadaqah, Mu' tazilas, Kafir, Kalimeh. 5. Name the articles of the Muhammadan creed and enlarge on (1) its Eschatology; (2) its doctrine of Predestination.

VI. BIBLE STUDY (OLD TESTAMENT)

Tutors: Revs. T. H. Barratt, B.A., E. E. Ormiston. Text-book (Subject for Wesleyan Local Preacher's Connexional Examination): Davison's *Wisdom Literature*, 2s. 2d.

WORK FOR MARCH: Read Davison, Chh. xi. and xii.; Song of Songs. 1. Discuss the relation of the closing verses of Ecclesiastes to the rest of the book. 2. Examine the traditional interpretation of the Song of Songs. 3. Outline the plot of the "pastoral drama" of the Song of Songs.

VII. BIBLE STUDY (NEW TESTAMENT)

Tutors: Revs. W. F. Lofthouse, M.A., G. E. Young, W. H. Spencer, W. H. Phipps, B.A. Text-book (Subject for Local Preachers' Connexional Examination): Plumptre's *Peter* (Cambridge Bible), 2s. 2d.

WORK FOR MARCH: Read 1 Peter v. Introduction, Ch. iv. §§ C, D, F (marking the references as before). Questions: 1. Explain the terms: "Oversight" (v. 2), "Heritage" (v. 3), "Settle" (v. 10). 2. Expound verses 5, 9, 13. 3. In what respects does St. Peter's teaching in this Epistle go beyond (a) that of James, (b) that of St. Peter himself as recorded in the Acts?

The work for March should allow ample opportunity for revision of the Epistle as a whole.

VIII. BIBLE ENGLISH

Tutor: Rev. H. J. Chapman, M.A. Text-book: Clapperton's *Pitfalls in Bible English*, 1s. 6d.

WORK FOR MARCH: Read pp. 120-124 and revise first eight chapters. Show in the following passages (1) What is the misleading word? (2) How it became a misleading word? (3) What the meaning of the whole passage is? :—Amos ix. 10; Gal. iii. 1; 2 Peter ii. 7; Acts xv. 4; Mark viii. 32; Eph. i. 11; Acts x. 3; Matt. xxvi. 52; Mark iv. 19; Jer. xvii. 10.

IX. CHRISTIAN EVIDENCES

Tutor: Rev. R. E. Brown, B.A. Text-book: Banks's *Scripture and its Witnesses*, 2s. 2d.

WORK FOR MARCH: 1. What is the Roman view of the authority of Scripture? Give reply. 2. Distinguish the three theories of Inspiration. 3. Work out the analogy between Inspiration and Incarnation. 4. Defend the doctrine of Inspiration from the objections suggested by the historical inaccuracies of the records.

X. CHURCH HISTORY

Tutor: Rev. H. Martin, M.A. Text-book: Cowan's *Landmarks*, 7d.; and Barmby's *Gregory the Great*, 1s. 11d.

XI. ETHICS

Tutor: Rev. W. E. Beet, M.A. Text-book: Butler's *Three Sermons on Human Nature* (Kilpatrick's Edition), 1s. 6d.

XII. ENGLISH GRAMMAR

Tutors: Rev. G. Allen, B.A., Rev. C. R. Smith, B.A., Mrs. C. R. Smith, B.A. Text-books: Morris's *Primer*, 1s.; and Wetherell's *Exercises*, 1s.

WORK FOR MARCH: Morris, §§ 126-130, studying in every detail the examples of analysis in Wetherell on pp. 107, 116, 127, 133. Wetherell: Parse fully Ex. 117, 17. Analyse Ex. 104, 16; Ex. 106, 10; Ex. 108, 11; Ex. 112, 3; Ex. 116, 18.

XIII. ENGLISH COMPOSITION

Tutor: Rev. S. B. Gregory, B.A. Text-book: Nichols' *English Composition*, 1s.

WORK FOR MARCH: Lesson: Read Part II., Ch. iii., pp. 42 and 43. Question: Write a brief essay on "John Wesley."

XIV. ADVANCED ENGLISH COMPOSITION

Tutor: Rev. A. W. Bunnett, M.A. Text-books: As in XIII, and Nichol's *Questions*, 1s.

WORK FOR MARCH: Read English Composition Part IV., pp. 72 to 83. Write: Questions and Answers, Part IV., Ch. i. A. 1, 2, 4. B. 1 to 9.

XV. LOGIC

Tutor: Rev. A. E. Balch, M.A. Text-book: Jevon's *Logic*, 1s.

WORK FOR MARCH: Revise the whole book, giving special attention to your corrected papers and tutor's notes. General paper next month.

XVI. PSYCHOLOGY

Tutor: Rev. W. E. Beet, M.A. Text-book: Baldwin's *Story of the Mind*, 1s.

WORK FOR MARCH: 1. Write a brief account of Hypnotism, indicating its symptoms, and explaining the different interpretations of the facts adopted by the Paris and the Nancy Schools respectively. Which interpretation seems to you to be preferable, and why? 2. Define clearly *sense-exaltation*, and show by examples that it is met with in the normal as well as the hypnotic condition. 3. Write notes on: Auto-suggestion: rapport: hypnotism as a curative agent. Read Ch. ix.: Ch. viii. is interesting and important, and will prove to be of considerable value to all who are engaged in teaching in any of its many branches. It should be read by all students at their leisure. As however it comes under the head of Pædagogics rather than Psychology in its narrower sense, no questions will be asked upon it, and our lesson for this month will be Ch. ix. Note carefully what is meant by the term Natural Selection, and also what is implied in social "unfitness."

XVII. BIBLICAL GEOGRAPHY

Tutor: Rev. A. W. Cooke, M.A. Text-book: Cooke's *Palestine in Geography and in History*.

The Tutor regrets the unavoidable delay in the publication of the Text-book. Vol. I. is now ready, and can be obtained through the Secretary.

WORK FOR MARCH: 1. Read Chh. i. and ii. carefully. 2. Write a short paper on "The Influence of the Physical Features of Palestine upon its History."

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*. Fee (including Text-book but not Subscription), 5s.

XIX. ADVANCED N.T. GREEK

Tutor: Rev. R. M. Pope, M.A. Subject: *St. James's Epistle*. Fee (not including Subscription), 5s.

XX. HEBREW

Tutor: Rev. A. T. Burbridge, B.A. Text-book: Maggs's *Introduction to the Study of Hebrew*. Fee (including Text-book but not Subscription), 5s. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

Tutors: Revs. A. O. Sanderson, M.A., G. G. Muir, R. Bond. Text-books: Wesley's *Fifty-three Sermons*, 2s. 8d.; *Notes on N.T.*, 1s. 8d.; *Second Catechism*, 5d.

WORK FOR MARCH: Sermons, general revision of i.-xxxii. Notes, Rom. viii.-xvi. Hymns, 169-183. Catechism, Ch. vi., § 3. Personal salvation. Questions: 1. The two *distinctively* Methodist doctrines are "Assurance" and "Full Redemption." Write two brief statements of them, gathering material from the Sermons. 2. Explain Rom. viii. 29, 30; ix. 14; x. 10; xvi. 5. 3. Can saints backslide? If so, is recovery possible? Quote scripture and illustrate from two of the hymns for the month. 4. Mark the difference between Justification and Regeneration, Sanctification and Entire Sanctification. What blessings have the saints to wait for till the Resurrection?

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY ROBERT BREWIN

March 3.—CHRIST BETRAYED—Matt. xxvi. 45

To betray is to give up deceitfully those who have trusted in us. To hand over our friends to pain and suffering. Our Lord was thus betrayed. This is a sad subject. Let us consider I. *The betrayer*. That was "Judas Iscariot." He was 1. A chosen disciple of Christ. 2. A preacher of the gospel and worker of miracles. 3. A man who was drawn away by the love of money. 4. A fallen man. Acts i. 25. II. *The betrayal*. 1. It was prepared for. 2. It was bargained for with money. 3. It immediately followed the Lord's Supper and the Saviour's agony in the garden. 4. It had its opportunity of repentance and withdrawal. 5. It was resolutely and cruelly carried out. III. *The results of the betrayal*. Actions have results. Christ was (1) arrested, (2) tried, (3) condemned, (4) crucified. Judas Iscariot (1) repented of his awful bargain, (2) experienced terrible remorse, (3) returned the money, (4) was overcome by despair, (5) went out and hanged himself. IV. *The lessons of the betrayal*. 1. Beware of the love of money. 2. Resist the devil. 3. Follow Christ fully.

March 10.—PETER AND CHRIST—Matt. xvi. 16

The Apostle Peter knew Christ well, loved Him much, and at length died in His cause. Let us notice: I. *His occupation*. He was a Galilean fisherman. Matt. iv. 18; xvii. 27. John xxi. 3. II. *His conversion*. 1. He was brought to Christ by his brother. John i. 41, 42. 2. It was thorough. Mark x. 28. III. *His call to preach*. Matt. iv. 18-20. Preachers like fishermen must be wise and winning. Prov. xi. 30. IV. *His impulsiveness*. Matt. xiv. 28, 29. John xviii. 10. V. *His faith in Christ's power to save*. Matt. xiv. 30. Mark iv. 38. 1 Peter i. 2-5. VI. *His true insight into the nature, character, and work of Christ*. He declared Christ to be: 1. The Anointed Messiah. 2. The Son of the Living God, the Foundation of our hope. 1 Peter ii. 6. 3. Our Perfect Pattern and Example. 1 Peter ii. 21. 4. Our Redeemer. 1 Peter i. 18, 19. 5. The way to eternal glory. 1 Peter v. 10. 6. Our Everlasting King. 1 Peter i. 11. VII. *His sad fall and perfect restoration*. Matt. xxvi. 69-75. Acts i. 13. VIII. *His great triumph as a preacher*. Acts ii. 14-47. IX. *His imprisonment and martyrdom*. John xxi. 18-19.

March 17.—JESUS AND PILATE—Luke xxiii. 4

The story of Pontius Pilate's interviews with Jesus and of his final decision concerning Him is a very thrilling one. It is also full of solemn lessons. I. *Pilate was brought face to face with Jesus*. Unexpectedly. Luke xxiii. 1. More than once. Luke xxiii. 11. "For His judgement and sentence. Matt. xxvii. 22. Even so Christ comes to each of us in His Word and by His Spirit. II. *Pilate was greatly perplexed and troubled by the near presence of Jesus*. Matt. xxvii. 19, 22, 23. Luke xxiii. 7, 13-16. Even so Christ troubles unconverted sinners to-day. Children.

Young men. Aged. III. *Pilate was compelled to decide concerning Christ one way or the other.* Release Him or crucify Him. We too must make our choice for or against Him. IV. *Pilate had a splendid opportunity of becoming a Christian himself.* A private interview with Jesus. John xviii. 33-38. Has not Christ thus spoken to us? V. *Pilate decided against Jesus, and lost his soul.* This too has been the lot of many others. Let it not be our own.

March 24.—THE DEATH OF JESUS—1 Cor. xv. 3

No greater fact is revealed to us in the Word of God than the death of Christ. Our salvation is built upon it. I. *The death of Christ was again and again foretold.* Gen. iii. 15. Exod. xii. 3-8. Lev. xvi. 15, 16. Psa. xxii. 1-22. Isa. liii. 1-12. Daniel. Dan. ix. 26. Zech. xiii. 6, 7. II. *Christ died for our sins.* He died for us. 1. In our stead. Isa. liii. 5, 6. 1 Peter iii. 18. 2. To ransom us from our great enemy. 1 Tim. ii. 6. 3. To make an atonement for us. 1 John ii. 2. Rom. v. 11. 4. To bring us near to God. 1 Peter iii. 18. Eph. ii. 13. 5. To open a new way to heaven. Heb. x. 20. John x. 9. III. *The death of Christ was preceded by very great suffering.* 1. He was rejected and despised by the Jewish nation. 2. He was forsaken by every one of His disciples. 3. He was denied by Peter and betrayed by Judas. 4. He was mocked, scourged, spat upon, smitten, crowned with thorns, and nailed to the Cross. IV. *The death of Christ has great claims upon us.* 1. It should compel our thoughtful attention. 2. It should win our love and obedience.

March 31.—THE SORROWS OF JESUS—Isa. liii. 3

We have already spoken to you of the sufferings of Jesus. Our text to-day speaks to us of His sorrows. I. *Much of Christ's sorrow was caused by the awful sin and wickedness of the world.* 1. Open and public wickedness. 2. Secret and hidden sins. 3. Particularly the rejection of the mercy of God by those He came to save. Luke xiii. 34; xix. 41, 42. II. *Christ sorrowed also over the sufferings of the world.* Sin has brought suffering to us all. 1. The bodily sickness and suffering of men troubled Jesus. 2. The bereavements and mental troubles of the world gave Him much pain. Widow of Nain. Sisters of Bethany. III. *The atonement He made for our sins was not wrought by Him without untold sorrows.* Matt. xxvi. 38. Luke xxii. 44. John xii. 27. IV. *The sorrows of Jesus have opened to us springs of eternal joy.* 1. Forgiveness of sins. 2. Newness of nature. 3. Power to do good. 4. Peace in death. 5. Everlasting life in the world to come.



REVIEWS

The Oxford Book of English Verse 1250-1901. Chosen and Edited by A. T. Quiller-Couch. Oxford: at the Clarendon Press.—This fine Anthology is a book to be kept near at hand in one's study, for it has in it much delight for quiet times. There are many poems that we all know and love and there are many more which are more or less strangers not a few which we at least had not met before, and yet we cannot but feel that with all its wealth this is not the ideal Book of English Verse. There are too many omissions—especially, as it strikes us, of poetesses. Surely George Eliot, Jean Ingelow, Dora Greenwell, Adelaide Proctor, Dinah M. Craik ought not to have been counted unworthy of this goodly fellowship. And amongst Americans, Lowell, Wendell Holmes, Bryant and Whittier ought to have been recognised. We understand that Mr. Quiller-Couch is already preparing an enlarged edition, and we hope he will find room for these poets and for others—Gerald Massey Archbishop Trench, and James Smetham for instance—for whom we look in vain.

First Steps in New Testament Greek. By J. Alexander Clapperton, M.A. C. H. Kelly. 1s. 6d.—Mr. Clapperton's experience in connexion with the U.B.H.S. convinced him that something much more elementary than Moulton's *Introduction to the Study of N.T. Greek* was needed for many of those who were beginning the study. He has resolutely kept to his purpose of helping the student in taking his "First Steps" along a difficult, and to many a discouraging, road. No one could desire a kinder or more thoughtful guide than Mr. Clapperton and we earnestly hope that this little work may encourage many to acquaint themselves with the language of the New Testament and thus open up for themselves a new world of interest and instruction in their study of the Holy Scriptures.

Eugène Bersier's Pulpit: An Analysis of all the Published Sermons of Pastor Eugène Bersier. By J. F. B. Tinling, B.A. Hodder & Stoughton. 1s. 6d.—Bessier was a really great preacher. His sermons are alive with a fervour and eloquence that charm the reader. But this is a volume of skeletons. It is hard to recognise the living Bersier in them. Yet as suggesting points in the treatment of texts they are of considerable value and will prove genuinely helpful to a hard pressed preacher who wants to get some good ideas before he sets to work to prepare his sermon.

Palestine in Geography and History. By Arthur W. Cooke, M.A. Vol. I. C. H. Kelly, 2s. 6d.—This able volume adds a new feature and one of very distinct value to the series of Books for Bible Students. It is a manual which Bible readers can hardly afford to be without and is executed with great care and judgement. Mr. Cooke is a comparatively young man, but is well-known to our readers. He will make his mark in due time and this work should secure for him both within and beyond the borders of his own Church a place amongst the men who have deserved well of those who love the Holy Land and the Holy Book. The maps are a special feature and are certainly the best we have seen in any work of this size. There are eight maps and they add very much to the value and interest of the book, which will be exceedingly useful in Bible

Classes and in Theological Colleges. As a specimen of the style in which Mr. Cooke writes we quote a portion of his description of the present aspect of the shores of the Galilean Lake—which illustrates also the author's wisdom in quoting previous writers :—

“At present, ‘except for some palms lingering in Gennesaret, a scattering of thorn-bushes all round the coast, brakes of oleander on the eastern shores and small oaks up the gorges to the Jaulan plateau, trees are not to be seen. The mountain edges are bare and so are the grey slopes to the north, lifted towards Hermon as a Scottish moor to a snowy Ben. Only one town is visible, Tiberias, now a poor fevered place of less than 5,000 inhabitants; besides this, there are not more than three or four small villages round all the coast. It is well known, too, how seldom a sail is seen on the surface of the Lake.’ * Though the Lake-shores are beautifully green in the early spring, the great heat of the long summer soon scorches up all the vegetation. Even of the rich plain of Gennesaret, which is not without evidence still of its former glory, Socin says, ‘the soil is extremely fertile and copiously watered by several springs, but there is hardly a tree of cultivation.’ In fact, of all this Lake region Sir Edwin Arnold's lines are a true description—

Dead lie His once fair fields;
Barren the fallows where His Sower sowed;
None reaps the silver harvests of His Sea;
None in the wheat now roots the ill tares out.
The hungry land gasps empty in the glare;
The vulture's self goes famished; the wolf prowls
Fasting, amid the broken stones which built
The cities of His sojourn.

“In marked contrast with all this was the state of things at the beginning of the present era. Josephus gives a somewhat full description of the Ghuweir or Land of Gennesaret. ‘Its nature is wonderful, as well as its beauty; its soil is so fruitful that all sorts of trees can grow upon it, and the inhabitants accordingly plant all kinds of trees; for the temper of the air is so well mixed that it agrees very well with those many sorts; particularly walnuts, which require the coldest air, flourish there in great plenty; they are palm-trees also, which grow best in hot air: fig-trees too and olives grow near them, which require an air more temperate. One may call this place the ambition of nature.’ As late as 700 A.D. there were dense woods round some portions of the Lake, especially on the east. But the greatest contrast is in the buildings and activity of the district. Referring to this early period, Lamartine says, ‘The borders of the Lake of Gennesaret seem to have borne cities instead of harvests and forests.’ The waters are even now encircled by a belt of ruins, the accumulated remains of many cities and towns. In Christ's time, the Lake ‘must have mirrored within the outline of her guardian hills, little else than city-walls, houses, synagogues, wharves and factories.’ There were also fine gardens, fleets of sails on the Lake and a busy, crowded population of workers and pleasure-seekers along the shores. We know the names of at least nine cities round the coast-line, and there were many more towns and villages on the hills and hillsides.

* G. A. S., p. 445.

MEN AND BOOKS : A MONTHLY SURVEY

THE SIMULTANEOUS MISSION

THE Simultaneous Mission is now practically over. Generally speaking, it has been a great, and, in some respects, an unparalleled success. Never before have the Churches of Christ in this country braced themselves for such a widespread and determined effort to extend the Redeemer's kingdom ; and never before, at any one time, have such multitudes of persons gathered evening by evening to hear the Gospel. The lessons of this great movement cannot yet be fully discerned or appreciated ; but one or two facts have been brought into bold relief, and demand the most careful attention. The first is, the great and continuous popularity of special evangelistic preaching. The bulk of the people of this land are not averse to the great verities of the Christian faith. The faithful proclamation of the living Christ, as the Saviour of sinners here and now, is still more potent and more attractive than music, than elaborate ritual, than philosophic discussion or what is often mis-called intellectual preaching. The intellect must be summoned to the preacher's aid ; and where the evangelist is gifted with intellectual power there the gospel message is most effective. Some of the most scholarly men of the Churches have proved to be the most effective Missioners. The plainest and most important lesson growing out of the Mission for the preacher is this : preach the living Christ as the Saviour for sinning, suffering, helpless men.

Another great fact which emerges is that the outside public (save in a few notable instances) have not been arrested or aroused to any appreciable extent. Again and again have the reports stated that few outsiders have been reached. And one of the greatest tasks of the Church in the New Century is to devise and apply new and more powerful methods in order to reach the people who are sunk in apathy and indifference to all that pertains to religion. I am not referring to our great Missions, but to ordinary church life in London and the provinces. The new converts themselves

seem to make the most effective agents for bringing in recruits from outside ; and if we can keep the revival spirit alive and active within the churches we shall soon make mighty and effective raids on the crowds who are as yet "without God and without hope in the world."

DR. G. A. SMITH'S YALE LECTURES *

In these attractive and important lectures, Dr. Smith has followed totally new lines so far as Homiletic literature is concerned. With the *Sermon* as such, he is not at all concerned ; his purpose is to discover and reveal, as far as possible, the effect of modern criticism upon the spiritual teaching of the Old Testament. The question is approached in a devout and reverent spirit, with wide and full knowledge of the problems discussed, and from the standpoint of vigorous faith. The following quotation defines the author's starting point :

Before we begin, it is well that we should impress ourselves with the sacredness of the task which we propose. This is no common ground we are to be treading. It is not some outlying province of the kingdom of God, some questionable frontier of our fatherland, which we are called to debate ; but (if I may continue the figure) it is that country of which our Redeemer was Himself a native ; whose character He defined in absolute contrast to the rest of the world ; whose history He interpreted as the Divine preparation for His own Advent ; whose laws He fulfilled as the expression of the everlasting righteousness of God ; and much of whose language He perpetuated in the wider kingdom He came to found.

In short, it is with Christ's Bible we have to do ; the larger part of the Scriptures bequeathed to His Church ; and we have to do with this not simply in its historical interest but in its religious value for living men.

The lecturer claims that criticism is justified by the example of Christ and His Apostles ; gives us a very careful statement of the course and value of modern criticism ; and then goes on to shew in a very able and interesting manner how far this has impaired or assisted the use of the Old Testament for modern pulpit purposes. Dr. Smith holds very strongly that criticism has rather helped than hindered the spiritual value of the Old Testament, and shows how its vast treasures of history, prophecy, and "wisdom" can be utilized in teaching

* *Modern Criticism and the Teaching of the Old Testament.* George Adam Smith. Hodder & Stoughton.

the great principles and rich consolations of the religion of Jesus Christ, and how its writers may be used as examples by the preachers of to-day.

What may our preaching not learn from the Prophets as to conciseness ; as to the worth of phrase ; as to concreteness in our teaching ; as to the use of nature and history ; as to the duty of calling things by their right names ; as to the effort to bring grace and music into what we say ; as to the urgency which is upon all living truth and the passion to win men which is the heart of preaching. . . . The ultimate fountain of the prophetic preaching is the passion to win men.

This volume may be commended to all those who are afraid of using the Old Testament in the face of modern criticism ; and although many of our readers will not accept the conclusions of the author regarding the *results* of criticism ; the study of this volume will confirm their faith in the Divine origin and living power of the Old Testament.

J. E.

Our esteemed contributor gives a more entirely favourable view of Dr. Smith's book than we should have done had the note on it been "editorial." We commend to our readers the remarkably fine leader by Dr. Robertson Nicoll in *The British Weekly* for February 14th. It would be impossible for us to express with anything approaching to the same felicity and force the views expressed in that article, but it puts into fitting words just what we should like to have said.

We must not carelessly or even courteously yield the very vital truths of life and death and immortality to a scholarship which is vastly in excess of our own. These are not questions of scholarship merely and they cannot, as many think, be settled by professional critics. We modern preachers are in great danger of parting with all that makes life worth living at the bidding of men of distinguished ability, profound learning, true devotion, but who cannot speak the final word yet as to the value or even the meaning of the Old or the New Testament.

Dr. Smith speaks of "the hope of immortality" as "one of the secondary and inferential elements of religious experience" and asks, "Has not Christ Himself summed up the teaching of the ninetieth Psalm, 'Work while it is called to-day, for the night cometh in which no man can work?'" Dr. Nicoll says "From this view we totally dissent.

It must be said with all respect, that the practice of the higher criticism induces men to lay an impossible stress on expressions which are not really misunderstood by ordinary people. Can we not say that the night is coming, and say it with full hearts, and yet be very sure of the dawn? Immortality cannot be secondary and inferential *now*. It is primary, for Christ means immortality. His incarnation means immortality. His every word meant immortality, for what sentence in all His teaching is intelligible if there is not behind it the assumption that He was speaking to immortal beings? His dying meant immortality, for He did not die for creatures that were in a little to be mere handfuls of dust. His resurrection meant immortality, for because He lives we shall live also."

DR. GEORGE G. FINDLAY

We heartily congratulate Professor Findlay on receiving from the University of St. Andrews the degree of D.D. *honoris causâ*. No one will feel that the title does not fit the man. Dr. Findlay is a sober and scholarly expositor, a sound and enlightened theologian and a writer of peculiar attractiveness, whose commentaries are excellent reading and are alive with evangelical fervour—what used to be called Methodist fire. We may be allowed to recall with satisfaction that Dr. Findlay's first important work appeared in the PREACHER'S MAGAZINE. His Introduction to the Study of St. Paul's Epistles were first published here, and subsequently, after considerable revision and enlargement, formed the first volume of Mr. Arthur Gregory's *Books for Bible Students*. This volume has passed through several editions and is recognised on all sides as a model text-book. We need hardly remind our readers that Dr. Findlay's latest contribution to theological literature is the masterly article on St. Paul which is the most important feature in the third volume of Hastings' *Bible Dictionary*.



THE UNEXPLAINED INTERVIEW *

BY THE REV. ALEXANDER MACLAREN, D.D.

The Lord is risen indeed and hath appeared to Simon.—
ST. LUKE xxiv. 34.

THE other appearances to individuals on the Resurrection day are related at considerable length: to Mary Magdalene (John xx. 11-18); to the two on the Emmaus road (Luke xxiv. 13-31). Here is a third appearance, known to the Eleven, and to St. Paul (1 Cor. xv. 5), and yet deep silence is preserved with regard to it, no word of what passed in that meeting escaped Peter's lips. Each of these appearances justifies itself. The first to Mary Magdalene, because she loved much; the two on the Emmaus road were puzzled seekers after truth. Does this third appearance not explain itself? Christ appeared to Peter to soothe the agony of the penitent. Such a record of the use of such a day bears historic truth on its face.

I. *Notice some lessons from the fact of the interview.* After the sad denial had come a melted heart, and a true sorrow and penitence. Then came the message, found in Mark only (xvi. 7), "Go, tell His disciples and Peter." Then followed the rush to the grave, in which John outran Peter and saw and believed. Learn, then,

1. No fault, no denial bars or diverts Christ's love from the denier or the faulty man. Peter felt a fear—would Christ come to him? Christ came, saying, Notwithstanding thy denial I have come to thee. Peter's was a momentary cowardice, our denials are often worse than his—but no sin cuts off from the love of God.

2. Jesus Christ is always near the sorrowing and penitent heart.

II. *Look at the interview of which we know nothing.* There is only one way by which a burdened soul can get rid of its burden. There must have been penitence and full absolution. We know what passed though no word is recorded.

1. The consciousness of uninterrupted love pouring upon the soul is the mightiest power to deepen penitence. How utterly ashamed Peter must have been.

* Notes of a Sermon preached in Union Chapel, Manchester, on February 17th.
Communicated to us by a ministerial hearer.

2. The acknowledgement of sin is followed by immediate forgiveness. Peter said, I denied Thee; Jesus said, And I forgive thee.

3. The man who is led through the consciousness of sin and uninterrupted love of God is thereby brought into a higher and nobler life.

III. *The deep silence in which this interview is shrouded.* If the story of the Resurrection were not history, this interview would have been too tempting a subject for the romancers to have kept their hands off. Why this silence?

1. Because no one had anything to do with it but Peter and his Master. The less you think of your emotions and the less you talk about them, the deeper and truer they will be. This, of course, needs guarding and does not mean we are not to declare what the Lord has done for us.

2. Have you ever been alone with Jesus Christ? It is the best place for a truly penitent soul.



LOVE'S STRANGE DELAY

BY THE REV. MARK GUY PEARSE

Now Jesus loved Martha, and her sister, and Lazarus. When He had heard therefore that he was sick, He abode two days still in the same place where He was.—ST. JOHN xi. 5-6.

HERE is a strange thing indeed—a startling assertion of love which seems very like its contradiction. Look at it. “Now Jesus loved Martha, and her sister, and Lazarus. When He had heard therefore that he was sick”—what? Surely He made haste to go to him and heal him! No, not at all. “He abode two days still in the same place where He was.” He loved, and therefore He did not go until it was too late! Let us follow the story and learn its lessons.

The conflict of Jesus Christ with the authorities had compelled Him to withdraw with His disciples to the desert

beyond Jordan. As before entering upon His life-work the Lord Jesus had gone into the wilderness, so now before that conflict which must end in the crucifixion He goes again into the desert, in order that seclusion should prepare the hearts of His disciples for all that awaited them, and that He, in communion with the Father, should be ready to fulfil all the great purpose of God. Whilst there, in the quiet of the wilderness, the message reaches Him from the sisters in Bethany—"Lord, he whom Thou lovest is sick."

Messages from sick ones were constantly being brought to the Good Physician, urgent and entreating, and His reply was ever prompt and glad: "I will come and heal him." It mattered not whether it was a Roman stranger who entreated for a sick servant, or a Jewish Ruler whose little daughter lay a-dying. So busy was He that He sometimes had no leisure so much as to eat, yet He was never too busy to heed such an appeal; often spent and wearied, but never too weary was He to minister to the need of the sick and to heal the grief of any heart. *And He always came at once.* In the middle of a sermon, or if He sat at meat, instantly He was ready to go forth. Never had He put off any until to-morrow. Why, then, is it that now we read "He abode two days still in the same place where He was"?

Of all the messages that ever reached Him none was more urgent than this. Lazarus was sick, sick unto death. And none ever had such a claim upon the Saviour as those in the home at Bethany. There was no family so dear to Him as this. The busy Martha ever sought to make Him comfortable. The gentle Mary sat at His feet and delighted to listen to Him. And there was Lazarus, it may be with something of the energy of Martha and the gentleness of Mary. How blessed it was for the wearied Saviour to rest amidst this happy household, to step from the fierce conflict with angry Scribes and Pharisees and to enter this atmosphere of love. Everything here rested and refreshed Him. Elsewhere suspected, watched, misunderstood, condemned; here every thought, every word, every look assured Him of their heart's devotion. Now from this home in Bethany comes the message, "He whom Thou lovest is sick," and when Jesus heard it *He abode two whole days where He was.*

Think how easily it might be misunderstood and misrepresented! It was at once misunderstood by the disciples. They took it for granted that the delay arose from the threat of the authorities in Jerusalem that they would kill the Christ. And what would the sisters in Bethany think when the messenger returned alone? Yet most of all, think what the delay meant to the Lord Jesus Himself. All the great love of that heart urged Him to their side. Never mother longed more to be with her sick child than He at that hour to be at Bethany. Perhaps this is the most wonderful thing in the story of the delay—the restraint the Lord Jesus put upon His own great love. His thoughts were with them. He saw them each; Martha never wearied in her service, nothing unthought of, nothing undone; Mary at her brother's side, creeping sometimes to the door to look forth eagerly, then going back with a heavy heart and sighing, "Ah, if He were but here!" And there is the restless sufferer, turning a fevered head, and looking up to whisper, "Is He come?" The head is shaken sadly in reply.

"You are sure you sent for Him?" asks the sufferer.

"Yes, that is certain."

And yet He was not there. What, then, was the Lord doing during this delay? The word at the grave of Lazarus suggests the answer. "Father, I thank Thee that Thou hast heard Me." Was it not that, away in the wilderness, He spent the time, as He did so often, in prayer, and there had learnt the great purpose which was to be accomplished. Whatever else it was, the delay was the result of love. He loved, therefore He stayed. The sisters, torn between their grief and their love for Him, may have said, "He has so much to do, so much, alas! to endure, so great things to accomplish, He is so beset with peril that it is selfish, after all, for us to have sent for Him. But He will forgive us that we ventured to ask it at His hands." *He loved, therefore He abode.* His only safety was, indeed, to tarry in the desert, for if He were beside them He could not restrain the gift of healing that should make impossible the greater gift of God that was to come to them.

Now let us turn from the delay to the departure. If the delay were strange to the disciples, the occasion of the

departure was stranger still. On the third day Jesus said unto His disciples, "Let us go again unto Jerusalem." At once they entreat Him not to think of such a thing. "Master," they urged, "the Jews of late sought to stone Thee there; and goest Thou thither again?" But the thought of Jesus is in Bethany.

"Our friend Lazarus sleepeth," He saith. "I go that I may awake him."

"But, Master," they proceed, "if he sleep, he shall do well. Now canst Thou venture to think of Thine own safety."

Then plainly the Lord told them, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent that ye may believe; nevertheless let us go unto him."

In vain they urge that certain death must meet Him. Then Thomas spake sadly, as He always spake, yet such brave words that they make us wish we could know more of him. "If our Lord must die, let us go also and die with Him there."

Whilst Jesus and His disciples are journeying towards Bethany we can hasten on and look in upon the mourning sisters. On the day of the funeral and the day after custom compelled them to fast, and for seven days they must scarcely touch anything. Even the solace of privacy is denied them. With head veiled, and feet bare, and robes rent, and dust on their head, they must sit on the earthen floor in the midst of a circle of not less than ten friends or professional mourners. So have passed four days, when a message is whispered to Martha that Jesus lingers on the outskirts of the village.

There runs through the whole story this consistency of secrecy. Martha creeps away unnoticed to the place where Jesus is waiting. Then presently she comes back and beckons to Mary, and whispers to her alone that Jesus is come. This secrecy is a confirmation of the words of the disciples, "The Jews sought to stone Thee." The blessed Lord would not involve the sisters in the hostility that threatened Him now when they have lost the protection of their brother's presence. Nor would Jesus expose Himself to His enemies until this work was done.

Each of the sisters meets the Lord with the same words in our version, but each is marvellously true to herself. It is

precisely the Martha and Mary that we have learnt to know from St. Luke. The characteristics are exactly reproduced. Martha, the vigorous, energetic woman, always knows what is going on. She has eyes to see and ears to hear. But Mary is absorbed. Martha is always first anywhere, everywhere. She hastens to the Lord and stands before Him and tells her grief, deep, true, sincere as her sister's. "If Thou hadst been here, my brother had not died." And even now she finds some hope. Her faith discovers some rift in the sky. Martha can be spoken to. Words do not bruise and hurt her. Notice, too, that her going forth is hardly remarked; but when Mary goes, all notice it and rise and go forth with her, as if unwilling to let her go alone. Mary hurries to the Lord, and throws herself down at His feet and sobs out her despair: "Lord, if Thou hadst been here, my brother had not died." Although the words are the same in our version, there is a delicate shade of difference, which can scarcely be reproduced in English, but a difference that shows Martha here as we always see her, the busy and practical housewife, not overwhelmed with sentiment; but Mary is swept away by her feelings, lost in her great grief. To Mary, words are unmeaning and afar off, and the Lord's response to her is not in words, but in grief and sympathy. "When Jesus therefore saw her weeping, and the Jews also weeping with her, He groaned in spirit, and was troubled, and said, Where have ye laid him? They said unto Him, Lord, come and see."

And so they went, Martha on one side, and on the other Mary, bent in her grief, perhaps with the Master's hand laid tenderly upon her. Then is it written, "*Jesus wept.*"

Now the mournful company has reached the limestone cave in which the body is laid, and Jesus bids them roll back the stone. Again Martha's quick thoughtfulness ventures to entreat that this offence be spared them. Not misunderstood nor resented is her fear. The stone is rolled away, and Jesus stands at the mouth of the sepulchre. Then came the solemn pause, and lifting up His eyes to heaven, Jesus said: "Father, I thank Thee that Thou hast heard Me. And I know that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me."

The words reveal to us the purpose of the whole miracle. It was a sign, not to call forth wonder, but to confirm faith. The eternal Father should thus attest the authority of the Son. It was a challenge and an appeal, as when Elijah stood on Carmel—the God of Israel must attest Israel's messenger. Then with a loud voice He spake that sublime summons, "Lazarus, come forth"; and he that was dead came forth, bound hand and foot with graveclothes; and Jesus saith unto them, "Loose him, and let him go."

Let us look back over the whole incident, and see now the meaning of the delay, the great purpose of His love fulfilled.

"I am glad," said Jesus, "that I was not there, to the intent that ye might believe." Think what this miracle did for His disciples and friends. There was coming that which should rend their hearts like an earthquake. He Himself must die—must not only sink down into the helplessness of death, but no indignity was to be spared, no insult should be lacking, no agony overlooked. The Church should condemn Him for blasphemy, the State should condemn Him for treason. The soldiers should smite and scourge Him; the whole city should deride Him. At such an hour what could sustain their faith? And yet perhaps harder to endure, when all is over, and He is borne to the sepulchre, and the great stone is set against the mouth of the tomb, what then can keep hope alive? Here was the preparation for that dread hour. Nothing else could do it like that calm, deliberate assured authority over death and its corruption. Now read it. Jesus loved Martha, and her sister, and Lazarus, and His love suffered this sickness to run on to its end, and this sorrow to lead to the grave, that it might thus confirm them in their faith as nothing else could do.

And not for his friends and followers only, but for His enemies He wrought this miracle: as He said, "Because of the people which stand by." He must leave the authorities of Israel without excuse. There must be no room for doubt or cavil. They themselves had come to the death of Lazarus. They themselves had borne him forth to burial. Many of the Jews of Jerusalem had come to mourn with the sisters. They knew full well that for four days he had lain in the grave.

In their very presence the Lord Jesus appeals to the Almighty Father for this confirmation of His claims, this attesting of His authority. It is the last, the greatest, the only challenge He can make to Israel.

And more, far more than this. For us, for all men through all time, this miracle was wrought. Far further reaching than they at Bethany had dreamed was the purpose of this delay and the glory of this miracle. He who would be the Saviour of the world must deal with the two great facts of sin and death—the two great mysteries, the two dread ills, the twofold tyranny, sin and death. From sin, that agony upon the cross is our deliverance. “He hath redeemed us from the curse of the law, being made a curse for us.” “He gave Himself for us, the Just for the unjust, that He might bring us to God.” But death—that needs another manifestation. We may perhaps venture to say that even the resurrection of Jesus Christ is not all that the heart wants. He might well rise to heaven Who came from heaven. The glorious Son of God, the sinless man, heaven claimed Him as its own, and He claimed heaven as His due. But sin is linked and bound with death. Nor is it enough that He should speak words only to hearts that are crushed by such sorrow and dread. Come and see Him Who weeps with them that weep. Follow Him as He bends low with those that are bowed down. He meets them in their grief and loneliness with His own Presence. He stands in the greatness of His authority and declares: “I am the Resurrection, and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die.” And more than that. See Him as He stands at the open sepulchre and cries, “Lazarus, come forth.” So it is that the dying and the mourner for the dead learn to cling to Him in the gloom of the grave, and lose in Him the cruel dread of death.

Now we can read it rightly. Jesus loved Martha, and her sister, and Lazarus, and therefore—what? He saved them from sickness? No. “He whom Thou lovest is sick.” What, then, He would not suffer sorrow to come near them? Nay. The home at Bethany is a house of mourning. He suffered death to seize and bear away its prey because His love had prepared for them a greater triumph. They are to

enter into the joy of the Lord; they are to share in this glorious ministry. The love that will not doubt enables Him, through them, to declare His authority; to confirm the faith of His disciples; to solace and comfort hearts crushed like their own. They afforded the Lord Jesus the means He needed by which to teach that He hath vanquished death and all its powers, and to bring life and immortality to light.

And is not this everything—the great gift of His love, and the exceeding great reward of our love to Him? Not exemption from sickness, from sorrow, from pain, from death, but that by these very things we may enable Him to bring into the world a light and hope and blessedness that otherwise could not have been.



ON OLD TESTAMENT CRITICISM IN RELATION TO THE STUDY OF OLD TESTAMENT THEOLOGY IV

BY THE REV. JAMES LINDSAY, D.D., KILMARNOCK

THE inquiry now before us is this: What must be our attitude before those Critical Inquiries which in modern days make us think differently of the Old Testament? Some of the different modes of view we have seen: they call for some re-adjustment, and it is always difficult to adjust our faith: it seems to mean loss: are the compensations such as to outweigh the losses? Of course, it is enough if the new modes be true, and, as such, be accepted; but it is of interest to faith and thought to ask also what they mean, if true, for the religious life. And surely it may be said that, for the really fundamental facts, the deepest experiences, of the religious life, the old Testament is all that it was before, and is more. Do we not now know the methods, so gradual and progressive, by which God revealed Himself to His ancient people as we never did before? Do we not now see, in

clearer fashion, the Old Testament to be not merely a preparation for the New, but also an independent and special revelation, with characteristic truths therein revealed once for all, so it thereby becomes a permanent revelation? There is no reason in the world why, Israel's history having been found to be other than merely a series of supernatural visitations, men should run away with the false and hasty notion that Israel's religion developed naturally, simply, like other religions. Criticism is with us, and is come to stay. Why not? It is only the process whereby our knowledge here is brought into line or harmony with our knowledge all round. We have only to do with a criticism thoroughly reverent and sane, and if a one-sided supernaturalism has had to be over-passed, there is certainly not less need that the one-sidedness of a rampant naturalism be also left behind. This is a very different thing from accepting any and every theory in the name of criticism.

The theories will be winnowed with time. Many of the stumbling-blocks in the older theories have, it should not be forgotten, been removed. What remain to us are the religious ideas and hopes, and the spiritual forces which, in an orderly series of revelations, prepare the way for that culmination in Christ, of which the whole Old Testament is, in some sort, a prophecy. The old enigmatical character has worn off that ancient preparation for Him: to Him, as Fulfiller of Israel's ideals, it slowly and intelligently leads up. These ideals were of an Ideal Prophet, Priest, and King, and He who fulfils them is the fulfilment of Hebrew Wisdom too. So comes it that we can more clearly trace the continuity of Revelation in all its vastness. Reverent critical study is, then, a duty which we can not escape, if we have a faith which is living, and our courage is not such as to be despised. Whatever the authority or claims of the Bible, it has taken its place as part of the world's literature, and therefore can not escape the fire of criticism. This is part of God's great condescension in His self-revealing. Every result will in the end bring some gain. It will teach us something positive as to God's manner of working. It will declare something of God's provision for our knowledge of His working. For these Old Testament books are not merely for the preserving of a history, but also,

and much more, for the religious instructing of man and his spiritual education. They are meant to shew God's presence in the history, and to make men faithful to Him. That is why they are so rich in elements of positive revelation. For the great point to be insisted on is, that the religion is no offspring of human development or genius, but is something that comes to us by way of revelation. There is coherence in the parts of the revelation. There is progressiveness of the most marked sort in its character. There is positiveness in its contents. Its organs are the noblest spirits in Israel. The revelation has a setting wondrously—sometimes terribly—human, but the jewel may be none the less a jewel, that the setting is so unspeakably human. In these Old Testament books we find God meeting man, not on the plane of mere ideas only, but of facts, events, transactions, the doings of the Lord, "marvellous in our eyes." The revelation so historic must be met by criticism on the field of history. There are some things whose religious worth the acid of criticism does not seem able to dissolve; they are such things as these: Israel's elevation of God above the cosmogony; Israel's belief in God as Maker of heaven and earth; Israel's connecting misery with sin; Israel's hold on sacrifice as life's true principle; Israel's out-reaching hope of redemption, and so forth. It would be strange if Revelation did not bring us difficulties at many points of view. Hence criticism must examine, appreciate, and prepare the way for religious teaching to build up its superstructure on the truth so passed from the hands of criticism. What we see along these broad developmental lines is religion tending to become at once universal and individual. Thus they pave the way for the absoluteness of the Christian revelation. What we are concerned to conserve all through the revelation is its positive and concrete reality. It discloses a fresh and living view of God's movement among men. It gives a wonderful knowledge of God for a pre-Christian age. The revelation was real, albeit the truths revealed might not be so spiritual or exalted as some belonging to New Testament revelation. It was special, no doubt, but was neither dissociate from, nor unrelated to—rather was part of—universal revelation. That was its justification and its value.

Souls sincere, now voiceless, nameless,
 Knelt at altars fired and flameless,
 Asked of Nature, asked of Reason,
 Sought through ev'ry sign and season.

* * *

For the light on Israel shining !
 Oh, it must be ! God's sweet kindness
 Pities erring human blindness ;

and it was that Divine Pity which overflowed in revelation to His children. The higher results peculiar to Israel among Semitic peoples were due to special Divine influences guiding the gropings of men to higher issues than obtained in other nationalities. The Messiah of prophecy was to find realisation in the Messiah of history, but the Messianic ideal is as yet but faintly indicated in the Old Testament. We have, therefore, in the Old Testament, no more, and we have no right to expect any more, than a progression towards New Testament actualities. Profitable for doctrine, for reproof, for correction, and instruction in righteousness that Old Testament remains, even if for many portions of it we no more think of claiming the same importance, and value as we do for most New Testament utterances. For there are natural or human aspects or sides of the revelation, and it is with these criticism has to do. It concerns itself with the channel or medium through which the revealing word comes. These Semitic Scriptures are full of free and living force: they are books of life, and must be so treated: they are not books of precise and mechanical exactitude of statement. So we need a more inward mode of appreciation along with the reading of criticism—to supplement, not supplant it. But, because this human side has been shewn to be so much greater than was formerly supposed, there too often arises a tendency to distrust the message. But, could anything be more foolish? Why not rather see therein the goodness and condescension of God toward the earthen vessel? To say that men must choose between Christ and Criticism is absurd and uncalled for. Christ Himself criticised the Mosaic civil code,—“An eye for an eye,” &c., and He came to save *us*, not to save criticism from doing its proper and needful work. That work has given us the history of Israel in its continuous and marvellous progress, all the more marvellous because we now

see how unpromising were its beginnings. It has shewn us how Israel became loosed from corrupt surroundings or environment, and bound to the worship of a holy God. It has shewn Christ to be the Completer of the prophetic ideals in revealing God to men and man to himself, and the Fulfiller of priestly function in sanctifying for ever by His one oblation them that come unto God through Him. If, as Lightfoot once said, the "best cordial for drooping spirits is the study of history," we may then say the best study of history is that of Israel. For in our Old Testament we see God's purpose being wrought out spite of every human weakness and perversity. This helps to faith in that "far-off, divine event" to which, in our own time, the "whole creation moves." We thus see how our newer criticism may make our reading of the Old Testament helpful from a spiritual, no less than a scholastic point of view. And the practical and spiritual issues are to be considered not less than those that are scholastic, if the Old Testament is to be in any wise a living Book in the hands of the people of to-day. But why should not these issues be realised at their best? Why not see in our Old Testament a living and wondrous moral evolution? From the nomadic ideals of Patriarchal times to the ideals of prophetic days and the requirements of priestly office is indeed a far cry. But it is precisely the triumph of the Old Testament that it discloses a conception of the character of Jehovah which, by its growingly pure and lofty idea of His goodness and perfection, leads the soul to say, "All that is within me, bless His holy Name"! This personal difference of Jehovah, as King by holiness, by power, and by love, marks off, as we have seen, the religion of Israel from that of others: Jehovah's portion is His people. To a conscious rising towards communion with Him, the highest ventures of Old Testament faith were directed.



PROFESSOR HUXLEY *

BY THE REV. H. T. HOOPER

QUOTATIONS are apt to lose a great deal by the absence of their context. Shells brought home from the sea are found to

Have left their beauty on the shore
With the sea and the sand and the wild uproar.

But quotations from Huxley can never lose all their force on the way. For his felicity in the use of English is admirable; he hardly ever uses commas even; he has no need of adventitious aids, for his thoughts are as pellucid as his utterance. And for the atmosphere appropriate to them, that can be supplied as we go along, inasmuch as some of us have read the *Life*, and all of us know the man.

The quotations, which I am about to make, are taken in chronological order and I shall give the date in each case, or rather the age at which Huxley had arrived at the time of writing. The first occurs in 1855 when he was thirty years old. It may stand as motto for the whole.

"I respect piety, and I hope I have some after my own fashion, but I have a profound prejudice against the efflorescent form of it. I never yet found in people thoroughly imbued with that pietism, the same notions of honour and straightforwardness that obtain among men of the world. It may be otherwise with—but I can't help my pagan prejudice."

At thirty-five Huxley had lost a boy of four to whom he had been lovingly attached. Charles Kingsley had written to him, suggesting that in his bereavement he might take comfort in the reflection that at the worst it was not certain that the separation of father and child by death was final. Kingsley had apparently urged the familiar argument that the moral government of this life is imperfect without a system of future rewards and punishments. To him Huxley replies thus :

I have the firmest belief that the divine government (if we may use such a phrase to express the sum of the "customs of matter") is wholly just.

* A paper read at the Cambridge University Wesley Society.

The more I know intimately of the lives of other men (to say nothing of my own) the more obvious it is to me that the wicked does *not* flourish nor is the righteous punished. But for this to be clear we must bear in mind what almost all forget, that the rewards of life are contingent upon obedience to the *whole* law—physical as well as moral—and that moral obedience will not atone for physical sin, or *vice versa*. The ledger of the Almighty is strictly kept, and every one of us has the balance of his operations paid over to him at the end of every minute of his existence . . . nature is juster than we. She takes into account what a man brings with him into the world, which human justice cannot do. If I, born a blood-thirsty and savage brute, kill you, my fellow-men will very justly hang me, but I shall not be visited with the horrible remorse which would be my real punishment if, my nature being higher, I did the same thing. The absolute justice of the system of things is as clear to me as any scientific fact. The gravitation of sin to sorrow is as certain as that of the earth to the sun, and more so.

Note in passing that phrase “as clear as any scientific fact.” That is always the measure of Huxley’s conceptions of religion. But to that I shall return.

The next quotation dates from his thirty-sixth year. It is written to Hooker of Kew, and has reference to the character of a recently deceased friend of both: “He had intellect to comprehend his highest duty distinctly and force of character to do it; which of us dare ask for a higher summary of life than that? For such a man there can be no fear in facing the great unknown, his life has been one long experience of the substantial justice of the laws by which this world is governed, and he will calmly trust to them still as he lays his head down for his long sleep.”

Two years later, at thirty-eight, he writes again to Kingsley: “I am too much a believer in Butler’s principle that there is no absurdity in theology so great that you cannot parallel it by a greater absurdity of nature (it is not commonly stated in that way) to have any difficulties about miracles. I have never had the least sympathy with the *a priori* reasons against orthodoxy, and I have by nature and disposition the greatest possible antipathy to all the atheistic and infidel school. . . .” That was Huxley’s position always. He held that the atheist with his unproved and unprovable negation was quite as unscientific as the believer with his unproved beliefs. It was he who invented the term agnostic for himself in horror of being called an atheist. I myself once heard him say at the close of a lecture to working-men in

Manchester, "My friends, I have been lightly spoken of as an atheist. About that I have only to say that no man can watch the meanest weed growing by the roadside and be an atheist."

In the same letter to Kingsley he has this on prayer: "I do not mean to say that prayer is illogical, for if the whole universe is ruled by fixed laws it is just as logically absurd for me to ask you to answer this letter as to ask the Almighty to alter the weather. The whole argument is an old foe with a new face, the freedom and necessity question over again." In 1870, forty-five years of age, he gave an address here in Cambridge. "I protest," he says, "that if some great Power would agree to make me always think what is true and do what is right, on condition of being turned into a sort of clock and wound up every morning, I should instantly close with the offer. The only freedom I care about is the freedom to do right; the freedom to do wrong I am ready to part with on the cheapest terms to anyone who will take it of me." In 1876, aged fifty-one, a novel event occurs. That was the time when crude ideas about final destinies began to be ineffectually met by equally crude ideas about eternal hope. Some well meaning theologians of the newer school actually conceived the idea of getting Huxley to sign with them a certain protest they were getting up against erroneous orthodoxy. This is what they got for their pains: "As a matter of fact, men sin, and the consequences of their sins affect generations of their progeny. Men are tempted, men are punished for the sins of others without merit or demerit of their own; and they are tormented for their evil deeds as long as their consciousness lasts. . . I find that as a matter of experience, erroneous beliefs are punished and right beliefs are rewarded—though very often the erroneous belief is based upon a more conscientious study of the fact than the right belief. I do not see why this should not be true of theological beliefs as well as any others." And he wrote to Darwin on the same occasion: "If we are to assume that any body has designedly set this wonderful universe going, it is perfectly clear to me that he is no more entirely benevolent and just in any intelligible sense of the words, than that he is malevolent and unjust. If infinite benevolence

need not have invented pain and sorrow at all—infinite malevolence would very easily have deprived us of the large measure of content and happiness that falls to our lot. After all Butler's *Analogy* is unassailable, and there is nothing in theological dogmas more contradictory to our moral sense, than is to be found in the facts of nature." It will be seen here, in passing, that Huxley is at one with Gladstone (whom he scorned) in praise of Butler. The *Analogy* is probably the only work in Evidences which recommends itself to thoughtful men as a real aid to Faith.

We now come to an extract from a letter written, at thirty-eight, to John Morley—a very notable quotation: "It is a curious thing that I find my dislike to the thought of extinction increasing as I get older and nearer the goal. It flashes across me at all sorts of times with a sort of horror that in 1900 I shall probably know no more of what is going on than I did in 1800. I had sooner be in hell a great deal—at any rate in one of the upper circles, where the climate and company are not too trying. I wonder if you are plagued in this way." Charles Kingsley was dead by this time or he might at last have got a hearing for his argument of twenty years before, about immortality.

There are one or two more extracts with which I wish to trouble you presently. But already no one of us can, I think, have any doubt that we have to do here with a sincere and earnest man. The term agnostic does not describe him accurately, though it was he himself who originated it to describe his own position. He was by no means agnostic in the sense of knowing nothing of these things and caring for none of them. He was in fact a theologian, and a theologian to whom theology owes much; for nothing is more necessary in theology than a wholesome and corrective infusion of rationalism.

Though he was not a literary man, he knew his English Bible so well that he hardly could write a letter without borrowing its language; and nine out of ten of his quotations and allusions would be found to be Biblical. So late in life as his fifty-fourth year he learned Greek in order to be able to read the Greek Testament, taking daily so long a portion as would provide him with ten new words to look out, parse, and

write down with their chief derivatives. Not even Science interested him more keenly than Theology. When at last his health began to fail it is recorded by his son that no tonic was so beneficial as the opportunity of a fight with Gladstone or the Duke of Argyll over some theological question in the *Nineteenth Century*. And as far back as the early sixties his first great speech at the British Association was not so much a defence of the "Origin of Species" as a triumph over Bishop Wilberforce, "Samuel of Oxford" as he used to call him whenever—and that was often—in later years he recalled that day. If John Stuart Mill was the saint of rationalism Huxley was its theologian. But he had something of the saint in him too.

Sir Spencer Walpole says of him: "He recognised that the facts of his religious views imposed on him the duty of living the most upright of lives. A little child, hearing that he had no hopes of "future rewards or fears of future punishments, emphatically declared, 'Then I think Professor Huxley is the best man I have ever known.'"

The one great defect in Huxley's mental culture was that it was disproportionate and ill balanced. It was merely logical and scientific and nothing more. Recall that phrase of his "Clear as any scientific fact." That was the passport to his mind. Nothing could get admission to his mind that was not capable of scientific verification and demonstration. So much of religion as would admit of scientific proof he accepted, but not one jot more. What was of faith he would no more endure than what was of the imagination. "I get lost" (he said in 1887), "the moment I lose touch of valid fact and incontrovertible demonstration." But what an impoverishment of life such a position indicates. Are we then to be bound down to hard facts and disdain all the ideal beauty and elevation which the imagination has brought into human affairs, as well as all the satisfaction with which faith enriches us? Yet that is the position Huxley consistently took. Poetry, painting, music, were not entirely absent from his life it is true, but they entered into it no more than they enter into the life of the typical "slightly informed Englishman," whose whole reading is furnished by the library at a stationer's shop. He must have met Tennyson often.

Indeed, we know that they were on terms of friendly intimacy. He went to Tennyson's funeral and actually wrote a poem on that occasion, a poem which his son does *not* print in the biography. "I do not believe," says his son, "he knew half-a-dozen consecutive lines of poetry by heart." There must have been, I suppose, at least that number of lines in his own production. In 1889, he being then sixty-four years old, comes his first mention of Tennyson. Tennyson had sent him *Demeter* and he must needs acknowledge the gift. He did so in one of the briefest of notes, and of this brief note seven-eighths are occupied with a recital of his bodily ailments at the time of writing. At another time he seems to have made an attempt to read *In Memoriam*, and this was the result: "He spoke strongly of the insight into scientific method shown in the poem, and pronounced it to be quite equal to that of the greatest experts." That was all. "To good music he was always susceptible," says his biographer, "but he could play no instrument." That is almost the only allusion to music in the *Life*. The man would hardly be human of whom less than that could be said. Painting and painters are never mentioned at all, though he must have met Millais, for instance, at the Athenæum and elsewhere. He was unusually skillful as a draughtsman, and used his skill for diagrams and occasional sketches in letters, but of art he knew nothing. Is it then any wonder that to a man with culture so disproportionate the faculty of faith counted for so little? The wonder is that religion was so much to him as it was. He had immeasurably less of sympathy with the imaginative side of human nature than with the side which tends to faith. He talks often and ardently about the futility of belief; but he does not take the trouble to notice the futility of the imagination. That is apparently beneath contempt. He speaks of "The sin of faith—that form of credence which does not fulfil the duty of making a right use of reason; which prostitutes reason by giving assent to propositions which are neither self evident nor adequately proved." That was a strong rebuke for Gladstone and the parsons; but the poets and literary people are not rebuked, they are simply ignored. It cannot be supposed that he was incapable of imaginative and artistic culture.

And as to literature he was, so far as style goes, a literary man himself. He had acquired grace and lucidity in writing because when you think with scientific clearness and definition you must needs have perspicuity of utterance in order to communicate your thoughts adequately to others. Literary English was with him the outcome of thinking in straight lines, and of thinking things out, rather than the outcome of the cultivation of a good style for its own sake. And if he was not poetic as well as literary, the reason was not that he had no faculty of imagination, but simply that he had not thought the imaginative faculties worthy of cultivation. More than that; he distrusted and avoided them of set purpose. Probably he would not have taken to them quite as readily and naturally as he did to scientific habits and modes of thought. But all who understand so well as he did what education means know full well that education is most necessary and most fruitful for a man precisely on those sides of his intellect which are least developed already and in those subjects to which he is least inclined naturally. But Huxley made his choice early in life and stuck to it throughout, he perfected in himself the aptitudes for scientific research and all the rest became atrophied by disuse and want of nourishment. Few were so keen as he in the discovery of incontrovertible facts, few so resolute in excluding all that was not capable of demonstration, few so cautious in framing hypothesis or so ready to discard them the moment they would no longer square with facts. So in the end it came to pass quite naturally that he could not possibly understand any other mode of thought.

Speculations such as poets dealt with were quite out of his way. He "got lost the moment he lost touch of valid fact and incontrovertible demonstration." Similarly he could not tolerate the parsons. Here were men who actually were spending their all too short lives in propagating what was confessedly incapable of demonstration, teaching a faith which made her boast of being superior to scientific demonstration. What a preposterous futility! If I maintain that Huxley's theory of life and its possibilities would lead to lamentable impoverishment of the intellect, I do not wish to be understood as saying that he has not unspeakably

enriched us nevertheless. He did scarcely less than Darwin to expound and establish the theory which has made Darwin's name immortal. And that theory is an immeasurable enrichment of human thought and life. There is not a daisy by the road side but has acquired a new interest and fascination for the man who has read the "Origin of Species." Nature has now a captivating story to tell to whomsoever will listen. We knew before that God worked in nature; since Darwin we have got a glimpse of His method of working. For who can hold converse with nature and think only about natural selection? Who of us would desire to withstand her witchery? What should we think of the men who looking at Huxley's wayside flowers should chose to contemplate only the principles of evolution and should resolutely set his face against what Wordsworth has to say about the little celandine, of what Burns has to say about the "wee, modest, crimson-tipped" daisy? Are the *Idylls of the King* mere empty frivolity because unscientific?

The grandeur of the dooms
We have imagined for the mighty dead,
All lovely tales that we have heard or read,

are they all to be dismissed as unworthy of a reasonable man's attention? and if we are to cultivate imagination is not Faith worth cultivating too? Is our horizon to be bounded always by things seen, things capable of scientific analysis and classification? Of all the proverbs which are given to man to becloud his thought, is there one more stupid than the saying that seeing is believing and there is no other believing that is good for anything?

The blessedness of faith is that it is the assurance of things not seen as yet, and it is this which has ever wrought in men's lives their loftiest attainments. And to a very large extent we decide for ourselves whether we shall be believers or not, just as we decide for ourselves whether poetry, music, art, philosophy shall enter into the making of our lives or shall be neglected. How else is it that unbelief is said in the New Testament to be sinful? To be resolutely unimaginative, to be by habit cautiously matter of fact, will serve admirably to guard a man against a type of religion that is sentimental and fatuous. The danger is that it will only too effectually

guard him against all types of religion whatever. As a mere matter of well balanced education and symmetrical mental development, every man who is reading science or mathematics should studiously cultivate the faculty of imagination, should take care that he does not lose the charm of poetry, should cultivate a taste for art, not for art's sake but for his own sake. And above all, immeasurably above all, he should see that the windows of his soul do not become darkened. We are to "watch our hearts above all that we watch, for out of them are the issues of life."



THE ABOLITION OF SYMBOLISM

THE VEIL BEFORE THE HOLIEST

BY THE REV. W. J. TOWNSEND, D.D.

THE Holy Place in the Tabernacle and Temple was divided from the Holiest by a veil of fine material, of richest dyes and of skilful embroidery. It was commanded to be of "fine twined linen," carefully and perfectly woven, it was to be of blue and purple and scarlet dyes, the blue symbolising, so the old Rabbis say, Divinity; the scarlet, humanity; and the purple, the union or association of the two; and there were to be embroidered upon it by deft fingers, figures of the glorious cherubim, golden images of which were placed upon the Ark of the Covenant in the Holiest. It was to be suspended upon four pillars of acacia wood overlaid with gold, and four hooks of gold let into sockets of silver bore the weight thereof.

The Holiest, which has been previously described, was a small apartment wherein were placed the Ark of the Covenant and other precious things. It was peculiarly the shrine of Jehovah because there shone the flame of the Divine Presence, which was the glory of Israel and the symbol of an Indwelling God, for many generations.

The veil was never allowed to become worn or dulled. A fresh veil was prepared periodically, in the later days of the nation once a year, and was hung up upon the hooks of gold, so that it never looked faded, threadbare, or moth eaten, like

many of the tapestries in our baronial mansions or castles, but was always bright and beautiful before the eyes of the beholders.

The signification of the instructions given as to the materials, and position of the veil require to be carefully considered.

The veil as it hung before the Holiest, shrouding it from common gaze or entrance, obstructed the brightness of the Shekinah, so that at the most its rays could only fall with partial radiance upon the Holy Place. The folds of the veil could not be lifted or drawn aside, but the Holiest was guarded and preserved in continual loneliness, save upon the Day of Atonement, when the High Priest, and he alone, was permitted to enter behind the veil and stand in the presence of the glory of the Lord.

The priests bowed in worship in the Holy Place but the people were beyond, not permitted to draw nigh, but standing without in solemn awe. Why was this? Was it meet that the creature should be exiled from the presence of the Creator, and that the child should be barred out from his Father? It was not always so. There was a time when there was no officiating priest as a go-between, or mediator between God and man; when man could meet with God and God condescended to walk with man. Why, the barrier, the distance, the exclusion? It was because man had sinned, and sin separates, it cuts man off from God, it makes him an alien, a wanderer, a prodigal. The sense of shame and guilt makes him fly from the Divine presence, the want of purity and righteousness prevents fellowship and association, the position of man as a transgressor of the Divine Law imposes upon him the penalty of being cut off from the privileges of sonship and friendship. This is essentially the nature of sin. It separates man from God, and from all holiness and happiness. It divides man and man, it is ever disintegrating nations, tribes, families, households, making discords, divisions, and breaking humanity into diverse sections and hostile companies. Given, sin in full power without check or rein, and it will spread bitterness, hatred, alienation throughout the world, and peace would be a beautiful name of an absent and lost treasure. Therefore the veil testified of the bitter nature and spirit of man's transgression.

But it also testified in a wonderful way of God's infinite tenderness and compassion. As it hung before the brightness it became a kind of transparency through which the glory fell with softened glow and filled the Holy Place with a blessed illumination. In later days this was not so, because the brightness had gone, and the nation had lost its palladium and its crowning glory. Then the veil became thick, heavy, and massive. The linen was folded many times together and the embroidery was more elaborate, as though by artificial ornamentation, compensation could be had for the absence of the Shekinah. But in earlier and simpler days, when the nation was young, and its heart, if wayward, was yet tender, the glory shone behind, and its brightness fell through the richly-dyed linen, so that all might know, and that some might see and bear witness that God had not forsaken man. He had built a house in the midst of the people, He had a peculiar apartment where He specially revealed His presence, and from whence He spoke from between the Cherubim. This could not be a God of vengeance, full of bitterness and anger, desiring only the punishment of His erring sons. This was no Jupiter seated on Mount Olympus, launching thunderbolts of wrath, flaming with fire and winged with destruction. No, the God that dwelt in the midst of the camp, that shone in the Holiest, whose rays percolated through the veil, who permitted the people, whilst *they* could not draw nigh, to send their representative with a sacrifice of blood (because blood is the life), into His immediate presence, that it might be poured out before Him and that upon this ground He might pardon and save, could not be considered a God like unto Moloch, or Baal, or Astarte. This was a God, loving the prodigal, desiring his return to home and truth, yearning over him with boundless love, inviting him back to purity, opening out a way whereby he might become again the possessor of peace and joy. So that if the veil was a testimony against the evil of sin on the one hand, it was equally a witness to the love and tenderness of the Father upon the other.

The veil was peculiarly fitted as hanging before the glory in the Holiest to operate powerfully in fulfilling the great end of Mosaic Symbolism. This was to suggest, and to incite.

To lead priests and people to enquire as to what these things meant and whither they were leading. The educating and inspiring influence exercised by the beautiful veil, shrouding the Holiest and the sacred mysteries which annually were performed behind it, it is scarcely possible to realise. Nothing about the tabernacle indicated Divine realities more eloquently, or aided a devout soul to grasp more clearly the eternal substances which the symbols represented.

The writer of the Epistle to the Hebrews points out another great factor in human redemption which the veil symbolised, viz.: The Incarnation of the Lord Jesus. "The way which He dedicated for us, a new and living way, through the veil, that is to say, His flesh" (Heb. x. 20). This, as many commentators hold, refers to the two natures Divine and human, in the one glorious Person of our Saviour. As the veil became the vehicle by which the presence of God was interpreted to man, so the veil of a perfectly sinless human nature became the transparency through and by which God revealed Himself to man. The New Testament declares this with emphasis. "The Word became flesh and dwelt among us and we beheld His glory, glory as of the only begotten from the Father" (John i. 14). "God . . . hath . . . spoken unto us in His Son . . . who being the effulgence of His glory and the very image of His substance," etc. (Heb. i. 2, 3). The Saviour Himself said, "He that hath seen Me hath seen the Father" (John xiv. 9). What could be so fitting or convenient? If God had to speak to man, a human voice and human language were the only suitable, or indeed possible, instruments; if Divine holiness, or love, or power were to be set before man, universal man, then for them to be embodied in a human nature and a human character was the only sufficient and abiding method; and so the glorious humanity of Jesus was taken up into the Godhead, and transfused and transfigured with His ineffable perfections. The veil became the most striking symbol of this marvel of the universe.

But in the fulness of the times, the symbols had fulfilled their mission, and the signal for their abolition was a solemn and striking one. The great world tragedy was in full progress on Calvary. The Christ for Whom the world had

yearned and sighed, the world now rejected, mocked and killed. But His death was the birthday of a new world and a new *regime*. It was the consummation of promise and prophecy, of type and symbol, of figures and images. It was the bringing in of the realities and substances, the facts and verities long adumbrated and prefigured. Therefore the symbols must be abolished. Up to that point they had exhibited and illustrated, now they would divert from the truth and intercept it. So long they had been stepping stones to Christ, but unless removed they would become hindrances and stopping places. Therefore as the great redeeming act of Calvary culminated in the last agony of death the Christ cried "IT IS FINISHED," and whilst Nature shuddered at the sufferings of her Lord, the great symbolic system of Judaism, which for fifty generations had been witnessing for God and Christ, to the Jews and the nations, came to an end, abolished by will of the Eternal Father in the marvellous act, "the veil of the temple was rent in twain from the top to the bottom."

There are several truths of the first importance to be learned from this startling and all important event.

It was the definite testimony of the Eternal Father to the all sufficiency of the Atonement then made upon the cross. The veil was hung up to signify exclusion from the Divine presence, it was torn down to show that on Calvary every hindrance was removed, and that now men "might draw near with a true heart in full assurance of faith." It was the *imprimatur* of the Court of heaven upon the Son's great sacrifice made upon earth, it was the Father's *Amen* to the Son's announcement of the completion of His "finished work," it was in effect, the Lord saying once more :—"This is my beloved Son in Whom I am well pleased." No need now of the sacrifice of the bullock or the goat, the lamb or the pigeon. Christ had offered a spotless, holy, human nature, closely united to the Divine Nature, by which there was infused into the sacrifice such virtue and preciousness, as that it never needed to be repeated and so that it availed for the whole world.

The rent veil taught another great lesson. By it men are shewn that now God does not speak to man by types and

symbols, nor even by the personal ministry of the Lord Jesus. The pictures and figures of Mosaism in the world's infancy had a great work to do, and very efficiently they did it. But when these have played their part, if they are not succeeded by a higher style of teaching and by more advanced truth, they arrest the growth of the human mind and stamp it with permanent littleness. Therefore the symbols were succeeded by the personal life, teaching and sacrifice of the long promised Christ. But these could be only temporary by the very necessities of the case. Christ could not have been an itinerating preacher through the ages, or if He had where would have been His ministry of intercession in the highest heaven, and where could have been the ministry of the Holy Spirit? Therefore, when three-and-a-half years of public teaching had gone He said to His college of students, "It is expedient for you that I go away," "But I will pray the Father, and He will give unto you another Comforter that He may be with you for ever," "He shall convict the world in respect of sin, and of righteousness, and of judgement," "He shall take of Mine and shall declare it unto you," "He shall be with you for ever," "He shall teach you all things," "He shall guide you into all truth."

Therefore Christ rose into the highest heavens and from that time has appeared there as the Representative and Friend of man, making continual intercession in his behalf. Therefore also the Divine Spirit did come and has carried on His great ministry in the hearts and consciences of men, producing conviction of sin, leading to repentance toward God and faith in our Lord Jesus Christ, then becoming the guide, teacher, helper of the believer, witnessing with his Spirit that he is a son of God, sealing him as an heir of heaven, presiding over his education in holiness until he is "meet to be a partaker of the inheritance of the saints in light." So that now God does not make Himself known by the Symbols, nor by a personal itinerating local ministry, but directly, spiritually, personally, by a direct indwelling of the Holy Spirit, the third Person in the Adorable Godhead, who "breathes upon the Word and brings the truth to sight," who draws the sinner to Jesus, and then guides him to heaven itself.

That this might be, "the veil was rent in twain from the

top to the bottom," and Christ "through His own blood entered in once for all into the Holy Place having obtained eternal redemption for us."

This being so how vain and profane, how puerile and inane, how dishonouring to God and ruinous to man must be the efforts now being made to hang up as in olden time, the veil of ceremonialism and symbolism once more! The offering of the Mass, the burning of incense, the elaborate robes, the bowings and genuflexions, the wax candles upon the altar, the revival of mediæval shows in the churches, and the appeals made to the outward senses, rather than to the reason and conscience. All this must be an excrescence upon the gospel of truth and love, displeasing to God, and paralysing to real godliness.

Above all, the rent veil teaches, that now every man may come directly into the Holiest. There is no intercepting veil, there is no order of officiating priests, there is only one great High Priest, who is on the throne and behind the veil, and by whom "the new and living way is dedicated," that the chief of sinners may draw nigh to God.

It must have been an appalling experience, when at the moment of the Saviour's death the heavens darkened, the earth reeled, and the veil was rent. How the priests fell prone before the Altar in the Holy Place, how everyone within sight or beyond must have palpitated with terror, not knowing what catastrophe was about to happen! Then when recollection returned, one after another turned a trembling eye towards the Holiest and peered in even to its furthest recesses. What could be seen there? Not the ark, nor the Cherubim, nor the tables of testimony, these had been carried into Babylon by Nebuchadnezzar centuries before and must have perished there. But there was to be seen a plain stone altar, upon which the blood of atonement had been sprinkled every year, without any intermission, since the days of persecution, when Antiochus Epiphanes had a swine slain in the Holiest to lacerate the Jews in their tenderest spot. But it was open now, and it is open evermore, and from that high throne which the Saviour occupies as His sanctuary He speaks to all saying: "Wherefore come boldly to a throne of grace that ye may obtain mercy and find grace to help in time of need."

Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations.]

A NORMAL APPETITE

Blessed are they which do hunger and thirst after righteousness : for they shall be filled.—MATT. v. 6.

I. TO WHOM DOES THIS BLESSEDNESS PERTAIN?

The most imperious appetite of nature is used to illustrate the soul's longings after God. As the failure of the natural desire for food is a token of ill-health, and the recovery of a normal appetite one of the best symptoms of convalescence, so it is in spiritual things. As "hunger is the best sauce," making all kinds of food pleasant, so a spiritual appetite ensures pleasant and healthy feeding upon all that tends to sustain and strengthen the soul's life. Hence the soul's hungering and thirsting after righteousness is :

1. *A natural appetite.* We hear so much of man's natural depravity that we are in danger of forgetting that sin is altogether unnatural. It was no part of our original estate : it is our blight and bane. It disagrees with the body, destroying its health and sapping its energies : it injures the mind, dwarfing, sensualizing and polluting it : it is fatal to the soul, generating a state of hostility against God and goodness, and bringing us into fellowship with the devil and his angels. Sin is not only outward strife against God, but the powers of the soul are engaged in internal warfare fatal to all peace. The sinner carries within him the germ of the undying worm and a spark of the unquenchable fire.

The love of sin is like the love of alcohol, of tobacco, or of opium ; an entirely imported, unnatural and injurious craving : but a craving for righteousness indicates a response to the divine remedy, and is a symptom of a return to nature, and to spiritual health.

2. *It is a particular appetite :* it can be satisfied in only one way. As nothing but food can satisfy the hungry and water the thirsty, so nothing short of becoming right with God can satisfy the soul which hungers and thirsts after righteousness. A hungry man may be enjoying a holiday among enchanting scenery, but rising up through his enjoyment and diminishing it more and more is the craving of his hunger : he may be engaged in business, but his hunger underlies and weakens his energy : he may have gold and silver in his pocket, but these afford no satisfaction so long as they cannot be exchanged for food. While thus suffering from hunger it were a misery instead of a satisfaction to listen to a learned

discourse upon the nature of hunger and the qualities of various kinds of food : it is not to hear about food but to partake of it that he is longing for : nothing else can satisfy.

So is it with the soul which hungers and thirsts after righteousness. Underlying all the pleasures and business of life there is deep down in that soul a sense of wrong which needs to be righted. There is the consciousness of sin which can only be removed by the assurance of pardon, or of inward pollution which can only be cleansed by the blood of Christ, or a daily sense of painful shortcomings which can only be remedied by a mightier apprehension of the power of an ever-present Saviour. Attendance upon the means of grace is so far from satisfying such a soul that it rather tends to perplex and irritate it, until it can pass beyond the veil of outward forms into the presence of the Lord and find satisfaction in Him. It is not hearing about the way of salvation, but the actual enjoyment of salvation which alone can satisfy the soul.

3. *An appetite which intensifies till it is satisfied.* One may bear up for awhile against hunger and thirst and continue to attend to the affairs of life, but in the end hunger and thirst will subdue any man. They become more and more imperious and will either be satisfied or death will ensue. It is so with the hungry soul : it may be put off for a time ; but the craving will return with increasing vehemence, and it will either find its satisfaction in God, or the sensibilities of the soul becoming exhausted by constant denial will give way, and spiritual starvation will end in soul-death, the harbinger of eternal death.

Sinner have YOU this hunger and thirst after God's pardoning mercy which alone can put you right with Him ? Are you satisfied with merely hearing about salvation and singing about it ? This would no more satisfy you than the sight of food would satisfy your hunger, if you were truly convinced of sin and anxious for mercy. Pray God to impart to you this earnest longing for righteousness.

Believer do you hunger and thirst after purity of heart ? Is it your one longing desire to be RIGHT in heart and life before God ? Are you above all things anxious to possess the whole mind and Spirit of Christ ? Do you long to be right in your place and condition even as God is right in His ?

It is to such, to sinners longing for pardon : to believers longing for purity : to all who dissatisfied with their present condition are longing after more and more of the likeness of Christ that the blessedness of our text pertains.

II. WHEREIN DOES THIS BLESSEDNESS CONSIST ?

It is noteworthy that the blessings pronounced in these beatitudes are present and immediate as well as prospective.

And this is no exception. The appetite for righteousness is in itself a blessing of unspeakable value. The daintiest food is swallowed with difficulty or wholly refused in the absence of appetite, but the hungry man partakes with pleasure of the plainest food. So the gospel table is spread and loaded with the choicest provisions. God's servants are in attendance to hand the bread of life and the wine of salvation to whosoever will, the singers and the musicians attend upon the royal banquet, and sinners and saints come and listen to the music, enjoy the singing, hear the exhortation, and go away much as they came; they have seen and heard but they have not partaken of the feast. They had no appetite. Nay even the Lord's own Table is spread with the memorials of our dear Redeemer's dying love, and His own people are entreated to remember His last command "Do this in remembrance of Me," yet they turn away: His own refuse to come to His Table. The forms are continued, but few, very few, the few only who are blessed with an appetite, eat and drink and are satisfied. If every sinner in the congregation longed earnestly for pardon, and every believer was athirst for the enjoyment of entire sanctification, what a change would speedily come over us all. What a bloom of health would soon adorn the whole church, and how the neighbourhood would feel the influence of hundreds of spiritually healthy men and women in its midst! The hunger is a blessing because it is a condition of partaking.

But that which makes hunger a blessing is that there is satisfaction awaiting the craving. "They shall be filled." Here we are brought in view of the definite realities of salvation. As nothing but eating and drinking sufficiently will satisfy the hungry man, as there is pleasure attending the partaking and satisfaction following upon it, so it is with the hunger of the soul. Pardon equal to the requirements of the vilest of the vile is provided and he who accepts it has a fulness of satisfaction as complete as his former sense of need. Actual purity of heart, effected by the blood which cleanseth from all sin and which fits the redeemed to stand before the throne of God, is provided and freely offered to each believer. The fulness of the Spirit, the indwelling life of Christ, the feeding upon Christ as the Bread of Life daily, such are the provisions set forth upon the gospel table which we are invited to partake of freely.

Why then remain unsatisfied? There is a great deal even of true religion which stops short of satisfaction. There are millions of persons even in England who seldom know the satisfaction of a full meal; and so in the Church there are thousands who seldom or never feel really satisfied. They have hopes and they are well grounded, they have a true

fear of God and a measure of living faith in Christ but they lack the full assurance which alone brings SATISFACTION. They are not FILLED. Is it so with you? Time was when it was so with me and I thought it would never be better, but experience has taught me otherwise and now

The mercy I feel to others I show,
I set to my seal that Jesus is true.

There is a real definite enjoyment of pardon and peace to be enjoyed in Christ such as fully satisfies the soul; and only its actual enjoyment will show you how truly blessed it is. There are such experiences as full consecration, full trust in Christ, full salvation, purity of heart, the fulness of the Spirit, to be enjoyed. God has awakened these desires that He may satisfy them, and whosoever will trust Jesus for what he longs to receive will receive out of His fulness, and find for himself the satisfaction promised.

And so the way is provided for our soul's full recovery of the image of God. Pardoned, purified, we shall be ultimately raised to dwell in the immediate presence and manifested glory of God, to find our eternal satisfaction in Him. "As for me I shall behold Thy face in Righteousness, I shall be satisfied when I awake with Thy likeness."

C. O. ELDRIDGE, B.A.

* A DEPRAVED APPETITE

He feedeth on ashes : a deceived heart hath turned him aside—
ISA. xlv. 20.

The context shows that Isaiah is dealing with the degraded tastes of the idolaters of his day. But though the text has special reference to the condition of idolaters, it has reference to all who make anything less than God their aim and end.

I. Every human soul craves satisfaction as really as the bodily organism craves food. Travellers tell us of *earth eaters* in China, Java, and South America; but these people's tastes are depraved. In lunatic asylums the inmates, unless watched, will sometimes eat ashes. When mentally unbalanced they will sometimes *enjoy ashes more than wholesome bread*.

This finds a parallel in the case of those who are spiritually unbalanced, for sin is spiritual insanity. This is the condition of the sensualist, the gambler, the glutton and drunkard, the moneylender.

II. The soul which seeks its supreme satisfaction in anything but God is doomed to *perish*.

III. The soul which seeks its satisfaction apart from God is *unaware* of its own destitution because it is *deceived* (1) as to the real nature of sin, (2) as to the real nature of holiness.

IV. The text suggests that the only way by which the soul can find its true, full life is in God—Isaiah elsewhere calls upon men to buy wine and milk without money and without price. He promised that these ash-eating idolaters should live if they would but *feed upon that* which was good. The New Testament way of putting the truth is “Man doth not live by bread alone.” Christ is the soul’s true bread. He who receives Christ does not feed upon innutritious ashes but upon the nourishing bread.

SECRET THINGS

The secret things belong unto the Lord.—DEUT. xxix. 29.

The Israelites were always eager to look into the future with an unwarrantable degree of curiosity. Englishmen are often found in the same mood.

I. There are REGIONS OF THOUGHT ACCESSIBLE TO GOD ONLY. 1. He only conceives them. 2. He comprehends them. 3. He overrules and controls them.

II. It is needful to make a distinction in respect of secret things. 1. As to the *manner*. 2. The *degree* of secrecy: for (a) some are secret in one sense but not in another, (b) others are only partly hidden, (c) others are and must be wholly so, as long as we are so limited in mental capacity.

III. Divine Secrecy is not inconsistent with Divine Benevolence. 1. In family life parents hide from their children that which it is not good for them to know. 2. In national life it is not wise to reveal cabinet secrets. 3. In the sphere of friendship it is not inconsistent with love, but rather a proof of it to keep secrets which it is better for a friend not to know. So in respect of the Divine secrets.

IV. Let us then enquire the PURPOSES of this Divine secrecy.

1. In relation to the secrets of revelation (a) it should humble us to know how *little* we know. (b) In revelation as in nature there are limits we must not overpass. (c) God’s design may be to allow these secrets to remain unsolved, as tests of our moral character. (d) Revelation’s secrets are not valid and reasonable objections against its truth, for nature and science have their “secret things” too. (e) Though God’s secrets may be above reason, they are no more contrary to reason than are those of nature or of our own being.

2. In relation to the secrets of Providence it is right to leave all with God; it is wise to do so for we have a revealed will of love, a full gospel of redeeming mercy, and enough is made known to us to assure us of the faithfulness of Him whose glory it is to conceal a thing.

Usually men’s greatest need is not more knowledge of duty, but to make the best practical use of what they know.

HENRY SMITH.

PERSONAL THANKSGIVING

He brought me up also out of an horrible pit.—PSA. xl. 1-3.

Here is a bit of testimony—a personal experience. It bears the stamp of truth.

I. THE EXPERIENCE OF AN AWAKENED SOUL. 1. A prisoner. 2. In the dark. 3. In a most loathsome condition.

II. THE CRY OF A PENITENT SOUL. 1. Having become conscious of his miserable state he makes confession. 2. He cries to the Lord. 3. He rests in the Lord as the only One who can help.

III. THE DELIVERANCE OF A BELIEVING SOUL. 1. The Lord came to his rescue. 2. The deliverance was complete. 3. It was for service : “Establish my goings.”

IV. THE JOY OF A FORGIVEN SOUL. 1. A new song put in his mouth. 2. The effect upon others : “Many shall see it, and fear, and shall trust in the Lord.” P.

CONDENSED SERMONS BY GREAT PREACHERS

THE CROSS OUR GLORY—*Gal.* vi. 14

BY C. H. SPURGEON

I. WHAT DID PAUL MEAN BY THE CROSS !

1. *The fact of the Cross* : that our Lord Jesus Christ did really die upon a gibbet, the death of a felon. There is a sort of pomp in this description, in contrast to the shame : He is Christ the anointed, and Jesus the Saviour ; He is the Lord of all, and He is our Lord.

2. *The doctrine of the Cross* : that is the doctrine of the atonement, that Christ was made sin for us. He who does not preach atonement by the blood of Jesus does not preach the Cross.

3. *The Cross of the doctrine.* Here is the stumbling block and rock of offence to Jew and Greek and Roman, but Paul did not flinch, but gloried in the Cross.

II. WHY DID PAUL GLORY IN THE CROSS ?

1. Because the cross is a *vindication of Divine justice*. Where else can the justice of God be seen so clearly as in the death of God Himself, in the person of His dear Son ? If the Lord Himself suffers on account of a broken law, then is the majesty of the law honoured to the full. If sin becomes a trifle, virtue will be a toy. If there could have been salvation without an atonement it would have been a calamity.

2. Because on the Cross we have an unexampled *display of God's love* (*Rom.* v. 8). He who is infinite, thrice holy, all glorious, stoopeth to be numbered with the transgressors. Mythology contains nothing to be compared with it. If we heard it for the first time, I know what we should not do in our glad surprise.

3. It is *the removal of all guilt*. Since sin was laid on Jesus, God's justice cannot lay it upon the believing sinner. The Lord will never punish twice the same offence.

4. He glories in it, as *a marvel of wisdom* (Rom. xi. 33). It is simple, but sublime. Neither human nor angelic wisdom could have invented it. It is full of teaching—the concentration of eternal thought, the focus of infinite purpose, the outcome of illimitable wisdom.

5. It is *the door of hope*, even to the vilest of the vile, the Cross uplifts the fallen, and delivers the despairing—it is the world's one and only remedy.

6. The Cross is *the source of rest*. I never knew what rest of heart truly meant till I understood the doctrine of the substitution of our Lord Jesus Christ. Beneath the shadow of the Cross I sit down with great delight, and its fruit is sweet unto my taste. Return unto thy rest, O my soul!

7. Paul gloried in the Cross because he saw it to be *the creator of enthusiasm*. The preaching of the Cross is the great weapon of the Crusade against evil. In old times crowds came together in desert places to hear—what? Philosophy? Moral essays? They came to hear of the grace of God manifest in the sacrifice of Jesus to believing hearts. Would your modern gospel create the spirit of martyrs? Therefore, in the doctrine of the Cross we glory, neither will we be slow to speak it out with all our might.

III. WHAT WAS ITS EFFECT UPON PAUL? The world had no more power over him than a criminal hanged upon a cross: he was dead to it and it was dead to him. He that has ever seen the Cross looks upon the world's pomp and glory as a vain show. So it was with the world's *approval*: can a Christian be ambitious to be written down as one of the world's foremost men when that world cast out his Lord? The world's *wisdom* was absurd: to slay the Messiah was the outcome of the culture of the Pharisees, to put to death the greatest Teacher of all time was the ripe fruit of Sadducean thought. The world's *religion* was nought. The Church of the nation, acting by its officers, crucifies the Lord. The cross for worship in spirit and in truth, and the world knows nothing of this. And so with the world's *pursuits*, and *pleasures*, and *power*: some ran after honour, and learning, and riches; but to Paul these were all trifles since he had seen Christ on the Cross. Will you enlist under the conquering banner of the Cross? Oh that all ministers would preach the true doctrine of the Cross! Oh that all Christian people would live under the influence of it! Unto the Crucified be glory for ever and ever!

Notes and Illustrations

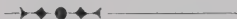
CHURCH AND HOME (1 *Kings* v. 14).—*A month they were in Lebanon, and two months at home.*—The men whom Solomon drafted off to aid him in his momentous task were not to neglect the cultivation of their fields and their vineyards. No amount of energy in Lebanon would have compensated for the deplorable results of such neglect. Failure here would be failure everywhere. These men had to provide for their families, to make their homes happy, to educate their children and win their hearts for God. It cannot be said that Solomon underrated the importance of the Temple, or that he did not desire its speedy completion. He lived for it, and regarded it as his special glory, as that which, more than anything else, would give him his claim to remembrance. Still the law was “two months at home.” Devotion to the duties of religion neither justifies nor requires the neglect of our “secular calling.” Business also is a Divine appointment, an essential element in our moral and spiritual education; training us to habits which can be learned in no other way so simply and effectually. The race, as a whole, could not even continue to exist without it, and, were it possible for us to do so, we should suffer a great loss. The evils associated with business result from an excessive or exclusive devotion to its interests, from the determination to spend three months in its pursuits where only two are permissible, thus robbing Lebanon of the one month which should undoubtedly be given to it. Within limits indicated alike by the Divine law and the human conscience, the duties that belong to the sphere of business are as binding as any form of Christian work, and are indeed a part of that work.—*Rev. James Stuart.*

FEEDING ON ASHES (*Isa.* xli. 20).—If we go to the world first and foremost, if we seek our happiness in it directly, we must necessarily feed upon ashes. We are like the man who seeks his food in the mineral contents of the earth, in its clays and sands—instead of the corn that groweth out of the earth. But if we feed upon Christ, in the all-fulness that dwells in Him bodily, we have stored up and concentrated, and organised for us all that our souls need. The world, when sanctified and transformed by Him, will become a teacher of heavenly wisdom, instead of a deceiver—a rich and ever-varying banquet, instead of a heap of ashes.—*MacMillan's Ministry of Nature.*

THE PERMANENT THING.—“He hath set eternity in their heart,” *Eccles.* iii. 11 (R.V.).—There is something in us which is independent of the years. It is eternal—changeless. It does not grow; it does not fade; it is the same yesterday and to-day and for ever. We speak much of the changes which the years bring. And truly they bring changes to many things. They change manners, customs, modes of life. The culture of the modern Briton is quite different from the culture of the ancient Jew. If the judges of old Israel were to awake in modern London, they would find an intellectual world which they would not recognise. But they would also find a world which they *would* recognise. There is a region which the years touch not, which the centuries change not; it is the heart; God has set eternity *there*. The instincts of the heart are timeless. You

enter a modern drawing-room to bid a friend good-bye, and your friend insists on going with you. You deem it a beautiful tribute of love; and so it is. But I can take you back three milleniums, to an age comparatively barbarous, and there I can show you the very same tribute. I can show you in the land of the Judges of Israel one woman bidding another good-bye, and that other refusing to accept her farewell, "where thou goest I will go, and where thou dwellest I will dwell; thy people shall be my people, and thy God my God." There has been in all these three milleniums no improvement in *love*. There are changes in the leaf, changes in the fashion, changes in the theory; but God has set *eternity* in the *heart*.—*Dr. Matheson.*

HOW TO USE COMFORT (2 Cor. i. 4).—Who is the man who, in his bereavement or pain, receiving comfort from God, radiates it, so that the world is richer by the help the Lord has given him? It is the reverent, the unselfish, and the humble man. The sunlight falls upon a clod, and the clod drinks it in, is warmed by it itself, but lies as black as ever, and sheds no light. But the sun touches a diamond and the diamond almost chills itself as it sends out in radiance on every side the light that has fallen on it. So God helps one man bear his pain, and nobody but that one man is a whit the richer. God comes to another sufferer, reverent, unselfish, humble, and the lame leap, and the dumb speak, and the wretched are comforted all around by the radiated comfort of that happy soul.—*Bishop Phillips Brooks.*



UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST

CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1900-1901

MOTTO—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 TIMOTHY ii. 15.

SECRETARY:

Rev. J. A. CLAPPERTON, M.A., 4, Marlborough Terrace, Dewsbury.

GENERAL DIRECTIONS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

3. Other directions with the Tutors' Addresses are given in the "Preacher's Magazine" for January and February.

I. HOMILETICS

(1) Elementary. Text-book: Eldridge's *Lay Preacher's Handbook*, 1s. 6d.

II. ADVANCED HOMILETICS

Text-books: Wardell's *Manual of Sermon Construction*, 1s.; and Lias' *2nd Corinthians* (Cambridge Bible), 1s. 11d.

III. SYSTEMATIC THEOLOGY

Elementary. Text-book: Gregory's *Theological Student*, 2s. 2d.

IV. ADVANCED THEOLOGY

Text-book: Banks's *Development of Doctrine in the Early Church*, 2s. 2d.

V. COMPARATIVE RELIGION

Tutor: Rev. F. Platt, M.A., B.D. Text-book: Geden's *Comparative Religion*, 2s. 2d.

WORK FOR APRIL: Read pp. 277-305. 1. Briefly indicate the history and tenets of the Shi'âhs. 2. How has the doctrine of "the inner light" been developed in Muhammadanism? 3. Explain very briefly Al-Mahdi, Assassins, Darwish, "Doors," "Protestants of Islam," "Jihâd." 4. What is the doctrine of the "concealed Imam"? 5. Sketch the personal career of "the Bab." 6. Mention points of agreement between Muhammadanism and Christianity.

VI. BIBLE STUDY (OLD TESTAMENT)

Text-book (Subject for Wesleyan Local Preacher's Connexional Examination): Davison's *Wisdom Literature*, 2s. 2d.

VII. BIBLE STUDY (NEW TESTAMENT)

Text-book (Subject for Local Preachers' Connexional Examination): Plumptre's *Peter* (Cambridge Bible), 2s. 2d.

VIII. BIBLE ENGLISH

Tutor: Rev. H. J. Chapman, M.A. Text-book: Clapperton's *Pitfalls in Bible English*, 1s. 6d.

WORK FOR APRIL: Revise last sixteen chapters, and show in the following passages (1) the misleading word (2) How it became misleading (3) The meaning of the whole passage:—Job iii. 12; Luke xxii. 28; Joshua xv. 3; Matt. xvi. 24; Jer. xlix. 31; 2 Cor. v. 1; Matt. xx. 26; 2 Tim. iv. 3; Matt. v. 13; Rom. xii. 17.

IX. CHRISTIAN EVIDENCES

Text-book: Banks's *Scripture and its Witnesses*, 2s. 2d.

WORK FOR APRIL: Review. Questions: What attacks on orthodox faith have been made by Celsus, Strauss, Baur, Renan? What defence is connected with the names of Origen, Butler, Paley? 2. How does the "Higher" Criticism determine

the relation between the Law and the Prophets? Reply to the contention. 3. What names are given to miracles in the N.T.? Show that they contain suggestions as to the purpose of the miracles. 4. How does the Rationalistic Theory explain the faith of the early apostles in the Resurrection of Christ? Outline an answer. 5. Give the teaching of the Ritschlian School as to (a) the Person of Christ, (b) Inspiration. Reply to their positions. 6. What gain has resulted to Spiritual faith from (a) modern scientific discoveries, (b) modern criticism?

X. CHURCH HISTORY

Tutor: Rev. H. Martin, M.A. Text-book: Cowan's *Landmarks*, 7d.; and Barmby's *Gregory the Great*, 1s. 11d.

XI. ETHICS

Tutor: Rev. W. E. Beet, M.A. Text-book: Butler's *Three Sermons on Human Nature* (Kilpatrick's Edition), 1s. 6d.

XII. ENGLISH GRAMMAR

Tutors: Rev. G. Allen, B.A., Rev. C. R. Smith, B.A., Mrs. C. R. Smith, B.A. Text-books: Morris's *Primer*, 1s.; and Wetherell's *Exercises*, 1s.

WORK FOR APRIL: §§ 1-5 of Morris, and general revision. Study any sections of which you are not master. Wetherell: Parse Ex. 117, 11. Analyse Ex. 117, 13, 16, 20. Work in paper 7 (p. 156), questions 5, 7, 9, 14, 18.

XIII. ENGLISH COMPOSITION

Tutor: Rev. S. B. Gregory, B.A. Text-book: Nichols' *English Composition*, 1s.

XIV. ADVANCED ENGLISH COMPOSITION

Tutor: Rev. A. W. Bunnett, M.A. Text-books: As in XIII, and Nichol's *Questions*, 1s.

XV. LOGIC

Tutor: Rev. A. E. Balch, M.A. Text-book: Jevon's *Logic*, 1s.

WORK FOR APRIL: *Questions*: 1. In what way does Logic classify terms? Give the logical characters of London, horse, library, friendly, friendliness. 2. What are the different forms of Immediate Inference? Give the rules and apply them as far as possible to "All dictionaries are books" "Some books are not dictionaries." "Some roses are yellow." "No roses are blue." 3. State and prove the rules of syllogism, showing the fallacies to which their violation leads. 4. Write notes on hypothesis, cause, verification, analogy, periodic variation. 5. Point out briefly the differences between Inductive and Deductive reasoning in method and in aim and show how both enter into scientific research.

XVI. PSYCHOLOGY

Tutor: Rev. W. E. Beet, M.A. Text-book: Baldwin's *Story of the Mind*, 1s.

WORK FOR APRIL: 1. Write a brief essay on Natural Selection. 2. Indicate clearly the nature and importance of the Social Factor in mental development. Read Chapter x., noting especially the relation of the genius to his age and social surroundings. The paper next month, as concluding the course, will contain one or two general questions.

XVII. BIBLICAL GEOGRAPHY

Tutor: Rev. A. W. Cooke, M.A. Text-book: Cooke's *Palestine in Geography and in History*.

The Tutor regrets the unavoidable delay in the publication of the Text-book. Vol. I. is now ready, and can be obtained through the Secretary.

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*. Fee (including Text-book but not Subscription), 5s.

XIX. ADVANCED N.T. GREEK

Tutor: Rev. R. M. Pope, M.A. Subject: *St. James's Epistle*. Fee (not including Subscription), 5s.

XX. HEBREW

Tutor: Rev. A. T. Burbridge, B.A. Text-book: Maggs's *Introduction to the Study of Hebrew*. Fee (including Text-book but not Subscription), 5s. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

Tutors: Revs. A. O. Sanderson, M.A., G. G. Muir, R. Bond. Text-books: Wesley's *Fifty-three Sermons*, 2s. 8d.; *Notes on N.T.*, 1s. 8d.; *Second Catechism*, 5d.



OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY ROBERT BREWIN

April 7—THE RESURRECTION OF CHRIST—I Cor. xv. 20

Spring-time and Easter are once more with us with their lessons of hope and comfort. The Resurrection of Christ is the most inspiring theme in the Word of God. I. *The Resurrection of Christ is a well attested fact.* 1. Christ's death was a true and real death and not a mere swoon. John xix. 30-35. 2. Christ's burial was a real and true one. John xix. 38-42. 3. Yet the tomb was found empty on the third day. John xx. 1, 2. 4. Mary saw Him alive that very morning. John xix. 15-18. 5. Ten disciples saw Him the same day. John xix. 19. 6. Two disciples walked with Him to Emmaus. Luke xxiv. 13-31. 7. Five hundred brethren saw Him at once. I Cor. xv. 6. II. *The Resurrection of Christ is a spring of great joy.* 1. He rose again for our justification. Rom. iv. 25. Our surety is set free, and we are thus justified. 2. Christ is thus proved to be the Son of God with power. Rom. i. 4. 3. The existence of the soul after

the death of the body is thus clearly proved. 4. Our spiritual and eternal life is thus guaranteed. Heb. vii. 25. John xiv. 19. 5. The resurrection of all believers is thus proved possible. 6. The first fruits are followed by the complete harvest. 7. Our sorrow over our departed friends is thus modified. 1 Thess. iv. 14-18.

(See also *Outline Addresses on the same text in "Preacher's Magazine" for April, 1897, and April, 1898*).

April 14—THE EVER-LIVING FRIEND—Rev. i. 18

As the years roll by, we are all reminded that our friends are, one by one, passing away. We have one Undying Friend. I. *Jesus our best Friend is alive for evermore.* 1. As a Saviour from sin. We often sin, and fail in duty but Jesus is the everlasting Saviour. 1 John ii. 1. Heb. vii. 25. 2. As a Companion and Guide. Matt. xxviii. 20. 3. As our Helper in times of difficulty. Luke xxi. 14-15. 4. As our Comforter in sorrow. John xiv. 18. 5. As a Strength in trial. 2 Tim. iv. 17. 6. To receive us when we are dying. Acts vii. 55-59. 7. To crown us when we arrive in heaven. Rev. ii. 10. 8. To sustain and comfort us after the sorrows of life. Rev. vii. 17. 9. To grant our bodies a glorious resurrection at the last day. John v. 28, 29. Rev. i. 18. II. *This truth suggests to us several lessons.* 1. How faithfully should we serve such a Friend. 2. How fully should we trust Him. 3. How fearless should we be to attempt difficult tasks. 4. How free from anxiety we should be at all times. 5. How we should commend this Friend to others. 6. How we should anticipate death with joy. Phil. i. 21-23. Have we all made this dear Friend our very own?

April 21—A WALK WITH JESUS—Luke xxiv. 32

We have all pleasant recollections of walks we have had with dear friends, but in this chapter we have the story of a delightful walk with Jesus. Let us notice. I. *It was a Sabbath evening walk.* Sabbath evening is a time in which Jesus has drawn near to many souls. II. *It was begun in deep and real sorrow.* Verse 17. If we have lost Jesus we too have cause for sadness. III. *It was spent in profitable conversation.* We cannot be better occupied than in speaking to each other about Christ. IV. *It made the hearts of the two disciples burn within them.* Verse 32. With love. With zeal. With hope. V. *It was a walk with One whom the disciples did not recognise.* Verse 16. Tears, unbelief, carelessness, often hinder the soul from seeing Jesus when He is close by us. VI. *It proves the excellence of Christian courtesy.* 1. The disciples invited Jesus to be their Guest. 2. Christ accepted their kind invitation. He always does this. 3. Christ fully revealed Himself to them. Verses 30, 31. VII. *It inspired the disciples to take another walk.* 1. They longed to tell the good news that Christ was risen. 2. They set out at once. Good news should be quickly told. VIII. *The day ended by their meeting again with Jesus.* Verse 36. 1. He showed them His hands and His feet. 2. He explained the Scriptures to them. 3. He gave them the great Missionary Commission. Verse 47.

April 28—A CHOICE BLESSING—John xx. 29

Christ pronounced many blessings in His sermons and teachings. Matt. v. 3-11. Here is another pronounced upon those who, not seeing, yet believe in Him. I. *Those who saw Christ were greatly blessed.* 1. Who saw His face. 2. Who saw His miracles. 3. Who saw His death. 4. Who saw Him after His resurrection. II. *Those who believed in Christ because they saw Him were greatly blessed.* Simon Peter. John i. 43. Nathaniel. John i. 49. Many Jews. John xi. 45. Thomas. John xx. 29. III. *Those are most blessed who, not having seen Jesus, yet believe in Him.* 1. Because faith, and not sight, is the true way of salvation. Eph. ii. 8. 2 Cor. v. 7. 2. Because sight often deceives men, but faith is never deceived or disappointed. John iii. 16. 3. The way of faith is open to all men, everywhere, even to the blind, whereas Christ could only be seen by those who lived in Palestine in His day. 4. The way of faith is so simple children understand it. 5. Faith is quite independent of the seen presence of the object in which we trust. Thomas's faith might fail if Christ were taken away. 6. Faith obtains for us far more than we could obtain by a mere sight of Christ. 1 Peter i. 9. Heb. xi. Mark ix. 23. 7. Faith honours Christ more than sight.



REVIEWS

THE BAPTIST PULPIT. (1.) *The Evolution of Faith.* By Rev. Charles Williams. (2.) *Christ and Men.* By Rev. W. Y. Fullerton. (3.) *Visionaries.* By Rev. Benjamin F. Gibbon. (4.) *Church and Home.* By Rev. James Stuart. (5.) *The Lord's Prayer.* By Rev. J. E. Roberts. M.A., B.D. (6.) *The First Sign.* By Rev. C. E. Stone. (7.) *Appeals to the Soul.* By Rev. W. Kirk Bryce. (8.) *Pure Religion.* By Rev. W. Lomax Mackenzie. (9.) *The Mask Torn Off.* By Rev. Wm. C. Minifie, B.D. (10.) *Christus Consolator.* By Rev. Z. T. Downen, D.D. (11.) *The Seven Sayings from the Cross.* By Rev. Joseph Gay, A.T.S. (11.) *The Spiritual Observatory.* By Rev. Harri Edwards. London: A. H. Stockwell. 2s. 6d. each net.—We congratulate the publisher on the enterprise and wisdom which are indicated by the publication of this series. The volumes hardly represent adequately the Baptist preaching of to-day for Dr. Maclaren, Dr. Clifford, Dr. Glover, are not included amongst the writers. But if we may take them as representing what may be called the best rank-and-file preaching we cannot but congratulate the Baptist Churches on their good fortune. That the volumes are of unequal merit needs no saying, but there is a great deal of very good preaching in the eleven volumes before us. Mr. Stuart,

of Watford, gives us twelve excellent discourses such as a wise and devout pastor would preach to a large and varied congregation. Mr. Roberts—Dr. Maclaren's assistant—justifies his association with the greatest of living preachers. Mr. B. J. Gibbon is evidently a man whom young people will hear. Included in his volume is a sermon preached at the Jubilee of Bloomsbury Chapel, which is not a great sermon but is of a kind which Nonconformists too rarely preach. It commemorates the saints whose memory hallow the sanctuary, and surely the Church where Brock and Chown preached, where Havelock and Livingstone worshipped, has something to remember.

We are impressed by the evangelic fervour which distinguishes these sermons. They are but little affected by modern criticism, and are the words of men who believe in the salvation of souls. Very occasionally one meets an instance of doubtful taste as in Mr. Edwards' sermon on "The Firm of the Godhead," of which the text is Luke ii. 49.

My Tour in Palestine and Syria. By F. H. Deverell. Eyre & Spottiswoode.—This beautifully printed and well illustrated volume would be a useful addition to a School Library and is pleasant reading for the home circle. It does not profess to do more than give the writer's own impressions and experiences, but it contains many passages which throw light upon the Holy Scriptures. People who cannot visit the Holy Land may find some compensation in reading the journals of those who are more fortunate than the stay-at-homes.

Music from the Harps of God. For the Solace of the Sorrowful. By Mrs. Campbell. Morgan & Scott. 1s.—A very beautiful little volume of brief meditations, intended to cheer and comfort those who mourn. It is well suited to its purpose and shows much devout insight and tender sympathy.

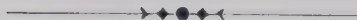
Martyred Missionaries of the China Inland Mission, with a record of the Perils and Sufferings of some who escaped. Edited by Marshall Broomhall, B.A. London: Morgan & Scott. 5s.—Surely never was a more pathetic story told than this—pathetic truly, yet not only pathetic—heroic too. If still the blood of the martyrs is the seed of the Church, Christianity must soon reap a rich harvest in China. Thus and thus only can the mysterious sorrows of God's saints win their destined comfort. This book is not a call to the grave that we may weep there, but a trumpet call to young soldiers of the cross that they should follow in the train of this latest company of the noble army of martyrs. Many of our bravest have laid down their lives at their country's call in South Africa, but no story of the War is more stirring than this. For these there is no Victoria Cross, but there is the amaranthine crown. This volume—beautifully and tastefully got up as all publications of the C.I.M. are—ought to be read in every Christian home, and especially in every College and Training School for Christian workers.

The Biblical Illustrator. 1 Chronicles—Esther. By Rev. J. S. Exell, M.A. London: J. Nisbett. 7s. 6d.—This volume will be all the more welcome to preachers because it treats of a portion of Holy Scripture where there is much good homiletic material to be found in unbeaten tracks. Now and again one comes, of course, upon a text often preached upon, *e.g.*, the prayer of Jabez, upon which Mr. Exell gives us 13 pp. of closely printed matter

Platform, Pulpit, and Desk. By W. N. Edwards. S. W. Partridge & Co., 2s.—A cheap book, supplying a great deal of good material for Temperance addresses, and some outlines for Temperance sermons. Many find it most difficult to keep up the interest, variety and usefulness of Temperance gatherings for old and young. This volume shows how it may be done.

The Queen on the King's Right Hand. By Rev. J. S. Pawlyn. Buxton: Herald Printing Co. 2d. (or from the Author, Buxton).—This attractive pamphlet contains two striking addresses on the life and character of her late Majesty. As the profits are to be given to the Children's Home we trust it will have the very large circulation which its intrinsic interest demands.

In Remembrance of Me. Helps to the Due Observance of the Lord's Supper. By W. T. Davison. C. H. Kelly. 2d.—It is almost superfluous to commend any devotional work of Dr. Davison's, but we are glad to call the attention of our readers to this most beautiful tractate. It is divided into two parts: 1. "The Meaning of the Service." 2. "Aids to Devout Communion." We are glad to note Dr. Davison's enforcement of the importance of "Communion with our fellow-Christians" as an element in the service (1 Cor. x. 17). The second part is very practical and helpful. By the way we observe that the quotations from the prayers used at the service are in several places inaccurate, *e.g.*, "We do not presume to draw near," instead of *to come* "to this Thy table." On p. 21, one of Wesley's Hymns is misquoted, "*Help* us ourselves and Thee to know," instead of *Give*.



MEN AND BOOKS : A MONTHLY SURVEY

PROFESSOR G. A. SMITH IN THE HANDS OF A MODERN
CRITIC

WE think it well to print a portion of a communication received from one of our contributors, who has attempted to apply the methods of the Higher Criticism to Dr. G. Adam Smith's Yale Lectures. There is, after all, something more than "excellent fooling" in the points suggested by our correspondent. If it be possible, in the case of so very modern a book, to suggest—with any show of reason—a composite character, how much more easy is it in the case of very ancient documents.

In common with a large number of others I have been reading with great interest a work, entitled *Modern Criticism and the Preaching of the Old Testament*. It is said to be by "George Adam Smith, D.D., LL.D.," and neither on the title page, nor elsewhere throughout the book, is there any suggestion that it is not wholly the writing of that distinguished Scotch theologian. But I think I can prove to the satisfaction of any one who has the most superficial acquaintance with modern critical methods that it is really a composite work which, though it professes to be written at one time and by one man, has obviously been put together—not always skilfully—by an editor, or editors, who have not scrupled to insert passages of considerable length and to emend the original not always to its advantage.

I may say that I took up the book without the slightest idea of such a discovery as I have made. In regard to it I was a pure "traditionalist" and had believed what I had been taught by reviewers—yourself amongst the number—that the book was a monograph.

I fear you would be unwilling to give me space to illustrate my theory in detail throughout the book, but I venture to point out some of the facts which have led me to this conclusion.

Let us take the first instance of important interpolation by a weaker writer than the genuine G.A.S., which extends from the middle of p. 41, "We have seen . . ." to p. 46, "Old Testament itself." Any schoolboy would recognize the difference of the style of this writer—G.A.S.² let us call him—from that of the original G.A.S. The undisputed works of G.A.S., e.g., *Historical Geography of the Holy Land* are eloquent, and even the most prosaic subjects glow with interest in his hands. But these pages are dull, they contain words, e.g., "raw" (p. 46), which are not characteristic of G.A.S., and there is a general feeling on the part of the reader that this is an addition which some later editor thought necessary to the completeness of the chapter. They reminded me of Mark xvi. 9-20.

Then the spelling adopted in these pages differs from that adopted in the earlier and later portions of the volume. Only a line or two before the interpolation you find the word "judgement"—a spelling which is found up to this point. But in the interpolated section G.A.S.² always writes judgment (pp. 44, 45). When you return to G.A.S. himself you find that the *e* reappears (pp. 66n, 81 ff). The writer of pp. 1-41 has an evident liking for the word and uses it when another word would have been more obviously appropriate, as in the phrase "judgements which arise on the latter." A curious fact is that on pp. 46-61 there is an apparent effort to avoid the word. Often where it might have been used another word is employed, and I suspect that G.A.S.² has in these cases deliberately altered the text to meet his own prejudice against the *e*. But he only carried his revision over some 15 pp., and the offending letter is afterwards unmolested.

That G.A.S.² was a very late writer—certainly not earlier than A.D. 2001—is clear from his reference to "a most remarkable unanimity" which "has gradually been produced among critics."

The final paragraph in this interpolation *may* be the work of G.A.S.², but I do not think it is. It is in this short passage (which the latest editor himself thought doubtful, for he separates it very distinctly from the paragraphs which precede and follow it) that the objectionable *hapax legomenon* "raw" appears. The paragraph is, no doubt, introduced simply to bring in a reference to the "Tübingen School." G.A.S.³ thought it due to a work that was to "wear like the Law, the name of some great prophet in Israel" that this School should not be passed over as though it had had its day and ceased to be.

Nor are these the only editors who have worked on the MS. so lately given to the world. A careful study of the footnotes gives curious results. On p. 14 there is a reference to "Messrs. Clark's *Bible Dictionary*" and to an article which appears in Vol. III. of that work. G.A.S. always speaks of *Hastings's Bible Dictionary*, and gives references to volume, page, etc. G.A.S.⁴, who may not improbably be the same as our "raw" editor G.A.S.³, evidently did not know that it was customary to describe the work by the name of its editor and not its publisher. By the time the third volume of the Bible Dictionary was issued it had come to be quoted everywhere as *Hastings's Bible Dictionary*, and the earlier volumes of the Dictionary are thus described not only in the genuine G.A.S. portions, but by G.A.S.².

One other point I must mention as it is of considerable interest. On p. 72 we read "Modern Criticism has won its war . . . It only remains to fix the amount of the indemnity." And on p. 73 we are invited "to discuss the indemnity." The two passages only cover ten lines. Any one can see that their omission would not affect the argument in the least and no one would think anything missing if they were struck out. Lect. II. ends at "contents," Lect. III. begins at "We have admitted." For once we are able to put our hand (or foot) upon a would-be anonymous editor. The Jingoism of these passages, the insolent claim to have finished a war still in progress, the intimate acquaintance with or experience of "Modern criticism," all point to one man who was alive and flourishing like a green bay tree at the time of this publication—the *Right Hon. Joseph*

Chamberlain. The "priestly" portion of the Hexateuch is not more distinctly "priestly" than this portion of the book before us is distinctly "political." But some stolid traditionalist will say, "Why should Mr. Chamberlain meddle in such a matter?" Is it not sufficient to answer, "Because, thou foolish one, it was *not* his business." Could any evidence be more conclusive?

Our correspondent professes to have found other facts which support his theory. But let this suffice. There is a much more serious side to this matter. If, as Dr. G. A. Smith says, the early chapters of Genesis are only "part of the folk-lore of Canaan," if "the personal reality of Abraham" is to depend upon the problematic increase of the reaction in its favour amongst critics, if Jacob was only an idealized Israel, we have lost a great deal more than a number of useful texts.

Dr. Smith says of "the narratives of the Patriarchs" that "on the present evidence, it is impossible to be sure of more than that they contain a substratum of actual personal history." "But," he asks, "who wants to be sure of more? Who needs to be sure of more?" Our answer is that the true preacher of the Gospel can do without a *text* but he cannot do without the *truth*. Let us be honest, though the Church falls. The narratives of the Old Testament reconstructed on the lines of the Higher Criticism may be a superior kind of *Sermonic Fancy Work*, but they are not the Old Testament in which our Lord and the Apostles believed.

Nor can we stop with the Old Testament. If Abraham was not a real person, we venture to say with all reverence, our Lord *ought not to have said*, "Before Abraham was I am." If Abraham, Isaac, and Jacob were ideals, not individuals, His argument for the resurrection of the dead was not straightforward, was unworthy of Him who claimed to be "The Truth."

We regret profoundly the way in which this book has been received by some evangelical journals (e.g., *The Methodist Times*, April 11th). The end of the road upon which Dr. Smith would have us travel is sufficiently indicated by the most recent writings of Canon Cheyne and the late Dr. A. B. Bruce. In this connection we should like most earnestly to advise our readers to follow with care the papers now appearing in *The British Weekly* on "The Church's One Foundation."

LATHAM'S "THE RISEN MASTER"

Those who have made the acquaintance of the Rev. H. Latham's *Pastor Pastorum*, will be glad to have their attention called to a further treatise from the same competent and thought-provoking writer. The title of the new volume—"The Risen Master"—*—sufficiently indicates its general subject. It contains very much which is suggestive and helpful to the preacher for the Easter and Whit-Sunday festivals. The author's point of view is best given in his own words: "I have now to speak . . . of what I count the Supreme Manifestation of God to mankind. The Incarnation, the Resurrection, and the Descent of the Spirit, taken all in one, constitute, as I hold, one transcendent fact of Divine interposition, of the same order as the Creation, the awakening of Light, and the sending of Life upon the earth.

"In all these matters, God spoke to the world, in the language of facts, and it is with the outward facts of the Resurrection that my business chiefly lies. I shall present them in the way in which, as it seems to me, they came to pass, describing what I suppose I should have seen if I had been by. In so doing I postulate the recognition of modes of Divine operation—forces if you like so to call them—not known to have been marked in action before."

From this standpoint, Mr. Latham proceeds to work out a fresh and forceful argument for the reality of the Resurrection of our Lord Jesus Christ, and to pass in careful review the incidents of the Forty Days; and the Descent of the Spirit on the Day of Pentecost.

In the first three chapters the facts of the Resurrection are treated at length; and Mr. Latham believes that if we can truly realize the condition in which the *grave-clothes* were left in the tomb, we shall have a startling vivid evidence of the truth of the Resurrection. When travelling in the East, he was greatly impressed by the way in which dead bodies were prepared for burial, this recalled to his mind a pamphlet called "The Parable of the Graveclothes," written by the Rev. Arthur Beard some twenty years ago; and further

investigation of the burial customs of the East, and the text of the Greek Testament, led him to some very definite conclusions, which he has now given to the world.

I make out that St. John would have us understand that the body had disappeared out of the grave clothes, as though it had passed into air, leaving them, flat and fallen together, on the stone slab.

Men would surround God, as they do kings, with grandeur above the common way, but God made that common way and is content with it. This acceptance of the common condition of things, where men would want the exceptional, is one of the marks of God's autograph, and I think I see it here.

There lie the clothes—they are fallen a little together, but are still wrapped fold over fold, and no grain of spice is displaced. The napkin, too, is lying on the low step which serves as a pillow for the head of the corpse; it is twisted into a sort of a ring, and is all by itself. The very quietude of the scene makes it seem to have something to say. It spoke to those who saw it, and it speaks to me when I conjure it before my mind's eye, with the morning light from the open doorway streaming in.

What it says I make out to be this :

All that was Jesus of Nazareth has suffered its change and is gone. We—grave-clothes, and spices, and napkin—belong to the earth and remain !

One or two sentences may be quoted, specially with reference to the Day of Pentecost, and the Holy Spirit's influence on the world of men to-day.

Here is another function of the Spirit which I must not pass without a word. It granted men to have the "witness in themselves." It was not by proofs drawn from Scripture, or by the sight of Signs. Still less by dialectical arguments, that the thousands of souls in Asia, and Greece, and Rome were won to the Faith—they listened to those who "spake forth," and they declared that "God was in them of a truth"—and then they were told that God's Spirit was ready to dwell in themselves and to whisper to their souls.

The Spirit is not less for our time than for ages past, and if we go among the mass of the people, and search what it is which serves as the bed-rock of their belief we shall find it in the steadfast persuasion that a heavenly power has watched over them; men will tell you that out of apparent calamities, blessings have come to them; that when they have been on the verge of some ill that would have slain their souls, they have felt on a sudden held back, perhaps by what seemed an inner voice, perhaps by some outward interruption; but these deliverances and this protection, did not come, they will say, of nothing or for nothing, and in all this they see the doings of some power that is not of earth.

I believe that the fuller, and more practical recognition of the immediate presence of the Holy Spirit, prompting and actuating men, or striving

with them—will be a distinguishing feature in the coming time, and that the conviction of the intercommunion of souls with the Spirit which is Divine, will possess itself, ever more and more amply of the minds of men. The recognition of the presence of the Holy Ghost, not only brings us nearer to God in our own selves, but it keeps alive in us, what is a most vital element in Christian Society, our holy reverence for man as man. Every human being is, or may become, a sanctuary in which the Spirit of God shall abide.

PALESTINE IN GEOGRAPHY AND HISTORY

The Rev. A. W. Cooke's first volume has been received with warm approval by the reviewers and his second volume which is just published is certainly quite equal to the first. The two volumes, with their excellent maps, will be of immense service to all Bible Students. No minister or teacher can really afford to be without such books and they should be placed in every school library. We quote *in extenso* the review which appeared in last month's issue of *The Expository Times*.

This is one of the best volumes of one of the best series of theological books in existence. The historical is the only fruitful method of teaching geography, and in the case of Palestine it is the only correct method. For the Jerusalem of Abd-Khiba's day, the Jerusalem of David's day, the Jerusalem of our Lord's day, and the Jerusalem of our own day, are all called Jerusalem by us, but the only permanent feature is the Most High God. The rest is unintelligible or misleading except in the light of the history. But Mr. Cooke has not only chosen the right method, he has the right love of his work. The little book is very pleasant reading. No prejudices ignore scholarship, no guesses are given as truth. It is as wholesome as it is pleasant, just the book to keep a man from thinking he is getting too old to learn.



THE MOTHER-TONGUE OF JESUS

BY THE REV. WILLIAM SPIERS, M.A.

THE question is not what language our Lord could speak, nor even what He actually did speak under exceptional circumstances, in virtue of His Divine nature; but what language was the vernacular of His native land, what was His mother-tongue, used in the home of Mary and employed by Him in ordinary conversation and in His discourses to the disciples and the people who gathered about Him to listen to His wonderful words.

As the New Testament has come to us from the Greek, it is not surprising that some should surmise that our Lord commonly spoke in Greek. It should be remembered however that we have early manuscripts of the New Testament in many languages besides Greek and some have not been afraid to claim for the sources of the old Latin and the Old Syriac Gospels a greater antiquity than is made out for our oldest Greek copies. We must not venture into this maze, but remain content with the fact that our oldest existing manuscripts are Greek, whatever may be the case in regard to the supposed sources of our New Testament manuscripts.

The late Dr. Alexander Roberts, in his *Discussions on the Gospels* contends that our Lord generally spoke Greek, and certainly He must have occasionally done so. But Greek was not the vernacular of Palestine, nor was it the native language of Joseph and Mary. Neither does Dr. Roberts succeed in showing that it must have been the language in which our Lord taught and conversed. Mark iii. 8 is referred to, where it is recorded that a multitude followed Jesus "from Galilee and from Judea and from Jerusalem and from Idumea and from beyond Jordan and they about Tyre and Sidon," in some of which districts Greek was commonly spoken, and Dr. Roberts asks whether these people would have been likely to follow Jesus about if He spoke in a tongue which they could not understand. To this it might be replied that these close neighbours of the Galileans would be sure to understand the Galilean dialect.

Another reference is to our Lord's conversation with Pilate which Dr. Roberts thinks must have been conducted in

Greek. This is not certain, and besides, it can hardly be supposed that Pilate was ignorant of the language of the people he governed.

It may be admitted that those disciples who came from Galilee understood Greek and evidently wrote in Greek, indeed the Greek of St. James is usually considered to be the most classical in the New Testament. Of the Gospels, moreover, it is safe to say that most, if not all of them, were composed in Greek—a matter on which a little more may be said later on—and yet all these facts do not settle the question so definitely as Dr. Roberts desired us to think they do, for it may be that the New Testament writers merely made use of Greek in order to secure the greatest number of readers, or because that was the native language of those to whom their compositions were primarily addressed. Perhaps the case of St. Paul best illustrates the problem. He was a native of Tarsus and a Jew. He would, therefore, necessarily be acquainted with both Greek and the vernacular of the Palestinian Jews. In Acts xxi. we find him speaking Greek to the astonishment of the chief captain Lysias, while on the other hand, when he addresses the people from the Temple steps he speaks to them in their own native tongue.

Allowing, then, that our Lord sometimes spoke Greek, that the New Testament, as a whole, was composed in Greek, and that Greek was familiar in some parts of Palestine, it remains to be asked what was the native language of the inhabitants of Palestine at the time of our Lord?

For the moment it will be sufficient to regard it as a definite language, reserving what may have to be said about its varieties or dialects.

In the New Testament this language is called "Hebrew." But we are not to suppose that it was Hebrew in the form with which we are familiar in the Old Testament. This could not possibly be the case. The term "Hebrew" in Acts xxi., and similar New Testament passages, means merely the language of the Hebrews at that time. What this was we have now to try to explain. The problem involves some intricacies, but it is worth while taking a little trouble in order to arrive at clear conceptions.

All those languages spoken by nations supposed to have

sprung from Shem are commonly called Semitic. The term is a somewhat modern one, but it is convenient.* Put in another way our statement means that most of the peoples descended from Shem spoke languages which have so much in common that they may be conceived of as constituting branches of the same original stock. No objection can reasonably be raised against Genesis x. on the ground that the Phœnician, or early Canaanitish, language was Semitic, although the people were of Hamitic descent. The writer of that chapter was not writing as a philologist, but was concerned merely with geographical distinctions. The principal languages of Semitic origin are: Assyrian, Phœnician, Hebrew, Aramaic, Syriac, Arabic, and Ethiopic.

Attempts have been made to determine the elements of this original Semitic tongue. Theoretically, of course, it may be conceived of as being the language of Shem, and that must have been the same as the language of Ham and Japhet. It is interesting to notice that some Hamitic dialects of North Africa present striking affinities with Semitic characters. Of Japhetic affinities nothing definite can yet be affirmed.

The principal characters common to Semitic languages are very much easier to state than those of Aryan or Indo-Germanic descent. The most striking of these characters are as follows :

1. Nearly all verbal roots consist of three consonants, to which noun-stems can be referred.
2. There are two principal tense-forms for verbs.
3. The persons of verbs, and the cases of nouns are indicated by additions to the stems, and not, as in English, by separate pronouns and prepositions.
4. A very large number of words in all these languages are almost identical. †

Semitic languages are now usually classified as (1) northern, (2) southern. The latter group consists of Arabic and Ethiopic which do not concern us here. The northern group may be arranged thus :

* According to Nöldeke (*Die Semitischen Sprachen*) it originated at the end of the last century.

† For other details we may refer those interested in languages to Dr. W. Wright's *Comparative Grammar of the Semitic Languages*.

1. Eastern (Babylonian, Assyrian).
2. Central (Aramæan).
3. Western (Phœnician, old Hebrew).

It is with the Central or Aramæan group that we have to do. This is further sub-divided into two: (*a*) Aramaic (*b*) Syriac. The former used to be called Chaldee, a term which was ridiculously incorrect, for the ancient Chaldees spoke quite a different language, and the later inhabitants of the same territory spoke Aramaic.

When did the Palestinian Jews begin to speak this language? Formerly it was supposed they brought it back with them from the Babylonian Captivity. But the truth is, they had it before the Exile, at any rate, it was used in official circles, and in commerce. After the return from Babylon it became almost a necessity for the Jews to learn it in order to carry on intercourse with their Persian over-lords, and in no very long space of time it became the ordinary language of Palestine, whereas Hebrew proper was more and more confined to religious uses.

A variety of causes and influences led to local modifications of this Aramaic language. Hence we meet with such varieties of it as : 1. Biblical Aramaic, found in Ezra and Daniel; 2. Egyptian Aramaic, from the fourth to the first century B.C.; 3. Palmyrene, from about the time of Christ to 300 A.D.; 4. Samaritan, written in the old script of Phœnician or ancient Hebrew, and known now by the Samaritan Pentateuch;* 5. Targumic, Talmudic, Galilean, and some others.

The Galilean variety, the mother-tongue of Jesus, became mixed with some Macedonian words and this gave rise to the charge made against this people by the Talmudist of corrupting the language. But it must be borne in mind that cultured Jews on the other hand had introduced a considerable number of Greek and Latin words, which led to quite as great a departure from the original language as that which characterised the Galilean variety. It is perhaps an open question whether Peter's speech, which betrayed his Galilean

* This must be distinguished from the Sam-Heb. Pentateuch written in the same characters.

origin to the dwellers in Jerusalem, was identified by means of his vocabulary or his pronunciation, probably the latter.

We have now arrived at an understanding of what actually was our Lord's mother-tongue. It was Aramaic, the product of a long and varied development, varied by those local and temporal conditions which affect all languages in every time and place. Its grammar has been compiled for Germans by Dr. Martin Schulze of Berlin, but for non-German readers the ordinary Aramaic (so-called "Chaldee") grammars are sufficient, the differences not being very important.

This, then, is the language which, for the Christian, possesses a peculiar charm and sanctity. They who understand it get as near as we are likely ever to come to the identical sounds which were uttered by our Lord. His infant lips first learned to lisp its simplest words. By its means He instructed and trained the disciples, and it gave their first form to the Sermon on the Mount and the Lord's Prayer.

Some of its phrases are familiar to English ears, for many Aramaic words have been retained in our Greek manuscripts of the Gospels, though represented by means of Greek letters, and these have been handed on to us in our English New Testament in such a form as to give us as accurate an approach to their original pronunciation as is possible by means of English letters. We can repeat almost exactly the actual sounds which escaped the lips of our Lord when He bade the ears of the deaf to be opened (Mark vii. 34), and when He brought back the maiden to life (Mark v. 41), and when in His last agony and desolation He gave the world that sublime lesson of trust in God by the cry, *Eloi, Eloi, lama sabachthani* (Matt. xxvii. 46 ; Mark xv. 34).

Dr. Schultze gives a list of words and names of Aramaic origin to be found in the New Testament of which there are between eighty and ninety. Of these about seventy occur in the Gospels, but all except about twenty are names of persons or places. *Abba* (father) is one of the most familiar, *bar* (son) also occurs often, *ephphatha* and *talitha kumi*, already referred to, *beth* (house), *gabbatha* (pavement) *korban* (offering), *rabbuni* (my Master or Lord) will be recognised by our readers.

The question has often been asked, and it is not yet finally

answered, whether any of our four Gospels were originally composed in Aramaic. It would seem almost a necessity that the earliest Palestinian Christians should have some account of Christ's life and teaching in their native dialect, and the preface to St. Luke's Gospel implies that many such compositions had been written though he gives no indication as to the languages in which they appeared. What more likely than that one or more should be in Aramaic, the vernacular of the first followers of Jesus Christ?

There is no strong body of opinion that any one of our present Gospels is a translation of an Aramaic original, but it is thought by many that St. Matthew's Gospel, at least, may be much indebted to Aramaic sources. Of course, St. Matthew, as a government official, would understand Greek, but it is still more undeniable that he would be at home in Aramaic. Papias, a disciple of St. John, says: "Matthew wrote his Gospel (λογια) in the Hebrew dialect (*i.e.*, Aramaic), which every one interpreted, or translated, as he was able." * Of course λογια may not mean what we understand by Gospel, and again Papias was a rather over-credulous man. Irenæus, a disciple of Polycarp, says: "Matthew, among the Hebrews, wrote a Gospel in their own language while Peter and Paul were preaching the Gospel at Rome, and founding the church there." † Origen gives similar testimony, and Eusebius sums up the evidence by declaring that "Matthew, having first preached to the Hebrews, delivered to them, when he was preparing to depart to other countries, his gospel, composed in their own native language." ‡ Dr. Cureton, in his *Syriac Gospels*, § argues the case fully, and holds to the view that the apocryphal *Gospel according to the Hebrews* may have been Matthew's Gospel. In this, however, he is not followed. In Horne's *Introduction* (Vol. IV. p. 262) there is a long list of authorities for the notion that Matthew wrote in Aramaic, Dr. Adam Clarke being of the number. Richard Watson took the other side.

* Eusebius Ecc. Hist. iii. 39.

† Idem v. 8.

‡ Idem iii. 24.

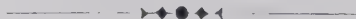
§ Remains of a very ancient Recension of the Four Gospels in Syriac. Preface, p. lxiv.

The best account of the discussion, at least for the general reader, is to be found in a very powerful chapter of Dr. Salmon's well-known *Introduction to the New Testament*. He does not deny the possibility of a Hebrew Gospel, but he strongly urges that our present Matthew is not a translation of it. As Dr. Salmon points out, no Christian Father actually declares that he had seen an Aramaic Gospel, except perhaps Jerome, whose testimony Dr. Salmon sifts so severely as to shake our confidence in it. All that we can say as yet is that Matthew's Greek is probably not a translation, though he may possibly have written both a Greek and an Aramaic Gospel.

The only other point now requiring attention is as to the characters in which the Old Testament of our Lord's time was written. Of course, outside the Synagogue the Greek Septuagint was common, but it is quite possible that the authorised Scriptures were in Aramaic letters, or, as they are often called, the Babylonian script, though, as already stated, the once prevalent belief that the Jews brought this script from Babylon is now given up. Whether the letters found in our Old Testament Hebrew are actually the same as were used for the Scriptures in the time of our Lord is not now affirmed so dogmatically as was the case a few years ago. The ancient Hebrew alphabet was nearly the same as the Phœnician, and not very different from ancient Greek. This seems to have been the earliest of all alphabets of which we have any certain knowledge, and was apparently derived from Egypt. It was current in Canaan after the Israelitish conquest, and continued to be used there for centuries. We have some remarkable specimens of it in the Moabite inscription (B.C. 896), the Siloam inscription, the Samaritan Pentateuch, and in some other recently discovered monuments. After Nebuchadnezzar's conquest of Tyre (B.C. 572) the substitution of Aramæan letters for these Phœnician or Ancient Hebrew characters rapidly proceeded. Of this Aramaic script we have examples dating back to 700 B.C. It occurs in several varieties, that found in the Old Testament being usually called the square character, and often, though incorrectly, the Babylonian. It is easy to see, that this square script is a development from the Phœnician, along the line of Aramaic.

The Jewish tradition was that Ezra transliterated the Law, changing the old Hebrew script for the newer square letters, but as this tradition sprang up as late as the first or second century of our era, and as the Talmudists were in the habit of ascribing everything that they could to Ezra, we need not take this tradition seriously. It may have been nothing more than an indication of the desire to explain away the disagreeable fact that the sacred books were written in a foreign script. We possess examples of the square script as old as Christianity, and in one instance probably somewhat older. It is therefore not impossible that the Old Testament may have been written in the square script before Christ came. This is a point, however, on which authorities differ, and as we have no surviving Hebrew manuscript older than A.D. 916, no direct evidence is forthcoming to enable us to settle the question. The change was hardly likely to have come about abruptly, but more likely in a gradual way by the stress of circumstances. The vowel points of all these Semitic languages were a much later invention and need not be considered. This whole question of the change of script is a very intricate one. Those who desire to follow the matter out may obtain valuable help from T. H. Weir's *History of the Hebrew Text of the Old Testament*, a book which cannot be too highly praised.

The fortunes of the Aramaic language, after the introduction of Christianity, fluctuated. The Christians of Palestine used it for two or three hundred years, and it then gave way to Syriac, a closely allied dialect. Under the pressure of Mahommedanism, Arabic letters at length won the field, and ultimately both Aramaic and Syriac ceased to exist as spoken languages, except in a degraded form met with by Christian missionaries in some districts in Kurdistan and near Damascus.



WHAT DAVID FOUND IN GOD

BY THE REV. MARK GUY PEARSE

O God, Thou art my God.—PSALM lxiii. 1

THESE are wonderful words. In some respects this is the most wonderful of the Psalms. It will be well to read the verses. "O God, Thou art my God; early will I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land where no water is. To see Thy power and Thy glory so as I have seen Thee in the sanctuary. Because Thy loving kindness is better than life, my lips shall praise Thee. Thus will I bless Thee while I live; I will lift up my hands in Thy Name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips; when I remember Thee upon my bed and meditate on Thee in the night watches. Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee; Thy right hand upholdeth me."

At one time this was the morning hymn of the Church. It was decreed that no day should pass without the public singing of this hymn. Alike in the Latin and Greek and Syrian Church no Lord's Day commenced its services except with these words: "O Lord, Thou art my God." Yet it were hard to say whether it is better as a morning hymn, coming with the early freshness of the dawn, or as an evening hymn, when God's love enfolds us with the safety of His care and the soul sings "My mouth shall praise Thee with joyful lips; when I remember Thee upon my bed and meditate upon Thee in the night watches. Because Thou hast been my help therefore in the shadow of Thy wings will I rejoice." Its peculiarity is that it is a Psalm without a petition, a heart-longing that goes out after God, and before it can become a prayer it breaks into praise.

The setting and the story of the Psalm are most needful, rightly to get at its meaning and force. It is the cry of David in such circumstances as scarcely any other man had to endure. David—the hero of Israel, their leader and deliverer, who had won his people's devotion, whose had been all the wealth and splendour of the throne, whose sword had subdued

his enemies, whose sceptre swayed a grateful nation, whose presence was the pledge of prosperity—David is a fugitive. Throne and crown and people's hearts alike had been stolen from him by his son Absalom, and not content with this he now was seeking by all the foulest abominations to poison his father's memory and make vile his father's name. Forth with a band of faithful followers David has fled. Messages have reached him that there is no safety on this side of the desert. He must hasten away into the depths of the great and terrible wilderness, and there must he hide himself.

All that was bad enough. All lost;—and only to be regained by the agonies of a civil war, in which himself or his son must perish and a host of his people be slain. Yet far worse than all this was the knowledge that it was the miserable result of David's own sin—the fruit of that one bad deed that defiled and cursed his life.

Now he has reached the desert—a place than which the world has nothing more terrible. It would seem to be at night that David stands alone, without tent or shelter, under the open heavens, his little band of followers worn out with hunger and thirst and weariness. The heat of the desert air oppresses him, the awful silence is unearthly. Away on every side lies the cruel desert, and for aught he knows even here he may be tracked by the watchful eyes of his foes and he and his men may be suddenly surrounded and slain. Again he thinks of Jerusalem and all that is lost, of the cruel Absalom, and of his own faithless friends. Again of his own helplessness and peril and of the morrow, and wonders from whence he is to get food and water for these followers in the wilderness.

Look at him as he stands thus, beset by every ill. What shall we say? How poor, how contemptible a thing is man! A king indeed! What is that but the opportunity for greater loss and deeper degradation and keener anguish than others can know? A hero! What is that but to make room for an agony of shame? A hero flying from his own people, his name a byword and a scorn. The dignity of man! How much dignity is there when he is in a desert without a mouthful of bread or a drop of water, and his life full of uncertainty. Will you talk of the beauty of the singer and

the passion of the poet? Alas! passion has swept him into miserable lust and has ensnared him into a horrid shame. The victim of his own sin, a fugitive from his own son, forsaken by his own nation, bereft of crown and throne—a homeless wanderer.

But listen, as upon the stillness goes his cry to heaven, “O God, Thou art my God; early will I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land where there is no water.” What are we, what have we, without God? Chased by cruel circumstances, scourged by our follies and sins, man is a target for the slings and arrows of outrageous fortune, haunted by fear of death, his greatness but the room for sorer grief and agony. Here is our escape, here is our blessedness, *O God Thou art my God*. Though shame and misfortune have overtaken him yet in God there is pity and help. Though everything has fallen away from him, yet here is the assured and the abiding, *Thou art my God*. Yea, though black and loathsome sin has defiled him he can look unto God and cry, “O God, Thou art my God.” This is deliverance. “I have lost all,” thinks David, “have lost my throne, my crown and Jerusalem, the holy city; I have lost priest and altar and all the outward tokens of Thy presence, but, lo! Thou art here and Thou art mine! Thou art *my God*! Thou stoopest to give Thyself to me. Thou takest me still for Thine own.” What company in the loneliness is this! Alone in that great desert solitude, his wearied companions asleep, David finds One who watches, One who hears and answers. *O God, Thou art my God*. What a blessed handgrasp in the darkness! What a “peace be still” it whispers to the troubled soul.

Do you not feel that we must have something more and better than the earth can give us? That we want more than we can ever be to one another—torn and distracted by sin and sorrow and fear and grief that no human hand can lessen or relieve? To say with a blessed consciousness of possession, “O God, Thou art my God;” that is everything. No lonely depths are there into which that blessed presence does not enter. No condition to which it does not perfectly respond. This is the want of David and of all men. Do let

us carry this with us as the blessed fact of life—that nothing can rob us of God. David has lost all else but he still can cry “*My God.*” He has sinned wildly, vilely, yet the very thought of his sin drives him to God instead of from Him. It is as with the Prodigal: “I will arise and go to my father and will say unto him, Father, I have sinned against heaven and before thee and am no more worthy to be called thy son.” It is the Father still. So David cries, “O God Thou art my God.”

Unless I can find God and know Him as *my* God life is a bewilderment, a madness. There is no foundation and no hope, no escape from the prison of circumstance, no deliverance from the dead past which holds us in its pitiless grasp. For my part, I cannot conceive of man apart from God. I find it easier to think that the round world is but the fancy of my troubled brain than that man could be so great and yet so little; so lofty in his thought, so little in his power, so capable of thinking of God, of knowing Him, of crying out for Him, of being swept up to Him by helplessness by fear, by sin, by sorrow—and to find only a blank! It were a cruel blot for nature to make a thing so helpless as a babe apart from a mother. A mother is the counterpart, the justification of the little one's helplessness; its safety and deliverance. Yet more cruel and foul would it be that man should be made with wants so utterly surpassing his power unless he can find his God. God known, possessed, rested in is the only justification of man's creation.

Blessed be God, this is our hope, our deliverance, to say from our heart, “O God, Thou are my God.”

Listen to the sweet strain that goes out upon the lonely desolateness: “Because Thy loving kindness is better than life my lips shall praise Thee.” David finds in God not only the presence that befriends him, but a tender pity that soothes and gladdens him. Not only is his loneliness lost, but it has given place to a love which is better than crown or throne; better than life itself is this loving kindness. It is as when the son came saying, “Father, I have sinned”; and lo! before the prodigal could make any request the father's arms were about his neck, and he rested against that heart of love

and drank in the music of that voice: "This my son was dead and is alive again, he was lost and is found." Do we not feel that it would be a blessed thing in the midst of our loneliness and fear if such an experience were possible for us? And because it is blessed it is possible.

Now see how swift and full is the answer to his cry. A moment since he had said, "My soul thirsteth, my flesh longeth for Thee as in a thirsty land where no water is." Now there bursts out the exultant cry: "*I shall be satisfied as with marrow and fatness.*" It is as when of old Israel journeyed in the wilderness, and about them lay the desert of sand and over them the heavens blazed as with fiery darts, and there was no soil, no seed, no sower. But lo! there came a kindly cloud that shadowed them through all the day and burned a fiery pillar for their guidance at night. And round about them fell the angels' food from heaven, fresh and delicious, and they did all eat and were filled, whilst from the rock there leapt the crystal stream. "I shall be satisfied as with marrow and fatness." See how much God can be to the man who has lost everything else. To regain his old position might cost David many a conflict; to regain his people's love might take longer yet, to regain his old reputation might be a thing impossible. But the presence and the love of God are ours instantly when we come with all the longing of the heart unto him. Now David can lie down under the stars and sleep. Did not a thousand memories of God's unfailing goodness sweep about Him like troops of guardian angels? "*Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice*"—"the shadow of Thy wings." It was a dreary desolate desert—a place forsaken and shunned by God and man. But what a resting place is this! What a sweet refuge. "Under the shadow of Thy wings I will rejoice."

Then comes that which completes the blessedness. The image is exquisitely beautiful if we take the words aright. "My soul clingeth close to Thee and Thy right hand upholdeth me." It is the picture of the frightened child whose arm is flung closely around the mother's neck, tightly grasping it whilst the mother upholds the little one. So David lies down and sleeps. The fever and fear are gone out of his soul. The loneliness and dreariness are lost. Sweet

peace and holy memories are made complete by bright hope of the future. Not with harsh vindictiveness does he think of his foes, yet in that clear light he sees the victory assured, the restoration completed, and once again peace breathes its holy calm throughout the land.

This is what God—*our God*—would be to us. For this Christ has come to bring God within our reach and to make Him more perfectly known to us. “If any man thirst let him come to Me and drink.” So let us long after the living God, since His love meets our longing, so that He Himself, with all the fulness of His gifts and His grace, may be ours.



NOTES ON THE EPISTLE TO THE ROMANS

BY THE REV. ARTHUR HOYLE

THESE notes were written without the slightest idea of publication; they were undertaken to help a Bible Class, and that of a rather peculiar kind. We met weekly and our membership was confined to twenty-five; we were of all sorts and conditions, from the University graduate, Greek Testament in hand, to a servant maid and a day labourer. Absent twice, membership lapsed unless some sound reason could be given. We were all very much in earnest in our work and found our wrestle with Paul's deep thought very humbling but very joyful. We took our own wherever we found it.

CHAPTER I.

Salutation verses 1-7

1. *Paul*: imagine a world without Paul—the detention of the Gospel on the borders of Asia; or, more difficult, imagine a Bible without Paul—Christianity half revealed. Paul tells us who he is—*a servant of Jesus Christ*. The margin reads *bondservant*, a house-slave: this denotes ownership, not ally, merely, or subject, or friend, but deeper down—“bondservant.” The sting is taken out for Paul by the fact that Jesus Christ owns him, and he himself is conscious of infinite obligation to Jesus Christ. In the purposes of his Master, the particular work Paul is set apart for is the spreading of the “Gospel” and the Gospel is not good advice

but good news—he is a messenger of facts not counsels. Paul was *called* on the Damascus road, he was *separated* from his mother's womb—was built for this work.

2. This good news which Paul was sent to proclaim has not just dropped down from heaven but has links with the far past, has found clear articulation as the ages have passed and was voiced *by His prophets*. What God pledged Himself to we may see from the *Holy Scriptures* of the Old Testament, particularly in those Scriptures which relate to His Son, the Messiah and Redeemer.

3. In this verse and the next something is said about *His Son*, in v. 3 as to His body, and in v. 4 as to the inner font and basis of His personality. He *was born*—this Son has come; He was of the family of the heroic king, David, so far as His body was concerned, but we know from the Gospels that the miraculous birth cut off the dismal and sinful heritage.

4. Begotten before all worlds He was *the Son of God*: this was the font and basis of His personality; but at His birth He took up our nature and became one glorious Person—human and Divine. This fact was opened to humanity in all its splendour when He was designated—marked out or shown to be all that He is, *by the resurrection of the dead*. Then outshone the “Spirit” of Him, as the birth had given Him body: and the fact of the resurrection reveals it as a “Spirit” perfectly holy—*spirit of holiness*; death had dominion over Him; but, though He gave Himself to its power, for our salvation, He could not be holden of it. This *Jesus*, the *Christ* of God, anointed to fulfil the visions of men and achieve the purposes of God, is *our Lord*—King, owner of the bondservants, yours and mine, through His rights and our submission.

5. By the common Lord of both, as fulfilling the high purposes of God—*through whom* Paul is commissioned: he *received grace* without which nothing is possible; the Divine redemptive energy worked on him and then when he had opened his heart it worked in him; he received *apostleship*—the two were one in Paul's case: on the instant he answered to the “grace” he became an apostle—a flaming messenger, a wise ambassador. The sphere of this apostleship is unlimited, *among all the nations*: the purpose of this apostleship is that all nations may yield themselves up to the instincts of trust in God that are found in all hearts—*unto obedience of faith*. In Jesus Christ these instincts of trust will find a place to nestle in, so shall their hearts reach home and know it for home; and in knowledge of Him as the soul's home, His Name shall come to sound and shine above every name: this Paul desires and the desire sweeps him forward in all his work—*for His Name's sake*.

6. Paul now, as the Scots says, condescends upon particulars, and affirms to his readers that they are included among those of whom obedience of faith is demanded—they are *called to be Jesus Christ's* bondservants.

7. All that has gone before, since the name, has been parenthesis, and now Paul salutes *all that are at Rome*, who are (1) *beloved of God*, "we love because He first loved us," in their hearts a fire burns that God has kindled and that this fire is kindled is God's highest benediction upon them and within them; (2) *Called to be saints*—to make answer of devout life to the Divine affection, they are summoned to possess all the qualities of utter devotedness; the qualities are not all there, they are saints in the initial stage of making—yet *beloved of God*. Observe, Paul does not say to the *Church* at Rome. They were probably only a band or two here and there with little organisation. It is suggestive that the Church that claims most has not even the name allowed here. Paul's prayer for them is that they may have "grace." The word stands for the favour of God and for all that the favour supplies. *Grace* is the going out of the Divine energy to help, it is the good will of God in action supplying our needs; and *peace*;

His grace is the fountain,
His peace is the stream.

The hymn is not quite exact. "Peace" comes when the action of the grace is unhindered, when we receive not the grace of God in vain. The peace is not external, not peaceful circumstances, but serenity of mind in circumstances; and the peace is peace with God—an abiding sense of the Divine approval. It is brought to us by all that Jesus Christ has done and taught, and now does "in the heavenlies."

Introduction, verses 8-15

8. *First, I thank my God for you all.* Paul begins with appreciation, but it is appreciation that issues in worship. "My God"—he appropriates the whole of the Deity, as every man does in his deepest moments—I am alone with God and God is alone with me. The sun in its entirety shines for every one of us. But when Paul thanks God it is *through Jesus Christ*—"by whom we come to God." The way to love others is to find occasion of thanking God for them. *That your faith is proclaimed throughout the whole world.* Paul's charity enthusiastically rejoices in that which is good, echoes of his travels and his generosity. Rome was the eye and heart of the civilized world, and those who stood for Jesus Christ there must have been known wherever the deeper pulses of civilisation beat. It was a great venture to stand for Jesus Christ there, and their venture was the thing the world spoke of.

9. He takes God to *witness* about his prayers for them, because (1) his sincerity has been questioned by those among whom he sojourns as he writes this Epistle; (2) he is not clear he will win through the peril of the journey he is about to make to Jerusalem, and he desires them to know his affection even if he never sees their face; (3) no one but God could know his secret prayers: it is no mere emotion that leads Paul to such vehemence, but practical necessity. He serves God *in my spirit* by ruling his whole interior life for His glory in the matter of the good news about Jesus as His Son: or it may be "by" his spirit—puts his very heart into all he does for Jesus Christ. That Paul knew the people he prayed for may be gathered from the salutation at the end. We must know people before we can pray for them intelligently.

10. The chief burden of his prayers is that he may come to them. He lets God fix the way of his coming *if by any means*; little did he dream *how* he would come—a prisoner and in bonds. His desire is passionate but he lays it upon the altar of God's purposes—*by the will of God*. Our highest enthusiasms must never forget our frailty and God's omniscience. The verse throbs with a great longing, but with a deep uncertainty that is not fretful.

11. Why he desires to come unto them—*That I may impart unto you some spiritual gift*. Increase of faith, hope, love, may be wrought in them by his ministry and he passionately desires their growth in all the graces.

12. Then Paul's tactful spirit suspects itself and fears it may appear to patronize; under this respectful impulse and penetrated by a sense of his own need, he utters his personal yearning for contact with their world-famous faith—*that I with you may be comforted in you*. If he helps to *establish* them, they will *comfort* him. But, note, the humility of Paul does not lead him to distrust the grace he has received—he does not say they will "establish" him—only "comfort" him: he *is* "established," only glooms come and fears fall from many quarters, and their reception of him and his work among them may drive all these away. There is no "lording it" here. Paul expects that his work will not be all a giving, but a fellowship enriching on both sides—a blessed ideal.

13. Paul goes back and says how he has been hindered in the past. What the hindrances were we may gather from xv. 20. He would not build upon another man's foundation, but now he may venture into Europe and gather "fruit" there also. Note how he regards establishing Christians as "fruit." Any spiritual and gracious result produced in any person is "fruit."

14. But it is not simply that Paul wishes to help and to be helped, behind all his eager desire there is a sense of ought—

I am a debtor. "I have a stewardship intrusted to me" (1 Cor. ix. 17). Paul is a debtor to all humanity, *both to Greeks and to Barbarians*, humanity classified according to language; *both to the wise and to the foolish*, humanity classified according to culture. Whatever the type of civilization or the degree of intelligence Paul has a message unto all: his Lord is the Son of Man, a synthesis of all humanity, the Man whom God has chosen to be Lord over all.

15. *So*—for all these reasons, a word that rises from all that has gone before and moves to the expression of a great resolve, *I am ready to preach the Gospel to you also that are at Rome.* Rome stood for every form of embodied might and pride and he has to proclaim a crucified God and a guilty world. Audacity! Rome was the "common sink of all the worst vices of humanity," but the worse people are the more need they have of someone to do them good. The devil's work is the saint's opportunity. *As much as in me is.* All is not in his power; the opportunity and the issue lie outside his sphere of determination; nay, he may even find himself inadequate to the occasion, but unto his uttermost he is ready.



THE MINISTER IN MODERN WORSHIP

BY THE REV. J. SHORT

"MARK RUTHERFORD," in one of his books, has said: "Once for all, Catholicism is incredible and that is sufficient, but there is much in its ritual which suits me. There is no such intrusion of the person of the minister as there is in the Church of England, and still worse amongst dissenters. In the Catholic service the priest is nothing; it is his office which is everything; he is a mere means of communication."

This statement sounds very plausible, and no doubt it contains a certain amount of truth, but it is just such half-truths that are apt to be misleading. Now no form of worship is perfect, and amongst dissenters perhaps there is some justification for saying there is an "intrusion of the person of the minister"; for in many instances he reads the

hymns verse by verse, and some of the verses more than once; he offers extempore prayers; and he makes the sermon the most important part of the service. Then, as the cast-iron practice of intonation does not obtain amongst dissenting ministers, every man speaks in his own way, and thus, whether reading the hymns and lessons, or praying, or preaching, the personality of the minister is felt at every point in the service. The preacher is everything, the office comparatively nothing. And this form of service has everything to commend it where the minister is an able man, and can pray and preach Sabbath by Sabbath so as to be a continual help and stimulus to his people. Where this is the case no form of service is more enjoyable or more helpful. But all men are not geniuses and we can imagine in some cases that the moderate use of a liturgy in which all the people could join would be a great help to the service. And if a moderately high standard of preaching could not be attained, then short sermons should be preached instead of sermons having a plentitude of words and a scantiness of thought; for we must accept the fact that in Nonconformity everything depends on the minister. We can well imagine the Roman Catholic or Anglican ritual having attractions for a Nonconformist, if in his own church a high standard of preaching is not maintained. It "suits" him to have a minister as little in evidence as possible; and perhaps visiting *occasionally* a ritualistic service he is impressed with the sense of reverence which seems to prevail there, forgetting that did he attend such services regularly this sense of reverence would probably wear off, and that after all it is often more apparent than real. Not that we have one word to say against such reverence, only we affirm that it is often more apparent than real; and in confirmation of this statement we quote the Archbishop of York, who felt bound not long ago "to call attention to one other matter in connection with celebration of Divine service on the part of a certain number of the clergy, and especially those of the younger generation—he meant the apparent want of reverence in the saying of the prayers, and of various other parts of the Liturgy. . . . There is growing up among the clergy to whom I refer an increasing rapidity of utterance which is not only painful to

many devout members of the congregation, but among the poorer classes is a serious hindrance to their joining, even in spirit, in the prayers which are being said. I feel sure that this habit, which to myself is exceeding painful, must have a very detrimental effect upon the spiritual life of the congregation where it prevails." And indeed it is a general complaint that in many instances the laity can neither hear nor understand the service. Ritualism is bound to have a deadening effect upon the minister. His prayers are made for him, so are his sermons in scores of cases, the service is routine and can be performed by one person as well as by another—no religious character is really necessary for the conducting of a mechanical service. The swaddling bands of office so enfold him that there is no room left for growth, and as a consequence his individuality is effectually destroyed. No intelligence seems to be expected from him and he manifests none. His sermons are not subjected to that obnoxious custom of discussion which is so common amongst dissenters for there is nothing to discuss. Of course there are exceptions to every rule, but we are speaking of what frequently obtains.

An influential English Churchman says, "The Church of England has ceased to be an intellectual power in England—it is not at the centre of intelligence." And a case came under our notice where a very intelligent young lady on being asked how she could listen regularly to such unintelligent sermons, said, "It is not the man we look at, but the office." This explanation seems to be very simple, but the distinction it draws between the man and the office is rather ludicrous. There is a story told of a French peasant who was greatly astonished one day to hear the archbishop (who was a prince) swearing, and gazed at him in utter amazement. "Why do you gaze?" asked the archbishop, "I swear not as archbishop, but as prince." "But, my lord," said the peasant, "when the devil gets the prince what will become of the archbishop?"—a question which ought to teach us the impossibility of entirely separating the man from the office. The man is more than the office, and one of the great needs of to-day is an intelligent ministry capable of teaching the people—not so

much this dogma or that, or what this school thinks or that—but the truth as it is in Jesus. The world is asking of the Church to-day more vehemently than in Carlyle's time, "Cans't thou teach us or not? If yes, then it is all well; but if no, then let it strive earnestly to alter." In these days old positions are being abandoned, criticism is being applied to every page of the Bible, and everywhere there is an unsettlement of thought. Dr. Marcus Dods says: "Unsettlement, indeed, obviously characterises our time. To resist the influx of knowledge and the shifting of our moorings is highly culpable. The rising tide of knowledge submerges and sinks everyone who is so tightly chained to his anchorage that he cannot rise with the flood. This unsettlement is not only the *result* of a most welcome increase of knowledge, but is itself welcome and beneficial. The great benefit it confers is that it almost compels independence. An enquirer can no longer discover any overwhelming consensus of opinion which he can unhesitatingly follow. The '*quod semper, quod ubique, quod ab omnibus*' is entirely unknown. The minister can no longer afford to be a mere automaton, he must become a centre of intelligence to his congregation, and make his sermon the most important part of the service."

In a widely circulated parish magazine a High Church writer recently attempted to disparage the Nonconformist service by saying: "And the rule with nearly every one of them is that the sermon is the great feature and motive for religious assembly; while most of them have no stated forms of prayer, but depend on the talents of the minister for utterances which are necessarily confined to him alone, so that there is no real congregational worship." This statement implies that in the Anglican Church the sermon is not the great feature and motive for religious assembly; were it so there is no doubt that she would be a greater power in the world than she is, for all history proves that it has "pleased God by the foolishness of preaching to save them that believe." It was by preaching that Peter the Hermit roused the nobles of Europe, and especially those of France and Germany, to noble self-sacrifice and heroic endurance in the attempt to deliver Jerusalem from the hands of the Saracens. It was by

preaching that Martin Luther shook the world. It was by preaching that John Knox shook Scotland. It was by preaching that Wesley and Whitfield began the evangelical revival of the last century, the results of which no man can measure. It is not liturgical praying and read sermons that have shaken the world and revolutionised society. And although the forms of worship in Nonconformity may not be perfect, as indeed no form of worship is, we pray that the day may never come when the sermon shall cease to be the most important part of the service, for preaching is the glory of Nonconformity, and herein also is her power.

Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations.]

* "FOR THE MASTER'S USE"

If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, meet for the Master's use, prepared unto every good work.—2 TIM. ii. 21.

TIMOTHY needed a tonic. He was inclined to be morbid, and was unduly sensitive. A wise physician, St. Paul suits his medicine to his case. Timothy must "endure hardness as a good soldier." Even in a rich and leisurely home, the vessels of honour have only become such by the processes of purification, and by labour have been moulded into shape and use.

I. PURIFYING THE MATERIALS. "If thou purify thyself from these." From which? What is the base metal? (verses 16 and 17) "profane babblings; they will proceed further in ungodliness; the word will eat as doth a gangrene." Logic-choppers infested the public societies of those days. Nowadays disputants fight in the daily paper—a method with distinct advantages, for it gives time for the wider vision and for the temper to cool. But these met face to face, bitterness and wrath were engendered, and the spiritual power of the Gospel evaporated. It was like eating the straw and throwing away the wheat.

This habit eats the living tissues like mortification of the living flesh, whose end is quickly mortal. (These are the two points of St. Paul's thought here—1. It destroys function. 2. Its end is fatal). "Shun" all that. The thought is strong. It is an object of fear and dislike, keep far enough from it.

What then is the precious amalgam? (ver. 22). "Righteousness, faith, love, peace, prayer, and purity of heart." These are the fine metals of the blend (give a run-on exposition, *i.e.*, brief and without full-stops, of these one after the other in order).

II. THE MANUFACTURED ARTICLE. Observe, it is a vessel, something deliberately made; of specified quality, measurement, and design. There is nothing haphazard about it. Character is not made by haphazard. To drift is to make shipwreck. The purposeless life degenerates to the invertebrates. In the finer arts and crafts great carefulness is exercised, down to the small details—as in architecture, engineering, chemistry. So ye are builders, builders of a Temple.

When made and rings true, a vessel unto honour. Character tells. Even the unworthy respect integrity. True honour not a matter of social condition. Some of the finest and most respected one has known have been in humble walks of life. They were truly "sanctified." It is a word which belongs to Temple service, and their lives were lived as in the presence of the Master. This brings us to—

III. THE SERVICEABLE LIFE. "Use," "every good work," yet most closely associated with "sanctified," "honoured." The holy life is the useful, not the isolated life. Monasticism is not religion, but an excrescence on religion. It is time that the idea was dead, that the world is evil in itself, that it and the ordinary life of humanity is to be treated as things unholy in themselves.

We are not altogether free from this in more modern church-life. There is a lurking fear in many Christian minds that somehow the world is wrong. We need to learn what St. Paul meant when he tells us to use the world as not abusing it. And how is the leaven to leaven the whole lump unless the leaven is in contact with the lump? Christian people are media for the contagion of the Divine life.

Do not be afraid of the dust of the world. "He that washeth his feet does not need to bathe, but is clean every whit." It is the acid-stain of the world's evil we must keep clear of. (Illustrate by Peter and Judas).

And in the end, such serviceable life will be found to be meet for "the Master's use."

J. FEATHER.

THE PERFECT EXAMPLE

I have given you an example, that ye also should do as I have done to you.—ST. JOHN xiii. 15.

I. CHRIST'S LIFE WAS FULL OF A GREAT PURPOSE. "To do the will of God" is the golden idea which runs through His whole earthly life. From His first visit to the Temple until He bows His head on Calvary this is the dominant note in His thought. How far removed from the ideal of to-day. Now the regnant idea is to push one's self, to build up a colossal fortune, "to make my way and build a house and name." But Jesus came "not to do His own will."

"He is a great man who has a great plan for his life;" those who form great plans and fulfil them are counted amongst the famous and successful men of their time, *e.g.*, Bismarck, Cobden, Wilberforce, etc. But this is a higher, a nobler, a more worthy purpose—"to do the will of God." This engages all the powers, and occupies the full term of life. And it lies at the foundation of all true character.

This purpose gives nobleness, unity, and permanence to character. It saves men from drifting, from frittering away their powers on trifles; and by binding men to God, enables them to realize "that he who doeth the will of God abideth for ever."

II. THIS GREAT PURPOSE WAS SUSTAINED BY A SUPREME FAITH. Jesus believed in His mission and in its success. He chose twelve men to continue and perpetuate His work. At the very moment when His prospects seemed to be absolutely destroyed, He could say, "I have finished the work Thou gavest Me to do." "Henceforth ye shall see the Son of Man sitting at the right hand of power."

This faith was shared by His Apostles. They believed in the power of the Gospel despite its unpopularity and feeble worldly equipment. And they were right. Such a supreme faith is needed for truer life to-day. Faith in the great purpose of his life will keep the Christian from walking in crooked paths. It will enable him to do right in scorn of consequence. It will save him from hesitation when confronted with difficulty, from shrinking from the hard tasks and failing in the crises of life. It will keep him from losing his purpose when facing the strain and stress of daily conflict. What we need is power to consecrate ourselves to the pursuit of righteousness in all the details of life; and this is only possible to a supreme and sublime faith.

III. THIS SUPREME FAITH IS MANIFESTED IN STRENUOUS LABOUR, IN EARNEST ACTIVITY. The Christian aims at achieving his desired end. His great purpose is not only

sustained by a great passion but is manifested in noble act and deed. He walks the lowly path of faithful service, that he may attain the glorious dignity of perfected life.

The Master's life is here also the IDEAL ; but it was so full of gracious act and kindly deed that we must limit our enquiry to two or three main lines of conduct. His life was one of

(1) *Service*. The act described in the context—the feet washing—was only symbolic of all Christ's deeds. "He went about doing good."

(2) *Friendship*—of fellowship with man. Christ's friendship was always used for the purpose of raising man. Study His table-talk and note its grace and power.

(3) *Love*. Of love, even unto death. Christ's love was a love for the individual and was based on the preciousness of the human soul. Similar love is called for in our intercourse with men, to a love which will enable us to consecrate and use all our powers and possessions for the good of our fellows. Love, prompting us to *duty*, in all circumstances, and at all risks and perils. "For even Christ pleased not Himself."

J. EDWARDS.

* CHRIST, THE DAYSPRING—*Luke* i. 78, 79

The words of the text constitute the most animated, sublime, and poetic description of Christ's mission to be found in the New Testament. The verses give us

I. A PATHETIC VIEW OF THE STATE OF MANKIND WITHOUT CHRIST AND HIS GOSPEL. "Sitting in darkness and the shadow of death." Darkness may mean in Scriptural phraseology, Divine condemnation, affliction, sin or the grave. Here it implies moral ignorance, misery, and hopelessness.

1. Ignorance respecting the moral character of God, and the means of securing His favour, the purity of His law, and the method of fulfilling its requirements.

2. Misery arising from the dreadful consequences of sin, and the apprehensions of "wrath to come."

3. Hopeless, arising from the consciousness of impotency in the present, and the absence of information regarding the future. "The shadow of death" implies the existence of universal death. The proximity of the terrible destroyer.

II. HERE IS A GLORIOUS AND SUGGESTIVE DESCRIPTION OF THE LORD JESUS CHRIST. "The Dayspring."

1. Reminds us of His own imperial claim, "I am the Light of the world." The source of light; natural, intellectual, spiritual. Revealer of men, and of spiritual things.

2. The light of the daystar is gradual and heralds the growing brightness of the future.

3. It is irresistible and all powerful, and achieves its results with certainty.

4. It is the common property of all terrestrial life.

III. HERE IS A COMFORTING ASSURANCE RESPECTING THE MISSION OF THE SAVIOUR.

1. The Redeemer's coming reveals "The tender mercy of our God." What an inimitable phrase !

2. Christ guides our feet into the way of peace, reconciling us to the Father, and filling our hearts with the peace of God.

(a) Mark here the infinite condescension of our God ; (b) our duty and privilege "to walk in the light" ; (c) and the misery of those who remain away from Christ.

W. E. DALY, LL.B.

THE LORD GOD IS A SUN—*Psa.* lxxxiv. 11

Many Old Testament texts acquire richer interest with lapse of time and the march of intellect. "Fearfully and wonderfully made" is illustrated at large by Physiology ; modern astronomy has shown more fully how "the heavens declare the glory of God" ; the heart strangely warmed with the love of God understands "the joy of the Lord is your strength" ; and the experience of entire sanctification is a gospel comment upon "Great peace have they which love Thy law." It is the same with the comparison stated in our text : it is not that either God or the sun is better than in the olden times, but it is that we know more of each without knowing all of either. Let us trace the comparison and show that what the sun is to the earth such God is to His people and indeed to mankind at large.

I. GOD IS THE FOUNTAIN OF LIGHT, INTELLECTUAL, MORAL, AND SPIRITUAL.

As such, like the sun, He is self-revealed. No doubt in the earliest ages of fog and mist the sunlight dimly struggled through, and the earth was indebted to an unknown sun : but since the fourth day the glorious sun has been seen and recognised as lord of day. So in the Patriarchal and the Mosaic ages the true Light shone through mists of human ignorance and superstition, but now in Christ the Sun of Righteousness God is definitely revealed to us and we are permitted to walk with Him in His own light.

Almost every kind of artificial light, if traced to its origin, will be found to have received its power from the sun ; in fact it is sunlight at second or third hand. So it is with those fragments of truth and righteousness which are found imbedded in ancient books, customs, laws, traditions ; or

which still to some extent may be traced in natural conscience and human reasonings; they came originally from the Father of Lights, but like sunshine struggling through clouds they have lost much of their glory on the way.

Pure white light comes from the sun, but it combines in itself all the colours of the rainbow; so "God is light and in Him is no darkness at all," yet in His infinite holiness are combined all the moral excellencies which have ever been displayed in His dealings with man, and all those which are essential to make us perfect in Christ Jesus.

II. GOD IS THE FOUNTAIN OF LOVE, INFINITE AND ETERNAL.

The mere knowledge of God as a vast impersonal agglomeration of attributes, or as a great inscrutable Force would no more kindle our affection than pure cold light would induce the earth to clothe herself in robes of spring verdure. But when we know and believe the love that God hath to us and dwell in that love our whole being is drawn toward Him and "we love Him because He first loved us."

III. THE EARTH'S BEAUTY, CHEERFULNESS AND FRUITFULNESS ARE HER RESPONSE TO THE INFLUENCES OF THE SUN.

An immense amount of these influences in the form of light, warmth, chemical power, and moisture, both in the atmosphere and descending from the clouds in rain are essential to the development and perfection of vegetable life. So it is in human life and character. Large conceptions of God and of Divine realities, and a hearty reception of His love and grace are essential to a sound and healthy human development. Much of God enters into the composition of every true man.

IV. GOD, LIKE THE SUN, IS THE TRUE CENTRE OF OUR UNIVERSE.

As far behind the age is he who makes himself the centre of his own life and the benighted astronomer who might still argue in favour of the old world idea that the earth is the centre of our solar system!

The earth finds its true happiness in its orbit; neither so near the sun as to be consumed with intense heat, nor so far distant as to perish in the cold. So the soul's happiness is found in a reverential awe which forbids undue familiarity, combined with a filial trust which keeps it in tender fellowship with God.

V. THE SUN MAY SERVE AS AN ILLUSTRATION OF THE DIVINE INFINITY THOUGH IT IS NOT REALLY INFINITE.

The volume of its light and heat, of which our earth receives only one two-thousand-millionth part, is so immense that no mind can conceive it; yet it is so perfect in its

minuteness that every ray of light contains all the colours. These rays pleasantly look in at the window, cheer the invalid, fill the children with glee and beautify the face of nature, not disdaining the tiniest flower, or the meanest insect. So while the telescope studied alone with its marvellous revelations of the vastness of God's universe might lead us to fear we are overlooked, the microscope comes to our rescue and shows that He is equally infinite in His minutest works—that He is so great that in comparison nothing else is great, while His insight and skill are so intense that nothing is small to Him.

VI. THE SUN MAY ALSO ILLUSTRATE GOD'S UNCHANGEABLENESS.

In its light Adam wrought in the garden; Noah superintended the building of the ark and beheld the rainbow of promise; Abraham went forth to offer Isaac; David arose to sing his morning psalm; the Man of sorrows was lighted from the manger to the Cross. Thus the same sun links us with all the past, and the same God is ours to-day. We still worship the Great Creator, the Covenant God of Noah and of Abraham, we sing the Psalms in honour of David's God, He is the God and Father of our Lord and Saviour Jesus Christ, and through faith in the great Unchangeable One we are linked with the whole family of the faithful of all ages and all lands. This God is our God for ever and ever.

VII. THE SUN SHINES SPONTANEOUSLY AND THE EARTH IS IN THE PATHWAY OF HIS BEAMS.

And so it is with God. God is love, therefore He loves us. The sun is the light and the life of this planet; the earth deserves nothing from the sun but the sun continues to lavish its light and warmth upon it; fit emblem this of the undeserved bounty of God so continually lavished alike upon the evil and upon the good, not because of human desert but because "God is love."

C. O. ELDRIDGE, B.A.

THE CHURCH'S OPPORTUNITY

Ezek. xxxvi. 37; *St. John* xvi. 24

The richest and divinest blessings are available to prayer. The wonderfully great and unspeakably precious promises are realized by prayer. The promises of the texts are most definite and reassuring. God *will* be enquired of, God *will* bless. Face to face with these two texts no man need leave this church unsaved; unblessed.

Prayer sets in motion the divinest forces and moves the soul in the highest and best direction, brings it into contact with God.

Speak to Him, thou, for He hears,
And spirit with spirit can meet—
Closer is He than breathing,
And nearer than hands and feet.

Call upon God with the audacity and tenacity of an all conquering faith. "I will not let Thee go, except Thou bless me," said Jacob.

Let us look at a few thoughts these texts suggest :

I. PRIVILEGE. "I will yet for this be enquired of by the house of Israel."

Prayer is a privilege, it is also a right. Jesus has bestowed the privilege, the Cross has given the right. We claim blessings through the sacrifice of Calvary. For blessings God will be enquired of, prayer will facilitate spiritual and moral reformation.

God has all that corresponds to our need, He is all fulness and that fulness corresponds to our emptiness and capacity for receiving. It is *our* privilege to enquire, and it is *His* delight to answer.

All the enterprises of the Church, her special tasks, her efforts to reach the as yet unreached are included in the word "this" of the text. The Church at prayer, seeking for a baptism of spiritual power and enthusiasm, will be able by this baptism to carry out her enterprises and reach the people. Do we believe in our own prayers? Are they such that we can reasonably expect to be answered?

II. PROMISE. "I will increase them with men like a flock."

God's promises are made to be realized. We look at them at times as if they were not. The condition of realization and enjoyment is *enquiry*, prayer.

The Church wants an increase, but her members need an experience. We often want what we least need and need what we least want. If the members have a rich experience, an increased knowledge of God, the power of the Holy Ghost, the numbers will be added. First, spiritual fitness, then spiritual increase.

Jesus said, "And, behold, I send the promise of My Father upon you; but tarry ye in the City of Jerusalem, until ye be endued with power from on high." We turn to the Acts of the Apostles and read, "And when the day of Pentecost was fully come, they were all with one accord in one place"; and now follows the fulfilment, "and they were all filled with the Holy Ghost."

"I will yet for this be enquired of." "I will increase them with men like a flock."

Prayer will translate the promises into realized blessings. "Men like a flock." What a large promise. The Church increasing in numbers, influence, power; the Church becoming more earnest, enthusiastic, enterprising, general prosperity, *all* in answer to prayer. Now is the Church's opportunity.

"I will increase them with men like a flock." As the sacrificial animals at the feasts were numerous, so numerous will be the additions to Israel (v. 38).

III. PLEDGE "Thus saith the Lord." This is sufficient, God has pledged His word. Here is an encouragement and argument.

Do you believe it? Is it true? Then accept the pledge, enquire, and the promised blessing will be yours.

IV. POSSIBILITY. Great are the possibilities that lie before a Church God has blessed. A holy Church is a strong Church and of great influence. There are great opportunities for the Church to which God has added numbers.

If the Church has sufficient faith, men of prayer, and labourers, the devil will soon lose the majority and the minority he has left will soon go. "Ask, and ye *shall* receive."

JOHN W. VEEVERS.

CONDENSED SERMONS BY GREAT PREACHERS

CONCENTRATION

BY DR. REICHEL, LATE BISHOP OF MEATH

"*But one thing is needful.*"—ST. LUKE x. 42.

These words are susceptible of a much wider application than is generally thought. I intend considering them in a threefold way, first with reference to this world, then with reference to the next, and lastly with reference to that religion without which this world is unintelligible and the next unknown.

I. HAVE YOU AN OBJECT? The law of success in this world is to have one paramount object to which all others shall be subordinated, and to which the undivided efforts of mind and body shall be devoted. The lives of great men disclose this truth: they have been men devoted to one grand object, not careful and troubled about many things: men of one idea, of one pursuit. This was the secret of their success.

Examine this by the light of contrast. The word *dissipation* is familiar, chiefly used to denote *vicious indulgence*, but its real meaning is simply *dispersion*, the scattering of the

attention over many objects. Properly speaking, a dissipated man is one who is distracted between many things, a man who has never learnt the great lesson of worldly, as well as of Divine wisdom, that *one* thing is needful. Taken in its lowest application the saying of our Lord at once precludes all common vice.

The text equally condemns all that *aimlessness*, that frivolity, that want of thorough conviction of the importance of any one object, which makes so many people nothing better than idle and useless triflers. The same strength of character which is needed for success in this life, is needed for success in the life to come. Pleasures and amusements which, taken individually, may be innocent, become criminal when they engross the life: hence St. Paul says, "Lovers of pleasure more than lovers of God" (2 Tim. iii. 4). A life devoted to pleasure, a life of easy graceful indolence is sin. Was it for this miserable waste God gave you ten talents perhaps?

These things have lessons for all. To the rich they say, Have you anything that you really consider needful? Any one pursuit, good in itself, to which you dedicate the preponderating weight of your means and powers? Or are you satisfied to live from day to day, with no higher aim than to avoid exertion and to procure amusement? If the latter, you have never known what religion means, you are only deceiving yourselves.

To the poor, or those engaged in business, St. Paul addresses the exhortation, "Not slothful in business, fervent in spirit, serving the Lord." Let but business be attended to as a duty imposed by God, and there is no possibility of being too active in it. This makes the determination to be rich at any price illegitimate (1 Tim. vi. 9).

II. WHAT IS YOUR OBJECT? The present life is nothing but the introduction to the future, the future life nothing but the development of the present. For success in this life it is needful to have one main object, and success in the next life can be attained only in one way. Union with God is the "one thing needful" for eternal happiness. It must, be sought and gained *now*, if it is to be possessed *then*. Here we have an object, to succeed in which is a greater triumph than to gain the empire of the world. To be at one with God, to do the will of God is the one thing above all others infinitely needful. To attain this is to believe in Christ (John vi. 29).

What is it to believe in Christ? It implies belief in the history of Christ. But do all that believe the history of Christ to be true believe in Christ? Belief in Christ further implies professed willingness to obey Christ. Do you obey

Christ? To obey Christ is hard. It is; yet if you do not do it, I will not say perfectly and at once, but yet steadily, conscientiously, and increasingly, you do not believe in Christ at all. What is the way to attain to this obedience to Christ? Christ says, "I am the Way." The way, therefore, to obey Christ, or to believe in Christ, or to go to heaven—the one thing needful—is *Christ Himself*. There is no faith possible, no obedience possible, unless the object of that faith, of that obedience, exist within us. We must have Christ within us, if we are to do Christ's will, which is the will of His Father and our Father. This is the hope of glory (Col. i. 27).

III. "THY WILL BE DONE." Is your main object then to do the will of God? Mankind at large, Christians as much as others, are divided into two grand classes; those who in all things think first of themselves, and those who think first of God's will and pleasure, and then, perhaps, of their own. Those, therefore, and only those, truly conceive of Christianity, to whom the whole of its facts and doctrines and practice group themselves about this central point and gravitate towards it. The one great idea of Christianity is to do God's will. The one great fact of Christianity is God's will done in Christ. The one thing needful, therefore, in religion, as in the soul, is Christ. From Him, and of Him, and to Him are all things. May He become to each of us our All in All!

* WHIT-SUNDAY

THE BIRTH AND BAPTISM OF THE CHURCH—*Acts* ii. 1-4

Significant external wonders accompanied this dispensation of the Spirit:

1. A rushing wind—symbolical of spiritual activity and mysterious operation.
2. Tongues of flame—emblematic of enlightening, enkindling, and purifying influence.
3. Ecstatic utterances of praise in varied speech—prophetical of the world-wide extension of the Faith.

But grander far than such outward marvels were the inward Pentecostal transformations: men "out of weakness made strong"; timid followers changed into bold leaders; "ignorant and unlearned men" becoming potent prophets, able both to expound Divine truth and to convince human hearts.—Cowan's *Landmarks*.

* THE WITNESS OF THE SPIRIT

BY DR. JOHN DONNE

The Spirit itself beareth witness with our Spirit, that we are the children of God.—ROMANS viii. 16.

1. Two persons that are able to say much—*The Spirit itself*, and *our spirit*. Here “the Spirit” is the Holy Ghost: and “our spirit” is either the soul itself, or the superior faculties of the soul in a regenerate man. Our spirit is that which enables the soul to see God and to hear His Gospel.

2. Their office, their service—*they bear witness, they bear witness together*, for so the word is. To be a witness is not an unworthy office for the Holy Ghost Himself: when God testifies to me, it is a rebellious sin to doubt.

3. Their testimony—*that we are the children of God*. There is here—a personal appropriation of the grace of God to ourselves; a blessed comfort in this appropriation; it is to be heirs of joy, heirs of glory, and heirs of the eternity of heaven.



Notes and Illustrations

CHRIST IS THE MORNING LIGHT, THE RISING SUN (Mal. iv. 2).—The Gospel brings light with it (John iii. 19), leaves us not to wander in the darkness of Pagan ignorance, or in the moonlight of the Old Testament types or figures, but in it the day dawns; in John Baptist it began to break, but increased apace, and shone more and more to the perfect day. We have as much reason to welcome the gospel day who enjoy it as those have to welcome the morning who had long waited for it. First, the gospel is *discovering*; it shows us that which before we were utterly in the dark about (v. 79); it is to give light to them that sit in darkness, the light of the knowledge of the glory of God in the face of Jesus Christ; the day-spring visited this dark world to lighten the Gentiles (Acts xxvi. 18). Secondly, it is *reviving*; it brings light to them that sit in the shadow of death, as condemned prisoners in the dungeon, to bring them the tidings of a pardon, at least of a répréve and opportunity of procuring a pardon; it proclaims the opening of the prison (Isa. lxi. 1), brings the light of life. How pleasant is that light. Thirdly, it is *directing*; it is to guide our feet in the way of peace, into that way which will bring us to peace at last. It is not only a light to our eyes but a light to our feet (Psa. cxix. 105); it guides us into the way of making our peace with God, of keeping up a comfortable communion; that way of peace which as sinners we have wandered from and have not known (Rom. iii. 17), nor could ever have known of ourselves.—*Matthew Henry*.

POWER IS THE TEST OF RELIGIOUS TRUTH—the peculiar quality of power, that is, which moulds and invigorates character. There are beliefs which awaken fanaticism and stir men's blood to fever-heat, but on close examination it is found that character, in its essential constituents, is not modified for the better by these beliefs. The ineffectuality of some modernised presentations of Christian doctrine, which empty them of their vital significance, is their sufficient condemnation. There must be more truth than error in the statement which the Holy Ghost adopts, in His unique work of revolutionising character and making it new to its deepest roots. The sudden and complete transformation of savage tribes and nations by the preaching of the missionary is a golden chapter in the book of Christian evidence, and by working back from the result achieved to the message proclaimed, it is possible to judge of the Divine authority of the different elements in the evangel.—T. G. Selby's *The Holy Spirit and Christian Privilege*.

MEET FOR THE MASTER'S USE. - The apostle thinks of the doom of the vessels of dishonour, which will be also vessels of wrath. The whole process of sanctification in this life is our separation from these for ever. We may hope that we shall be worthy to be translated to the higher service of the upper house, and thus be vessels of eternal honour. I may paraphrase the text: "If a man be sanctified from all sin in time he shall be found prepared for every good work in eternity." We shall be as useful to the Master there as here; not merely the jewels of the Eternal King, the ornamental furniture of heaven, or stately vessels laid up like the remembrances of the past laid up in Zerubbabel's temple. Let us drop the figure, however. This life is a preparation for other and nobler service, such as eternity alone shall reveal. As time is witnessing the development of germs long hidden in human nature, so eternity will develop in inconceivable future manifestations the faculties sanctified here in germ. In virtue of our former profitableness we shall be profitable again to our Master, in all His future ministry above.—*Dr. W. B. Pope*.

PRAYER BEFORE BATTLE.—Before the battle of Nicholson's Nek an officer of the Royal Irish Fusiliers called a halt and said: "Men, we have just seven minutes before we are in the fight; to some it will mean death, to many others wounds. I advise you to spend those seven minutes, as I am going to do, in prayer." He slipped out of the saddle, and, taking off his helmet, knelt down by the side of his horse, the bridle rein in his hand. With one exception his comrades all knelt down on the grass with heads uncovered; the only one who did not was a Christian soldier named Armstrong, who some time before had given his heart to God. It occurred to this man that there were many there who knew not how to ask God for the forgiveness that they stood in such great need of just then, so he bowed his bare head and prayed aloud for them. That prayer his comrades will never forget. Its closing words were: "O God, if a bullet lodges in any of our hearts, make us ready to stand in Thy presence, for Christ's sake. Amen." The officer sprang to his saddle and gave the word to advance; a single shot met them as they rushed out of cover, and one man was

immediately struck. His comrades heard the shout "Glory!" and, glancing round, saw it was Armstrong, his arms thrown up, and on his face a look of indescribable triumph. He was in the presence now.—Page's *God Save the People*.

THE SPIRIT AND THE FLESH (Gal. v. 17).—In every believer's heart there is a constant struggle between the old nature and the new. The old nature is very active and loses no opportunity of plying all the weapons of its deadly armoury against new-born grace; while, on the other hand, the new nature is ever on the watch to resist and destroy its enemy. These two opposing natures will never cease to struggle so long as we are in this world. The enemy is so securely entrenched within us that he can never be driven out while we are in this body; but although we are closely beset, and often in sore conflict, we have an almighty Helper, even Jesus, the Captain of our salvation, Who is ever with us, and Who assures us that we shall eventually come off more than conquerors through Him. With such assistance the new-born nature is more than a match for its foes. Are you fighting with the adversary to-day? Are Satan, the world, and the flesh, all against you? Be not discouraged nor dismayed. Fight on, for God Himself is with you. Jehovah-Nissi is your banner, and Jehovah-Rophi is the healer of your wounds. Fear not; you shall overcome, for who can defeat Omnipotence? Fight on, looking unto Jesus, and, though long and stern be the conflict, sweet will be the victory and glorious the promised reward.—C. H. Spurgeon.

BARTIMEUS.—The amazing thing about this miracle is that Bartimeus and not Christ is put in the centre of the picture. In this respect this miracle has but two counterparts—the healing of the daughter of the Syrophenician, and of the woman who touched the hem of His garment. In all other scenes it is our Lord who, for the manifestation of grace and power, is the conspicuous figure. The reason for this subordination of Himself in the three instances named is not declared, but is not far to seek. It was necessary that the human element in these wonderful illustrations of saving power should also have emphasis.

In the case of the Syrophenician woman the *humility* essential to one who seeks Divine blessing is illustrated. Having no rightful claim on "the Son of David," because of her Gentile origin, she takes at once the dog's place so that she may have the desired gift.

In the instance of the woman having an issue of blood, who touched the hem of Jesus' garment, the conspicuous human element is *faith*. "For she said within herself, If I may but touch His garment I shall be whole."

What, now, is the distinctive quality of the action of blind Bartimeus? Clearly it is *decision*—the instant and resolute use of his one opportunity. "When he heard that it was Jesus of Nazareth, he began to cry out and say, Jesus, thou Son of David, have mercy on me." Mark tells us that many charged him that he should hold his peace—"just as there are always discouragements for one who would seek Jesus—" but he cried the more a great deal, Thou Son of David, have mercy on me."

The man had, perhaps, no more faith than millions who drift along into doom, but he had the great quality of *decision*—instantaneous and resolute (Heb. ii. 3; iii. 13).—*Record of Christian Work*.

UNION FOR BIBLICAL AND HOMILETIC STUDY
IN ASSOCIATION WITH THE WESLEYAN METHODIST
CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1900-1901

MOTTO—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—
2 TIMOTHY ii. 15.

SECRETARY :

Rev. J. A. CLAPPERTON, M.A., 4, Marlborough Terrace, Dewsbury.

SUBSCRIPTIONS ARE DUE ON MAY 1ST. IT WILL BE A GREAT CONVENIENCE IF MEMBERS WILL REMIT THEIR SUBSCRIPTIONS PROMPTLY. The membership has now risen to 2,135. We begin the Session with 1,808. For the work of individual classes there have been this year no less than 983 entries.

I. HOMILETICS

(1) Elementary. Text-book: Eldridge's *Lay Preacher's Handbook*, 1s. 6d.

II. ADVANCED HOMILETICS

Text-books: Wardell's *Manual of Sermon Construction*, 1s.; and Lias' *2nd Corinthians* (Cambridge Bible), 1s. 11d.

III. SYSTEMATIC THEOLOGY

Elementary. Text-book: Gregory's *Theological Student*, 2s. 2d.

IV. ADVANCED THEOLOGY

Text-book: Banks's *Development of Doctrine in the Early Church*, 2s. 2d.

V. COMPARATIVE RELIGION

Tutor: Rev. F. Platt, M.A., B.D. Text-book: Geden's *Comparative Religion*, 2s. 2d.

WORK FOR MAY: Review the whole course. If I think well to have a general examination at the close of the Session, I will set the questions and send them on to you in due time.

VI. BIBLE STUDY (OLD TESTAMENT)

Text-book (Subject for Wesleyan Local Preacher's Connexional Examination): Davison's *Wisdom Literature*, 2s. 2d.

VII. BIBLE STUDY (NEW TESTAMENT)

Text-book (Subject for Local Preachers' Connexional Examination): Plumptre's *Peter* (Cambridge Bible), 2s. 2d.

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Tutor: Rev. H. J. Chapman, M.A. Text-book: Clapperton's *Pitfalls in Bible English*, 1s. 6d.

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Tutors: Rev. G. Allen, B.A., Rev. C. R. Smith, B.A., Mrs. C. R. Smith, B.A. Text-books: Morris's *Primer*, 1s.; and Wetherell's *Exercises*, 1s.

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Tutor: Rev. S. B. Gregory, B.A. Text-book: Nichols' *English Composition*, 1s.

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XV. LOGIC

Tutor: Rev. A. E. Balch, M.A. Text-book: Jevon's *Logic*, 1s.

XVI. PSYCHOLOGY

Tutor: Rev. W. E. Beet, M.A. Text-book: Baldwin's *Story of the Mind*, 1s.

WORK FOR MAY: 1. How should you distinguish the genius from the "crank"? 2. Define Psychology, indicating its methods and its relations to the kindred sciences, Biology, Logic, and Ethics. 3. In what respects is the study of the Abnormal and the Pathological of value to the Psychologist? 4. Write notes on: Introspection: Aphasia: Reaction-time: Temperature-sense: Nancy School.

N.B.—Papers should reach the Tutor not later than 20th May to allow time for preparation of the Report before the end of the month.

XVII. BIBLICAL GEOGRAPHY

Tutor: Rev. A. W. Cooke, M.A. Text-book: Cooke's *Palestine in Geography and in History*.

WORK FOR MAY: 1. Read carefully Chapters v. and vi. 2. Write a paper on "The Lake Cities."

WORK FOR JUNE: 1. Read carefully Chapters vii. and viii. 2. Write a paper on "Galilee and Samaria: a Contrast."

XVIII. NEW TESTAMENT GREEK

Text-book : Clapperton's *First Steps in N.T. Greek*. Fee (including Text-book but not Subscription), 5s.

XIX. ADVANCED N.T. GREEK

Tutor : Rev. R. M. Pope, M.A. Subject : *St. James's Epistle*. Fee (not including Subscription), 5s.

XX. HEBREW

Tutor : Rev. A. T. Burbridge, B.A. Text-book : Maggs's *Introduction to the Study of Hebrew*. Fee (including Text-book but not Subscription), 5s. The Tutor will write personally.

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OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY ROBERT BREWIN

May 5—LOVEST THOU ME?—*John xxi. 17*

Peter had denied Christ three times, and now three times Christ puts to him the question, "Lovest thou Me?" The question is a very important one indeed. I. *The Lord Jesus is worthy of our Love.* 1. For His Divine excellencies. He is really and truly God. 2. For His human tenderness and goodness. 3. For becoming our Redeemer, Substitute, and Saviour. 4. For being our Advocate, Friend, and Guide. II. *The Lord Jesus claims our love.* 1. Gifts without love are not acceptable to Him. *Psa. l. 9-15.* 2. Service without love He always rejects. *Isa. i. 11.* 3. Words without love do not please Him. *John iii. 18.* 4. Only those who love Him are blessed. *1 Cor. xvi. 22.* III. *Love to Jesus will always show itself.* 1. In love for His Word and for private prayer. *Psa. cxix.* 2. In love for His people and for His house. *Psa. lxxxiv. 1-12.* 3. In love to the souls of others. *Rom. ix. 1-5. 2 Cor. v. 13, 14.* 4. In self-denial every day for His sake. *Luke ix. 23.* 5. In longing to be with Him for ever. *Phil. i. 23.* What answer can we give to-day to this great question.

May 12—THE EVER-PRESENT FRIEND—*Matt.* xxviii. 20

Missionaries are called to leave country and home and friends for Christ's sake. He, Himself, however, promises to be with them everywhere and to the end. I. *We all need friends.* 1. For companionship. 2. For counsel. 3. For comfort in sorrow. 4. For courage in times of danger. 5. For help if we fall. *Eccles.* iv. 9, 10. II. *Our earthly friends do not fully meet our need.* 1. They may be true but forgetful. *Gen.* xi. 23. 2. They may be furthest from us when we need them most. 3. They may themselves fall, and become valueless to us. 4. Earthly friends have been known to become enemies. 5. Even if true they may die and leave us alone. III. *Christ is the best of all friends.* 1. He is a Rich Friend. *Eph.* iii. 8-20. 2. He is a Divine Friend. *John* i. 1. 3. He is a Perfect Friend. *1 Peter* ii. 21, 23. 4. He is an Almighty Friend. 5. A Wise Friend. *Prov.* viii. 14-36. 6. He is an Undying Friend. *Rev.* i. 18. *Heb.* vii. 25. 7. He is an Everpresent and Everlasting Friend. Have we made this Friend *our* Friend?

May 19—THE ASCENSION OF CHRIST—*Luke* xxiv. 51

Every day the world witnesses many impressive parting scenes. Here is an impressive one indeed. Notice: I. *The place of the Ascension.* Bethany. The home of a loving family. The place of a great miracle. The scene of a loving act of consecration. *John* xii. 3. II. *The time of the Ascension.* Christ's work on earth was now fully completed. He had died for sinners, risen again, formed his church, set up ordinances, appointed a ministry, taught supremely important truth, revealed God, inspired hope for the world. III. *Its glorious circumstances.* 1. He gave His loving disciples a real, rich, and abiding blessing. 2. He rose from the earth to the clouds in sight of all. 3. Angels showed themselves in attendance upon Him. *Acts* i. 9, 11. 4. He was received triumphantly into heaven. *Psa.* xxiv. 7-10; *lviii.* 18. IV. *Its important lessons.* 1. It proves to us the Divine nature of the Lord Jesus. 2. It satisfies us of the reality and sufficiency of the Atonement He made for man. 3. It inspires us with great joy. See verse 51. We rejoice that He still lives, that He reigns, that He will come again. 4. It prompts us to energetic service. See verse 53.

May 26—THE HOLY SPIRIT—*John* xvi. 13

When Christ ascended to heaven He sent down into the world the great gift of the Holy Spirit. The Church still rejoices in the possession of this great gift. Notice: I. *The Holy Spirit is a Divine Person.* Really and truly God. *Matt.* xxviii. 19. *2 Cor.* xiii. 14. *1 Peter* iv. 14. *1 John* v. 7. II. *The offices and work of the Holy Spirit are very important.* 1. He is the Comforter of His people. *John* xiv. 16. 2. He reproves the world of sin, of righteousness, and of judgement. *John* xvi. 8. 3. He helps us to resist temptation. *Isa.* lix. 19. 4. He fills our hearts with love to God. *Rom.* v. 5. 5. He renews our nature. *Titus* iii. 5. 6. He testifies to us that we are the children of God. *Rom.* viii. 16. 7. He helps us to pray.

Rom. viii. 26. 8. He fills us with joy. Rom. xiv. 17. 9. He guides us into all kinds of truth. John xvi. 13. 10. He inspires discouraged saints with hope. Rom. xv. 13. III. *The Holy Spirit must be treated with great reverence.* 1. We must not grieve the Spirit. By inattention. Carelessness. Lightness, or delay. Eph. iv. 30. 2. We must not quench the Holy Spirit. 1 Thess. v. 19. 3. We must not resist the Holy Ghost. Acts vii. 51. 4. We must always be led and guided by the Holy Spirit. Rom. viii. 14. 5. We must keep our hearts as a fit temple for the Holy Spirit to dwell in. 1 Cor. iii. 16, 17.



REVIEWS

The Spiritual Experience of St. Paul and Other Papers. By Rev. J. T. L. Maggs, B.A., B.D., Principal of the Wesleyan Theological College, Montreal. London: C. H. Kelly. 2s.—This is a volume of the *Helps Heavenward* series and is one of the most helpful and attractive devotional books it has been our lot to read. Principal Maggs has an exquisite style with just a touch of the mystic, and he is as acute as well as a deeply spiritual expositor. Rather more than half the book treats of "The Spiritual Experience of St. Paul," the remainder being taken up with brief studies in the Gospels. For private edification nothing could well be better and preachers will find in every one of these short studies suggestion and material for week-evening addresses. To class leaders also this volume will be a great treasure.

An Introduction to the Old Testament in Greek. By H. B. Swete, D.D. Cambridge Press. 7s. 6d.—Probably no English scholar is more competent to deal with the Septuagint and its problems than the present Regius Professor of Divinity at Cambridge. He has already given us the Cambridge manual edition of the Septuagint, the first volume of which appeared in 1887, and which was completed in 1894. The Greek Old Testament has hitherto been somewhat neglected in our Theological Colleges, and perhaps has hardly received the attention that it deserves among Biblical scholars, other than specialists. This is possibly to be explained, partially at any rate, by the lack of a suitable *Introduction*, such as that with which Dr. Swete now provides us, and it is not improbable that the appearance of this valuable work will do much to arouse a wider interest in the LXX than has hitherto been manifested. The book is divided into three parts, as follows:—I. The History of the Greek Old Testament and of its transmission. II. The Contents of the Alexandrian Old Testament. III. Literary use, value, and textual condition of the Greek Old Testament. Under each of these heads a great wealth of information is provided, though the final word in many

cases is not yet spoken, and, as the author points out, some parts of the subject are still obscure and there is a considerable field for further investigation. But it may be said, with perfect confidence, that anyone who has mastered the contents of this *Introduction* will be able to use the LXX with intelligence and appreciate its value as he has never done before. Another valuable feature of this work is its clearness and simplicity. It is not one of those so-called Introductions which are really suitable only for the learned, and serve to repel rather than attract the learner. Full of information and of the ripest fruits of scholarship it is yet intensely interesting, and can be readily appreciated and understood by those to whom the Septuagint has hitherto been little more than a name. We trust that it may find a place upon the shelves of every serious student of Holy Scripture. Bound up in the same covers, as an appendix, is the *Letter of Aristeas*, edited, with a valuable introduction, by Mr. H. St. J. Thackeray.

W. ERNEST BEET, M.A.

Sermons on the Psalms. Analysed by J. F. B. Tinling, B.A. Hodder & Stoughton. 1s. 6d.—The very brief outlines in this little volume show how varied are the topics which may be dealt with by the preacher who takes texts from the Psalms. There is much excellent homiletic matter but the abbreviation is too severe for our taste.

The Fatherhood of God and the Sonship of Believers. By Rev. J. More. Morgan & Scott.—A forceful pamphlet on the importance of the doctrine of the New Birth. There is an occasional expression which might have been more carefully guarded but the teaching is important and emphatic.

Information Concerning the History and Growth of the Bible. By Bertram Talbot. Elliot Stock. 6d. net.—A small pamphlet and dear at the price. Much of the "Information" is of very doubtful accuracy.

The Society of Friends. Its Faith and Practice. By John S. Rowntree. Headley Brothers.—A most lucid and thoroughly modern statement and apology. We are glad to place such a book on our shelves and cordially commend it to all who wish to understand the present position of the most intelligent members of the Society of Friends. It is excellently printed and pleasant to read.

God Save the People! A Mission Message. By Jesse Page. London: S. W. Partridge. 6d.—A very vigorous pamphlet which deserves a wide circulation. It was apparently specially written for use during the Simultaneous Mission Services, but it is equally useful at any time. Mr. Page says enough on each of the subjects he touches, but he is scrupulously careful not to say too much. This is the sort of book men will read if it is put into their hands.

Tales of a Colporteur. By J. Macalister. London: A. H. Stockwell.—Stirring stories—which we hope are true—of work amongst Irish Roman Catholics. If we may take this book as anything like a fair account of such mission work it is by no means so unsuccessful as it is generally supposed to be.

A Daily Text-book for One Month. Compiled by H. M. O. B. London: Elliot Stock.—A useful little book of private devotion. The passages of Scripture are well selected, and the hymns are good, though the choice is limited to those which are included in *Hymns A. & M.*

The Mission World. Edited by the Rev. G. Carlyle, M.A. Elliot Stock.—The specimen number received contain matter of great value to the student of missions. This includes not only the latest news from the Mission-field the world over, all denominations being fairly represented, but also able articles on questions of missionary policy, and up-to-date reviews of important missionary books.

In Deaths Oft. A Thrilling Account of a Sevenfold Deliverance out of the Hands of "The Boxers" in North China. By C. H. S. Green. China Inland Mission, Newington Green, N. 6d.—Mr. Hudson Taylor writes a brief Preface to this most interesting and exciting record of peril and deliverance. It is good to read a story that ends in final safety but one cannot but remember how many more ended in the death by privation, violence, or disease of those who were in peril among the heathen.

Topical Teaching for Teachers and Scholars. By W. H. Stanes. Morgan & Scott. 1s.—This little book contains many helpful suggestions for addresses to children. Some of the addresses are worked out pretty fully. In other cases we have chapters suggesting various topics and showing how they may be effectively illustrated and impressed upon the minds of the scholars. A really useful and handy volume.



THE USE OF THE CONCORDANCE AND OF THE BIBLE TEXT-BOOK

BY J. RENDEL HARRIS, M.A., LITT.D.

Fellow and Librarian of Clare College, Cambridge

I SUPPOSE that we are all of us agreed that there is a sense in which the best commentary upon the Bible is the Bible itself. We do not mean by that to disparage in any way those busy men who have sought to elucidate from all quarters the obscurities of the text. If they were consulted they would maintain that they always regarded as the leading principle in their interpretations the duty of explaining the Bible by the Bible. And any one can see the reasonableness of this; for if Paul agrees with himself, then we may ask Paul to explain Paul; and if John agrees with John, then we take John as our guide to the meaning of John; in the same way, if there is, as we believe, a substantial underlying agreement, both in experience and in expression, between the body of our teachers in the New Testament, then the fact of this underlying agreement makes it necessary that we should use one teacher to explain the meaning and to throw light upon the experiences of another; and going one step further, if there is a connection between the teaching of the Old Testament, and the teaching of the New, which makes the latter to be the advance and outcome of the former, it will be necessary to read either one of the Testaments with the other (if it doesn't sound too Irish to say so) open at the same time.

And I think this must be what Wesley and others meant when they said that they had become men of one book: literally, of course, this could not be true; for in that case Wesley ought not to have published his Notes on the New Testament which made all his preachers to be men of at least two books. Moreover the Bible itself is not a single book. It is 39 + 27 books, or 66 books: and some of these are composite. Some people, for instance, say there are two Isaiahs; it does not affect our reasoning, if there

should be 67 books instead of 66 in the collection. So that to talk of being a man of one book only means that one has chosen to frequent a single library to the exclusion of other libraries.

But it is certain that the person who most frequents the library in question will, if he is an intelligent and thoughtful person, be the keenest to seek help from all quarters for the purpose of illustrating the volumes that he loves. So that it is almost impossible for him to be a man of one book.

Now suppose that such a person is a preacher of the Word, one who enjoys the privilege of access to the people in the matter of religious teaching, and of access to God in order that he may himself be religiously taught. What is the best kind of help that we can recommend such an one in the matter of external apparatus for the knowledge of the Scripture? We shall all be agreed that the inward man must be saturated with the sense of the Divine Presence; he ought to be a baptised soul, one that knows how to become in harmony with God and how to keep the harmony when he comes to the blessed place where it is his definite and personal experience.

But while we shall all be agreed that if the first thing to be sought is that we may be charged up to the point of saturation with the influences of the Spirit of God; the second thing is that we should understand how to saturate the outward mind with a knowledge of the Scripture. For a Bibleless preacher to venture upon a Christian platform is as bad as for a prayerless professor to frequent the bedsides of the sick and the dying. The devil laughs at such an one, and very often the people laugh at him too. He may make the most brilliant epigrams, tell the most engaging stories, repeat the tit-bits from the most trustworthy newspapers (if there are any trustworthy newspapers), but after a time the sparkle is out of the epigrams, the stories have become stale and the newspapers are back numbers; on the other hand a Biblical preacher gives his message in language that is better than his own, and his subject-matter does not wear out or grow old, he is occupied with an everlasting gospel, and the Spirit of the Lord honours his preaching by attaching to it permanent results in the conversion and sanctification of

individual men and women. The Bible preacher does not go out of date, because the Bible itself has not gone out of date ; on the contrary, he is more in demand than ever, and the cry of the churches that are eager for spiritual life must surely be very much like the message that was sent after my friend Edward Millard, who recently visited the mission churches in Armenia : " Send us," they said, " some more Bible-preachers "—a persecuted and suffering seed of the kingdom knows what is best suited to its condition ; and what suits their condition is likely to be also the proper cordial for ours.

Now, in dealing with the question how to turn our preachers into Bible-preachers, and how to make them saturate with Scripture, I find practically two directions in which I have had a great deal of help ; they are announced at the head of this paper as the Concordance and the Text-book : two of our best practical helps, and two of the most accessible. Neither of them is very costly : a Scripture Text-book, like the one to which I shall presently refer, the *Daily Light on the Daily Path*, can be had for a very small sum ; a concordance is more costly, but it is becoming common to bind up with the Bible a concordance of the principal words, at least ; and although the matter is complicated by the fact that there are two rival translations in the field, you will find that a book like Dr. Wright's *Bible Treasury* will give you the necessary guidance to find where any word that you are seeking occurs in either of the two translations. So that the apparatus for concordance work is not very costly ; you can go into the business, at least in English, with a very moderate capital.

Now let us think for a little while what use we are going to make of our Concordance, when we get it.

In the first place, we propose to search the Scriptures for the occurrence of any given word or expression, in order that by comparing Scripture with Scripture, we may find out all that the Spirit-filled men have said on any particular subject. In the second place, we propose to search the Scripture, not so much for exact words, as for parallel ideas, so as to find out what is the spiritual unity that underlies the language of the Spirit-filled men. The study of the parallel words will lead us on, almost insensibly to the study of the ideas. Let

us take an instance. Suppose that you are searching the Scriptures in order to get at the meaning of the very first promise in the New Testament, viz., the words: *He shall save His people from their sins*. We take the word "save" and its cognate "deliver," and study them in the light of the New and Old Testaments. We find plenty of passages, because our God is a saving God, and His message to men in all times is a message of salvation; we find every kind of distress, individual and national, comprehended under the doctrine that the Lord is with His people to save them and to deliver them. We find that the word has an application to time, as well as to particular distress; it can be said in the past tense, so that some of the salvation is behind us, as when Peter said that the Lord had sent His angel, and delivered (ἐξέλατο) him from the expectation of the Jews (Acts xii. 11), or when Jude says that the "Lord saved His people out of Egypt" (v. 5, σώσας) or when Paul says (2 Cor. i. 10), "He delivered us from so great a death."

But then it can also be said in the present tense, as when we are told by Paul that Christ "gave Himself for our sins, that He might deliver (ἐξέληται, Gal. i. 4) us from this present evil world, according to the will of our God and Father," in which case it is clear that the world is not thought of as passing immediately away, but as a continuous present world, in which the believer experiences a continuous present salvation.

Then there is the further outlook, in which the salvation is contemplated as future, according to which we are told that "He is able to save (σώξειν) to the uttermost all that come unto God by Him" (Heb. vii. 25), and the uttermost salvation has for one of its interpretations the meaning that "He is able to save us *up to the goal*," as my friend, Frank Crossley, used to put it.

Taking the three tenses together, we have St. Paul's statement, "Who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver us;" in which, as some one said, you have the past, present, and future of the Christian's deliverance (2 Cor. i. 10).

But suppose we look a little closer into the passages which

we have explored for under the heads "save" and "deliver" in the New Testament, we shall find that the scope of the words is very wide: this becomes even more striking if we were able to make the examination with a Greek Concordance, or if the Concordance were arranged so as to give the marginal alternative translations, as well as those which are introduced into the text. For instance, we should find Jesus saying to the ruler of the Synagogue whose daughter had just died, "Fear not, only believe, and she will be saved" (σωθήσεται, Luke viii. 50); and in the same way when they bring the sick people to touch the hem of our Lord's garment, we are told that "as many as touched Him were saved" (Mark vi. 56) ἐσωζοντο.

So in Acts iv. 10, we should find Peter asking the rulers whether they wanted to know by what means the lame man *had been saved* (σέσωσται): and we should conclude from these and a number of similar cases where the word is used, that it had almost a medical force, and carried with it the idea of restored conditions and repaired functions. Certainly all of this is involved in the great salvation.

But then, as I said, we not only want to collect words and compare them, but we want to detect the common ideas which are in the minds of those who use the words, and to watch the way in which the ideas become more and more definite, and more and more spiritual and comprehensive.

A recent writer has said with regard to this idea of salvation, something very like what I have been saying.* He says that "in the classical literature and in the public inscriptions of Greece the words 'save' and 'saviour' nearly always refer to material preservation and safety. . . . Any one who consults a Concordance of the Bible can see how the meaning of the word 'save' changes and rises as one passes from the Pentateuch and the historical books of the Old Testament to the Psalms and Isaiah. In the earlier stages of Israel's history it has a predominantly worldly and temporal meaning; at a later time the salvation longed for by the inspired writers is not merely worldly but spiritual, involving a right relation to God, and a consequent state in one's self.

* Percy Gardner, *Exploratio Evangelica*, p. 321.

“Among Christians we find all three of the renderings of the word ‘save’ in use, the lower, the middle, and the higher meaning. Some most earnestly desire safety from foes and the mischances of life. Some most frequently and most ardently desire the salvation of their souls after death from the flames of hell and the power of Satan. The more spiritual schools of Christianity rather lay stress on the need of salvation from one’s own worse self and from the terrible power of evil habit,” etc.

It appears, then, that we are led by the mere study of the Concordance, without any other commentary, to the conclusion that salvation is a word which, in the story of the Church, is constantly putting on newer and higher and more wonderful meanings, both for the world that now is and for that which is to come. And what is true of the Church is also true of the individual soul, which recapitulates in itself the history of the tribe.

Now I have selected this instance because it bears on the question of preaching. A man who is called to preach must have one corner of his mind given up to the parallels by which Scripture elucidates itself: he must find out where a given word is used, and what colour the word takes at particular times and amongst particular peoples. He does not, of course, go into his pulpit with a Bible under one arm and a Concordance under another; but his renewed nature has in it both Bible and Concordance, and it is a part of the work of the Good Remembrancer, the Blessed Spirit, to turn the pages of the Concordance or Scripture, so as to bring to light the meaning, and to re-inforce what is said by the method of two or three witnesses in whose mouth every word may be established. Sermons preached in the power of the Spirit are often very rich in the parallels drawn from different parts of the Scripture; and conversely, when one gets into the habit of noting the parallels, the material is often at hand for enforcing truth in the power of the Spirit of God.

For instance, here is a little chain of texts which I saw hanging on my wall recently in one of the religious almanacs, which chain seems to me to furnish a good ground for a straight talk to Christians; there were three texts, arranged for three following days, but evidently parts of one idea, and arrived at by the Concordance:

1. "Ye did not receive the spirit of bondage . . . but ye did receive the spirit of sonship" (Rom. viii. 15).

2. "We have not received the spirit of the world, but the Spirit of God" (1 Cor. ii. 12).

3. "God hath not given us the spirit of fear, but of power and love and a sound mind" (2 Tim. i. 7).

Here is a beautiful chain of experimental verses, all cast in the same mould, all built upon the same pattern; with the negative first, and the positive second; on one side, bondage, worldliness, and fear; on the other sonship, spiritual gifts, power, love and sanctified common-sense. Try and work it out in detail.

Often a very little and unimportant word may furnish the clue to some of the mysteries of the kingdom of God. An illustration of this came in my own experience recently. The Lord gave me, just before I was going to a meeting with my friends, a little meditation on one of the prepositions in the New Testament, a word so small that only the most extended concordances would have registered it; but not so small that it could not furnish an adequate text whereby the Spirit might minister to the Saints. It was the little word *with*. As far as I can recall the subject, it came out in the following way:—

The prepositions in the New Testament are of the nature of theological professors; they are scribes of the kingdom of heaven; they have the key of the Divine knowledge. Illustrate from the verse: "*Of Him and through Him and to Him are all things.*" Or take a single word or expression like the phrase "*in Christ.*" How mystical! How deep in the abysses of God! "*In Christ*"—then a new creation! "*I in them and they in Me!*"

Now observe that in the New Testament the word "*with*" is an experimental word, it is a summary of experimental theology. And (*a*) it is the charter of incorporation of the new order, and holds the key of the Church door. His first disciples signed no creed, embraced no confession, but "He chose twelve that they might be *with Him* and that He might send them forth to preach." And in another Gospel we are told that "they went into an house." Thus the door into the kingdom was an house-door. Perhaps our Lord's own hired

house? Perhaps a house some one lent Him. In the latter case the owner said, "You can come and bring your friends that they may be *with you*," in the former He Himself said, "You can come in and be My friends and be *with Me*." And the key-word "with" implies converse and retirement: hence we find it said, "When they were alone, privately, they asked Him," or, "when they were come into the house, He asked them."

(b) This preposition "with" is the word which gives historical value to the testimony which the witnesses bear concerning Him. They could say, "We were *with Him*." Like the earlier companions of St. Francis, they could say, "*Nos qui cum eo fuimus*," "We who were *with him*." And it is recognised by others to whom their testimony comes, that the value of the testimony turns on this single word, and "they took knowledge of them that they had been *with Jesus*."

(c) This preposition can lecture on the continuity of the Church and upon the Apostolic succession. Professor With's lectures on the Church are the only ones worth listening to. For imagine that there was no re-inforcement of historical truth by direct communion we should be getting farther and farther from Christ as the days go by, and our testimony a continually extending and a continually weakened chain. The only succession is of those who have "seen a Man in the clouds and heard Him talk with them."

(d) This preposition can discourse to us not merely out of the past and concerning the present, but it gives special lectures on the life to come. Some one says, "To be *with Christ*, which is far better." He was not a man who had climbed the outward mountain of transfiguration along with those who saw the glory. His feet had never trodden the dusty highway along with those who first heard the command to "leave all and follow Me." Yet He does not talk in a lower spiritual strain than the very chief of the apostles. It is not merely that he is "in Christ," or "after Christ," but "with Christ," that is his theme, and when he gets on that theme, he is as affectionate as St. John. He defines the life to come by one single preposition, "We shall be ever *with the Lord*."

(e) And from this we learn, finally, what shape a true Christian hope takes. It is a renewal of a companionship, known in the days of His flesh, or in the period of ours, which renewal is the ultimate definition of heaven. For we say with Baxter,

My knowledge of that life is small,
The eye of faith is dim,
But 'tis enough that Christ knows all,
And I shall be with Him.

You see, even a little preposition of four letters can talk great truths to us.

Now let us pass on from the question of the use of the Concordance to the spiritual man; and let me draw your attention to that other great help, both for Christian living and Christian preaching, a Bible text-book. And by this I do not mean a book, like the birth-day text-book, arranged with a single text for every day in the year, though such a little manual is useful enough, especially for intercessional purposes. I mean something more extended; such a book as *Daily Light on the Daily Path* as the best that is known to me. It was of incalculable comfort to my wife and myself when we were travelling in Armenia, where over and over again the promises for the day seemed to have been especially designed for the very needs and difficulties in which we found ourselves. "It is a precious little book," we often said to one another.

However, I am not concerned so much with the use of such a little book in individual guidance, as with its value in suggesting subjects for orderly spiritual meditation. I happen to know that a great deal of prayer went to the making of this little book, and any one who uses it will come to see that it is a handbook of experimental theology. The best way to see this is to take a specimen page or two, and verify whether such a page is not really the substructure of a real spiritual discourse. How will the following bear examination?

OCTOBER 10.

The whole family in heaven and earth.

One God and Father of all, who is above all, and through all, and in you all. Ye are all the children of God by faith in Christ Jesus. That in

the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are in earth ; even in Him.

He is not ashamed to call them brethren. Behold My mother and My brethren. Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother. Go to My brethren, and say unto them, I ascend to My Father and your Father.

I saw under the altar the souls of them that were slain for the Word of God, and for the testimony that they held. . . . and white robes were given unto every one of them ; and it was said unto them that they should rest for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled. That they without us should not be made perfect.

I think we must allow that this little chain of passages brings before us, in a series of rapid glances and instantaneous photographs, the whole structure of the Church of God, its inner relations, its tribulation, its militancy, and its final triumph, in such a way as to contain practically all that evangelical theology has to say on the subject.

Here is another one of a more individual and experimental character, evidently composed with a view to the comfort of those who are in the borderland between this life and the next.

NOVEMBER 14.

How wilt thou do in the swellings of Jordan ?

For Jordan overfloweth all his banks all the time of harvest.

The priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground ; until all the people were passed clean over Jordan.

We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour ; that He by the grace of God should taste death for every man.

Though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me, Thy rod and Thy staff they comfort me. When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee.

Fear not ; I am the first and the last ; I am He that liveth, and was dead : and behold, I am alive for evermore, Amen : and have the keys of hell and of death.

What a lovely little liturgy for the visitation of the sick and of the dying ! How full of the comfort, by means of which we may comfort those that are in trouble, and may be ourselves comforted of God.

The text-book, when constructed on the lines of *Daily Light* really takes precedence of the Concordance, as an aid

to spiritual meditation. But, as you have probably noticed, it has the Concordance behind it at every point; where it differs from a Concordance is that it does not proceed so much from verbal coincidence, as from the coincidence and the growth of spiritual ideas. And it is these spiritual ideas that we want to bring home, as far as possible in Biblical language, to our hearers, when we have the opportunity and the privilege of speaking in the name of our Lord.



MEN AND BOOKS : A MONTHLY SURVEY

THE CENTURY BIBLE *

ALL that a publisher can do to make a book handy and attractive has been done for this volume, which it is a delight to handle. We shall be surprised if this alone does not serve to make the series popular. This first volume of the New Testament portion is by Professor Slater of Didsbury, and contains (1) a brief Introduction, confined almost entirely to the discussion of the usual critical questions. The A.V. printed continuously in paragraphs, without notes, but with excellent marginal titles. Then comes the exposition which gives the R.V. with annotations.

Mr. Slater's notes are in the main brief but adequate. They do not aim at providing homiletic matter but simply give such explanations and comments as an English reader of intelligence would desire. There is perhaps nothing very striking or fresh in the notes but they are useful and explanatory and are evidently the result of honest study and extensive reading. It would be difficult to find much that a reviewer would regard as "quotable" and there is very little that makes one dispose to dispute or criticize. In commenting upon the title "Christ" in the first verse of the Gospel, Mr. Slater says, "The origin of the Messianic

* *The Century Bible : St. Matthew. Edinburgh : T. C. & E. C. Jack.*

conception in Israel is not easy to fix. The Talmud and early Rabbinical writings give little information. *If we pass over significant passages in the later Isaiah and other prophets, and in the Psalms*, there is little doubt of its appearance in the Book of Daniel; e.g., vii. 13-14, ix. 25, 'the anointed One.' (The italics are ours). But why should we pass over these significant passages? Is not the "Messianic conception" earlier than the use of the word Messiah in the N.T. sense? Mr. Slater refers to the "Sybilline Oracles," the "Book of Enoch" the "Apocalypses of Ezra and Baruch," the "Book of Jubilees," the "Psalms of Solomon," and suggests that these are the sources of definitely Messianic conceptions. But surely he would not have us emend St. Luke xxiv. 44 thus "That all things must needs be fulfilled which are written in the *Sybilline Oracles, the Apocalypses of Ezra and Baruch and the Psalms of Solomon* concerning Me."

The Risen Saviour certainly found the "Messianic conception" in the Canonical Scriptures. We have His all sufficient authority for not passing over passages which signified so much to Him. For ourselves we are prepared to think Him, even in the Twentieth Century, the best of all expositors.

"THE CHURCH'S ONE FOUNDATION"

We referred last month to the very important series of papers appearing in the *British Weekly* in which the most "advanced" books are subjected to a searching, scholarly and evangelical criticism. Nothing in these masterly articles impresses us more than the loyalty of heart to Christ, which shines through them. They remind us of Tennyson's famous lines:

If e'er when faith had fall'n asleep
I heard a voice "believe no more"
And heard an ever-breaking shore
That tumbled in the Godless deep;

A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answer'd "I have felt."

Yes, after all, the heart makes the theologian still and we must remember that in these matters the testimony of the

heart—the witness of Christian experience—cannot be set lightly aside. There was a time when this kind of writing would have been called “Methodist,” but no one would so specialize it to-day.

We are glad that Dr. Robertson Nicoll has pointed out that Mr. Moffatt’s *Historical New Testament* does not differ very greatly in its actual result from the extreme position taken by Schmiedel and Cheyne in the *Encyclopædia Biblica*. We have noticed with surprise and regret the generally commendatory reviews which have appeared in some journals from which we should have hoped for at least a more discriminating judgement.

We are in the thick of a great conflict in that “critical” war which Professor G. A. Smith regards as already won. We are not at all anxious that conventional “orthodoxy” shall be bolstered up by any arguments that may be furbished up to meet the new assault. But we are anxious that the evangelical churches and especially the evangelical preachers should not abandon the citadel under a misapprehension. The Nineteenth Century has been one of immense religious activity it would not be contrary to the analogy of the earlier history of the Church if there should come a period of latitudinarian unbelief from which only a new Evangelical Revival could awaken us. It is easy to pour scorn upon those who pray for the peace of Jerusalem or who contend earnestly for the faith once for all delivered, but every student of ecclesiastical history knows that the new is not invariably the true nor is the successful always the permanent.

A daily paper, in reviewing Mr. Moffatt’s book, speaks contemptuously of those who may disagree with its conclusions and assumptions as though they were necessarily guilty of “a timid shrinking from criticism and a faithless trembling for the Ark of the Covenant.” This kind of thing is very cheap and altogether too common. The points at issue are too serious to be settled in this off-hand fashion. What honest men want to know is not what particular schools of critics have agreed to accept as proved but is there evidence enough to support their agreement.

Whilst writing of this subject we should like to refer also with gratitude to Dr. W. T. Davison’s most able criticism

of the *Encyclopædia Biblica*, entitled "Christ and Modern Criticism," which appeared in the April number of the *London Quarterly Review*, and which is now published in pamphlet form. The same number contains an able though brief notice of Moffatt's *Historical New Testament* by Professor J. S. Banks. Mr. Watkinson will render an altogether admirable service to his own and to other Churches if he will make the *London Quarterly* a reliable, liberal, faithful review of current religious literature. But this work needs to be done thoroughly and by entirely competent men.

IN THE PRESS

An important work by Professor Banks is in the press and will soon be issued as one of the series of *Books for Bible Students*. In it Mr. Banks continues his study of the Development of Doctrine in the Christian Church. We are able to give in our present issue a portion of the most interesting chapters, that in the Teaching of Luther. Many of our readers know and value the volume issued some twelve months ago. They will find the new volume equally valuable, and probably many will think it even more interesting.

We are pleased to hear that our esteemed contributor, the Rev. Robert Brewin, whose Outline Addresses on the Golden Texts have been so much appreciated, has in the press a new volume of Sermons to Children. Mr. Brewin has a special gift in this direction and few men of our day have a happier way of winning a child's attention whilst teaching the deepest truths of religion.



LUTHER'S TEACHING *

BY REV. PROFESSOR J. SHAW BANKS, D.D.

PENANCE AND PENITENCE

THE Reformation began in the dispute about Indulgences. The subject is very prominent in the ninety-five Theses. There Luther says that he does not attack Indulgences, but their abuses. On this subject as on others he advanced by stages. The pith of the question is that Luther went back to contrition, to a change of mind in relation to sin, as the true penitence. Such contrition springs, not from fear of punishment, as attrition was said to do, but from a consideration of the Divine benefits, which again is a fruit of grace. Here he seems to hold to the idea of infused grace as the source of all good in man. "Contrition arises under the impulse and command of love." It is Pelagian to say that "penitence begins before love of righteousness, which latter is by God's grace, not nature." "I allow that the law, remembrance of sins, a sight of punishment, may terrify the sinner, but they never make a penitent." Another point insisted on is that penitence is a lifelong act. "Our Lord and Master Jesus Christ, when he said, Repent, meant the whole life of believers to be penitence." Penitence is thus referred to the whole nature and life of man, instead of being a matter of piecemeal barter and exchange. Here were the beginnings of a doctrine of repentance which were bound to result and did result in overthrowing the entire mediæval system of religious practice. When we remember that the sacrament of penance was the means by which all sin after baptism was dealt with, we see the extent of the change. Confession to a priest, while not forbidden, was optional; confession to God was enough. Faith brings assurance of forgiveness. "All depends not on the priest, not on thy doing, but entirely on thy faith; believe, and thou hast." The efficacy of indulgences depends on contrition. Gradually Luther comes to see that his new position sweeps away the ideas of satisfaction, the necessity of confession, purgatory, which are not to be found in Scripture. No *sacrament* of penance is

* *Babylonian Captivity, Liberty of a Christian Man, Address to German Nobles* (1520), *Commentary on Galatians, etc.*

left. Although Luther for a time seemed to preserve the whole theory, it was only in appearance. The details were transformed, and the system was broken up. "Luther began with criticising the sacrament of penance, and replaced it by evangelical repentance" (Seeberg).

SCRIPTURE

The sole authority of Scripture in matters of faith was a cardinal principle with Luther. This was the ground he took at the Diet of Worms, 1521. But he reached this point at the Leipzig Disputation, 1519, and never wavered afterwards. The Pope, Councils, Fathers, were nothing to him as authorities. "No faithful Christian can be compelled beyond Holy Scripture, which is really the Divine law, unless a new, attested revelation were given; we are forbidden indeed to believe what is not proved by Divine Scripture or manifest revelation." God's Word is to govern God's people, not human doctrine,—Christ, not philosophy. Christ's servants are only to teach His Word. This became one of the fundamental principles of the Reformation. Verbally the same rule was laid down by mediæval writers. But in practice Church tradition was placed beside Scripture.

On the other hand, Luther himself introduced a limitation to his principle. He tested the canonicity of Scripture books by the degree in which they treated of Christ, a merely subjective condition. "This is the true touchstone to try all books, to see whether they treat of Christ or not." "If I know what I believe, I know what is in Scripture, because Scripture has nothing in it but Christ and Christian faith." "What does not teach Christ is not apostolic, were even St. Peter or Paul the teacher. Again, what preaches Christ would be apostolic, even though Judas, Annas, Pilate, and Herod were the teachers." Hence his rejection of St. James's Epistle and of the Book of Revelation. The gospel of John and Paul's Epistles, especially Romans and 1 Peter, are "the true kernel and marrow of all books. For in these thou findest not many works and miracles of Christ described; but thou findest a masterly account of how faith in Christ overcomes sin, death and hell, and gives life, righteousness and bliss, which is the true nature of the gospel." * On questions of authorship, date, compilation, he speaks with great freedom.

* "Luther's whole theology is Christology" (Harnack).

Another weighty distinction which Luther drew was that between law and gospel,—a Pauline contrast. The first is a preparation for the second. It convinces of sin, works penitence, and shows the need of grace. Sometimes he identifies the law with the Old Testament and the gospel with the New; at others he finds the law in a stricter form in the New Testament also. In any case its office is to prepare for Christ. The gospel saves and comforts those whom the law has humbled and filled with despair. The Baptist comes before Christ. The work of the law and the gospel is a frequent theme in Luther's writings. "The law discovers the sickness, the gospel gives the medicine." The office of the law is "to terrify the impenitent with God's wrath and displeasure." Whoever is under the law is without grace and the Holy Spirit. If he is not to sink into despair, the gospel must come quickly to his help. With the gospel comes the Spirit; then Moses must give way and the law loses its power. Law and gospel are God's Word, but in different senses. Not to have known this distinction is the worst fault of Roman theology. "This distinction between the two is the supreme art in Christianity, which each and all bearing the Christian name may and ought to know." What the law says to the heart, conscience confirms. The inner law of conscience finds expression in the moral teaching of the law of Moses. The sense of obligation it inspires, along with the sense of condemnation and weakness and fear, drives man to Christ and the gospel. In some passages Luther says that the renewed man does not need the law. He carries it within himself. We do not say that three and seven ought to be ten, they are ten, and no law or rule is needed to make them ten; so we do not say that the righteous man ought to live well, he lives well and needs no law to teach him. The Christian has nothing to do with the law. "Therefore the chief art and wisdom of Christians is to know no law." In other passages, again, he speaks of Christians as still needing the law because they are still flesh. The contradiction is more verbal than real. When he seems to disparage the law, it is when the law is substituted for the gospel as a means of life.

CHRIST'S PERSON

In nothing is Luther's practical religious spirit more evident than in his teaching about Christ. Not merely is everything concrete, historical, but everything is viewed in its bearing on human salvation. Luther insists very emphatically that it is in Christ that God is to be found. He is the "True Epistle," "the Golden Book," in which God's gracious will is revealed. Only in the Man Jesus is God to be sought and found.* In the Crucified we see God's loving will. From the loving heart of Jesus we rise to the heart of God. This is the right way to find God, not by speculating first on His majesty and government. In Christ we have goodness "concentrated" as in a single word. "All ascent to the knowledge of God is dangerous except that which is through Christ's humility, because this is Jacob's ladder. . . . In other works, God is known in the greatness of His power, wisdom, and justice, and there His works appear most terrible; but here is seen His gracious mercy and love, so that men are able to bear His works of power and wisdom." The Divine nature is described as "gracious, loving will"; the Divine nature is nothing else than pure beneficence,"—a great contrast to the abstract definitions of scholastic days (p.). God's anger against sin and sinners indeed is strongly affirmed. But what God is essentially, apart from man's sin, is seen in His relation to believers, which is constantly described as "pure love." Whoever considers Christ's death learns "how immeasurably great and terrible is God's wrath against sin, and again how unspeakable, nay unfathomable, is God's mercy and grace towards us condemned men."

* On John xvii. 3 he writes: "See how Christ in this saying interblends and unites knowledge of Himself and knowledge of the Father, so that it is only through and in Christ that we know the Father. For I have often said that, and will still go on saying it, so that even when I am dead people may think over it and guard against all teachers whom the devil rides and guides, who begin at the highest point to teach and preach about God, taking no notice whatever of Christ, just as up to this time there has been in the great schools a speculating and playing with His works above in heaven, with a view of knowing what He is and thinks and does by Himself." "Begin by applying thy skill and study to Christ, there also let them continue, fixed, and if thine own thoughts or reason or someone else guide and direct thee otherwise, only shut thine eyes and say: I must and will know of no other God save in my Lord Christ."

Christ's humanity and divinity are never considered in the abstract, but always in connection with redemption. Christ is not to be preached as "a history and chronicle," but we should be told "why Christ came, how we can use and enjoy Him, what He has brought and given to me." "To confess Christ as God is to render and refer to Him all the blessings received from Him, to expect all blessings from Him and put no trust in the creature." His Deity is "a gracious willingness to pity and save." "To have compassion (*misereri*) proves Him God and distinguishes Him from those who cannot have compassion, because they are wretched (*miseri*). Therefore He who pities and is good is God." His Godhead was hidden in His humanity out of regard for our weakness.

We can understand Luther's impatience with the excessively abstract definitions of earlier days. Against the view that "the Word of God is light, which shone naturally and always gave light in the reason of men, even of the heathen," Luther says, "These are all Platonic and philosophical thoughts leading us from Christ to ourselves; but the evangelist would lead us from ourselves to Christ, for he would not handle the divine, almighty, eternal Word of God, nor speak of Him, save as in the flesh and blood that walked on earth" (in Seeberg, p. 237). "Thus have the sophists painted Him, as He is Man and God, count His bones and limbs, mingle together His two natures in strange fashion, which is nothing but a sophistic knowledge of the Lord Christ. For Christ is not called Christ because He has two natures. What does this concern me? But He bears this glorious and comforting name from the office and work which He took on Himself; this gives Him the name. That He is man and God by nature, He has by Himself; but that He has so used His office and poured out His love and become my Saviour and Redeemer, this takes place for my comfort and benefit; it applies to me, because He saves His people from their sins" (in Loofs, p. 331). "But if my soul hates the word *homousion*, and refuses to use it, I shall not be a heretic; for who will compel me, provided I keep the thing that was defined in Councils by means of the Scriptures?"

But whatever fault Luther found with the terms of the old creeds there can be no doubt that he held their substance.

The Deity of Christ is assumed everywhere.* While Luther criticised the old terms, the Trinity was to him "the first high, incomprehensible, chief article," which is to be believed "without question." "Hence the Wittenbergers not only did not put aside the three œcumenical symbols accepted in the Middle Ages, but strongly emphasized them against the anti-trinitarians. The Apostolic Creed was always specially valued by Luther. The Augsburg Confession accepted the Nicene Creed. Melancthon's *Loci* of 1535 accepted the Trinity. In 1538 Luther published with explanations the three symbols or confessions of the faith of Christ, *i.e.*, the Apostolic, the Athanasian, and the Te Deum (along with the Nicene)." †



DIVINE COMPANIONSHIP : ITS CONDITIONS AND BLESSINGS

BY THE REV. ALEXANDER MACLAREN, D.D.

And the Lord was with him, whithersoever he went forth he prospered.—2 KINGS xviii. 7.

THIS is the grand summing up of a life; yet Hezekiah's experience may be ours. Note the struggles of his life; he had many obstacles to meet, but successfully passed them all. So may we. The text begins—"and," which throws us back to the previous words: "He trusted in the Lord"; "He clave to the Lord"; "He kept His commandments." Notice,

I. DIVINE COMPANIONSHIP IS POSSIBLE.—"The Lord was with him"—of course; God is always near, as St. Paul said, "He is not far from each one of us" (Acts xvi. 27). Two

* "It is seen in Christ's works, his mediatorship, the infinity of the atonement, the overcoming of God's wrath, His lordship in the world, His work in saving men, His being the object of faith" (Seeberg, p. 251, references being given).

† Loofs, p. 346. Melancthon is more severe even than Luther on the mixing of religion and philosophy. "Whoever seeks the form of Christianity elsewhere than in canonical Scripture is deceived. If you take away from Origen the forest of philosophical propositions how little is left."

people may be near, yet infinitely far from one another. So it is possible to be compassed by the Divine Presence, yet far from God. God's presence does not depend on our knowledge of it, but the blessing of His presence does. His presence is not interrupted by secular pursuits, but the consciousness of His presence is interrupted by the secularisation of our spirits. Let us realize it. Realizing the Divine presence we shall also realize our own possibilities. Without God we are helpless and poor. Take the seaweed out of the ocean, it becomes shrivelled and loses its wonderful hues, put it back and it becomes beautiful again. So if we plunge ourselves into the ocean of God, we shall become twenty times as fair and strong. Remember Christ's promise, "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20).

II. WHAT BRINGS GOD INTO A LIFE. Three things put into practice bring God into our lives.

(1). Hezekiah "trusted": *faith* brings God.

(2). Hezekiah "clave": persistent *desire* brings God. If you want God you can have Him; if you are without Him you don't want Him.

(3). Hezekiah "obeyed": *obedience* brings God. "If a man love Me, he will keep My Word" (John xiv. 23).

Faith alone, desire alone, will not keep Him. We must break down self-will, which is the greatest barrier to keep God out—our wills must be in harmony with the Divine.

Daily duties may bring us nearer to God. Hezekiah was a busy builder, a brave fighter, a much occupied king. The most secular occupations may be the means of coming closer to the Divine Father. Knit yourselves to God and He will knit Himself to you.

III. WHAT GOD BRINGS INTO A LIFE: "He prospered." No prosperity is real without God. Christianity is nothing more than the consciousness of the Divine presence. The dispositions cultivated in a man who is ever aware that God is with him are such as do in the long run, contribute to the well-being of both persons and countries. Hezekiah had his share of disasters. The Assyrian camp outside Jerusalem reduced him to desperation, his great sickness made him cowardly, yet "he prospered." Was not the Assyrian camp

part of his prosperity? It drove him nearer God. Was not the sickness part of his prosperity? Yes, for he could say, "Before I was afflicted I went astray," etc. (Psa. cxix. 67). If God be with us we shall be able to see prosperity under the thickest film of sorrow or adversity. There are two men in two boats; each has the same wind. One knows how to manage sail and helm, and sails in the very teeth of the wind, making it serve his purpose. The other, less skilful, washes about in the roll of the ocean and makes nothing of it. With our Captain on board we shall be all right; let Him take the helm and adverse winds shall bear us to heaven. Then, at last, we shall look back, as God did at the end of the week of creation, and say, It was all very good. "The Lord was with him"—that magic turned everything into blessing. At the last day, death itself shall be an element in prosperity, for it will change the condition in which God was with us here below, to the condition in which we shall depart and be with Him, which is—and the only thing that is—far better than to have Him with us amid the shadows of life.*



NOTES ON THE EPISTLE TO THE ROMANS

BY THE REV. ARTHUR HOYLE

THEME OF THE EPISTLE, VERSES 16-17

16. *I am not ashamed of the Gospel*: The thought that determines the form of these words is the grandeur and power of Rome and all it stands for, the utter inadequacy of the methods by which he hopes to swing round the imperial city to his Lord, and the amazing incongruities of that Lordship as they strike the unregenerate mind. Paul implies that he does not intend to speak only to them that believe when he comes, and so great is his confidence, that fronting the whole city, he knows no occasion for any sense of ignominy. *For it is the power of God unto salvation*: the Gospel is a force and has many analogies among natural forces: the appeal to experience of its operation is only another way of saying that, like other forces, it is best proved and understood by what it does. The forces of nature are,

* Preached at Union Chapel, Manchester, Wednesday evening, April 17th, 1901, and reported by a hearer.

many of them, to destruction : there is something at work through all this system of things wasting, pulling down and breaking up ; but the Gospel is a power unto salvation ; its aim is the precise opposite of these forces of attrition and dismay, its work is to remove all dangers and to place its object where his being may attain its end and gain its crown. But the Gospel only begins to operate in fulness of vigour and unto its destined end when we link ourselves to the purpose and energy of God by the venture of faith—*believe*. We believe the *good news*—then we submit ourselves to Jesus Christ, who *is* the good news, and take Him home into our hearts and *everyone* who does this has a living revelation of a Divine saving energy flowing into his spirit. *To the Jew first and also to the Greek*. The Jews first received the *good news*—Jesus must be born somewhere, but it was never intended that there should be a monopoly.

17. *For therein is revealed a righteousness of God*. This verse is the eye and heart of the whole Epistle. The *righteousness* that is unveiled is one that embraces two worlds, shines out in the being and providence of God, purifies and transfigures the character of man. *By faith unto faith*. When we have made the venture of all upon Jesus Christ this righteousness of God shines out before us, “asserts eternal providence and vindicates the ways of God to men,” and it begins to work within us. But it also leads us on to other exercises of faith. Faith once exercised is rewarded by opportunities for other exercises. Faith is our vital principle : “The just shall live by his faith” (Hab. ii. 4); such character is only reckoned to us by God and we are only enabled to its growth and positive acquirement by a continual process of faith.

NEED OF THIS RIGHTEOUSNESS—FAILURE OF THE GENTILES, VERSES 18-32

18. *Ungodliness and unrighteousness*. “Ungodliness” points to the wrongness of the inner relation to God, and “unrighteousness” to the outward expression of the wrong inner relation. Against this *the wrath of God is revealed from heaven*—note, the present tense : the revelation is a standing one, the processes of which go on before our eyes. Calvary reveals sin—not hell. In hell sin is impotent : on Calvary it is triumphant. *Who hold down the truth in unrighteousness*. Ungodly and unrighteous men are not only the enemies of God but the enemies of truth also. Christ tells us that we can only be sanctified “in the truth”—the truth is the element in which our sanctification takes place ; but the ungodly and the unrighteous immerse such truth as they have in the element of unrighteousness and so the very truth becomes defiled and polluted ; this they do involuntarily and by being what they are. But it is not all, they endeavour

to prevent the manifestation of the truth both to themselves and to the world for fear they should be disturbed in their unrighteousness. They love darkness rather than light because their deeds are evil.

19. It was not that they knew no better : *because that which may be known of God is manifested* ; there was an outside manifestation : *in them*, there, was something in man that gathered the significance of this outside manifestation ; the spiritual perception received the truth and the conscience grasped its moral import. *God manifested it unto them*—straight from the very heart of all throbbed the message and God let there be no uncertainty.

20. Paul proceeds to further expound this matter. *The invisible things of Him*—His qualities of being, glories, attributes, not to be discerned by bodily eye. *Since the creation of the world are clearly seen*. Wordsworth is our best commentator here, and let us remember, he looks straight at the *things that are made*, and uses no medium but his own clear spirit :—

I have felt
A presence that disturbs me with the joy
Of elevated thoughts ; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man :
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

All that Paul claims is affirmed there : the experience of Wordsworth can be matched all along the ages though seldom is it so splendidly enshrined. *That they may be without excuse*. The supposition that such knowledge as can be thus attained is unsatisfactory and not a knowledge that we can act upon, rests on the assumption that real knowledge is not enough, knowledge must be perfect before it commands us—"which is absurd." Our knowledge of God is like most other knowledge, not perfect, but real ; so it must ever be.

21. This real knowledge was ignored. The sin of the race began in *that knowing God they glorified Him not as God*, they did not make Him the end of their life—"glorified," they did not give Him affection—*thanks*. The result of knowledge ignored was a tremendous catastrophe in man's inner being—*became vain in their reasonings and their senseless heart was darkened*. Instead of living their knowledge, they simply used it to argue from or reason about, evolving pleasing sophistries that veiled the accusing light. Failure to worship brings degradation of knowledge : so, their reasonings found no end, in wandering mazes lost, and reasonings that arrive nowhere are *vain* ; their hearts grew into darkness—starless and chaotic.

22, 23. The penalty of knowledge ignored is still further expounded. The best commentary on these verses is found in Isaiah xlv. 10-20—a wierd burst of laughter and a flame of unutterable scorn. Paul, like Isaiah, stands amazed at the mental condition of the idol worshipper.

24-32. Here we come upon the penalty of knowledge ignored as is seen from the Divine side, and when the calamity of it has so far worked evil that God must take action. It will be well to take the verses together. Such progress of thought as there is in them, may be discerned in the thrice repeated—*God gave them up*.

(1). 24. *God gave them up in the lusts of their heart*. There is in the phrase no severe characterisation, but the associations are evil, and the germ of all uncleanness is there.

(2). 26. *God gave them up unto vile passions*. The lusts of their heart have come to express themselves in abominable ways—but some hint of something still left to hope in.

(3). 28. *God gave them up to a reprobate mind*—emphatically and totally evil; the mind is cast away to badness entirely. It is a dark and terrible picture that is found in these verses and yet they can only be understood in all their detailed horror after a life time of study and a close knowledge of the literature of the old world. The very grossness of the times and sins shields the sinners from our eyes, but it is acknowledged that Paul's condemnation can be vindicated in every detail; and yet we must remember two things: (1) Paul writes from a knowledge of the cities and he writes at Corinth—that hell. Probably amid pastoral scenes some good thing lingered and God spared humanity for the few righteous men and His own mercy's sake. (2) Paul himself points out exceptions to the general condemnation—(see ii. 14, 15). But that these things were so, and that the causes that produced them were such as Paul affirms, there can be no shadow of a doubt. In the long run—and the run is not *very* long, morality depends upon religion. Nothing keeps humanity from the abyss of these infamies but a grip of God—mind and heart and hand.

Note the method of the Divine punishment (1) at each evil choice God recedes, that is all; God leaves them to themselves and to the evil they have chosen. The doom of sin is in the very constitution of things, it is part of the very fibre of the human spirit. Man is so constituted that on the withdrawal of the God-element, he corrupts. God has so built us; He could not have been true to Himself and built us otherwise. (2) Moreover, all these sins are anti-social—they are the expression and sustenance of the disruptive forces at work in human society. God's withdrawal not only tends to the corruption of the individual but to the corruption of the

family. We never live for each other unless we first live for God. (3) The last stage of all is embodied in verse 32 : *Not only do the same but also consent with them that practice them.* Here we find all distaste for evil abandoned—even the distaste for evil in others. It is almost impossible to imagine such a depth—but has not one seen hints of it, hints of a wierd joy in wickedness of others ; see the face of an abandoned man as he watches the villany of his lad, and you will catch, in his eye, something of the baleful fire that, Paul tells us, burns at the bottom of hell. We most of us can be indignant with the sins of our neighbours—but there is something lower even than the Pharisee. In hell there was an evil thing that if Dante saw, his guide told him he should never get out to the light of day or of stars any more. So Dante turns his back and shuts his eyes and Virgil helps to blindfold him. We never can *see* anything until we have some affinity with it—when we can see utter evil and joy in it then are we utterly evil ourselves.



GOD : CHRIST : THE DISCIPLE

A STUDY IN ST. JOHN

I

BY THE REV. JOHN T. HAMLY

THE unique character of John's Gospel has long been recognised by Bible students. As a writer in *Lux Mundi* says : " In St. John we have an account of our Lord which has obviously passed through the medium of a most remarkable personality. We have the outcome of the meditation as well as the recollection of the Apostle." Hence we get in this Gospel certain aspects of Christ's work and teaching not to be found in the other Gospel narratives. Even a cursory reader is conscious that St. John takes him into deeper waters. Whilst the other records deal with the external incidents of the incarnate life of the Redeemer, this Evangelist drops his plummet into the central mysteries of the incarnation, and seeks to sound the depths of " that eternal life which was with the Father and was manifested unto us."

St. John makes our Lord His own self-revealer in the wonderful discourses preserved in this Gospel. Spoken

sometimes in contention with the Pharisees, sometimes in friendly intercourse with His disciples, these discourses often open rifts into the Infinite through which we catch glimpses of the deep mysteries of the Divine nature, and of the redeeming Person and work of Jesus Christ.

We have a striking illustration of this in a series of remarkable utterances, found only in St. John, in which our Lord draws a parallel between the relation He bears to the Father and the relation the believer bears to Himself. In these passages our Lord asserts that He is the central and connecting link in a dual relationship the upper and lower sides of which exactly correspond to each other. What the Father is to the Son, that Christ is to him who believes in Him. And thus Jesus Christ stands midway between the Father and us, and the lines of communication between earth and heaven pass through Him. All the Father has to communicate is first received by Him and then transmitted to us, whilst on the other hand He receives the love and trust and obedience of His disciples and passes it all on in turn to the Father.

In examining the passages in question it will be well to keep in mind their direct bearing upon two New Testament doctrines. They take us into the heart of our Lord's office as the divine-human Mediator, and thus afford an additional refutation of the notion that Christ's teaching was purely ethical, and that He said nothing about being a "Mediator between God and men." When Christ uttered these sayings His thoughts were deeply engaged with the central meaning and purpose of His mission as the medium of reconciliation between man and God. But at the same time He shows that His mediatorial work had a wider range than is sometimes imagined. It is not confined to His offering a perfect sacrifice for human sin, and securing pardon for the sinner through the merit of His death and righteousness; but it extends to the whole relationship between man and God, it touches the life of man at every point. Light is also thrown by these passages upon the kindred doctrine that Christ is the Head of humanity, the ideal Man, the Representative of the human race. For in making the relation between believers and Himself exactly correspond to the relation

between Him and the Father, He gathers up the whole human family into Himself, and bears it up to God, and brings it once more into communion with the divine life from which it was separated.

Let us now look at a few of the passages referred to.

As the living Father hath sent Me, and I live by the Father ; even so, he that eateth Me, even he shall live by Me. John vi. 57.

The whole series of utterances now under consideration is cast in this parallel form. There is something more than similarity of relationship implied in these words ; they also imply that the great principle of life is an identical principle both on the upper and on the lower side of this relationship. Life is the same in us as in God ; and wonderful as the thought may be, it is nevertheless true, that when we believe in Christ and through Him are made partakers of spiritual life, we enter into communion with the life of God Himself. "When one thinks of life in man as one thing and life in God as another, he has lost the key to the science of life . . . Spiritual life is not a series of isolated springs, but an ocean laving every shore." * The central depth of that ocean is in God ; faith opens an inlet into our souls through which the tide flows in, and we become united with the fulness of life that lies around us. But our communion with the life of God can only be established in and through Jesus Christ, and the tide of life flows through Him to us. "Life is first in God who is in heaven, inaccessible, and next in Jesus who is incarnate, and finally in any man who is in fellowship with Jesus." † The Incarnate Son receives the life into His own nature, which lies perfectly open toward God, and then gives it forth to all who are in believing contact with Him. If one may use so mean a figure to illustrate such a sacred subject, just as a reservoir receives and stores the water that flows into it from the spring or source and gives it out again in constant supply to the various households connected therewith, so Christ stands between us and the source of life. It hath pleased the Father that in Him should all the fulness dwell ; His nature is filled to overflowing with the life of God, and every individual soul that is in communion with Him is supplied from His fulness of life. God hath made His Son

* Watson's *Mind of the Master*.

† Ibid.

the reservoir of life that through Him it may be distributed to myriads of human hearts. "For in Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full" (Col. ii. 9, 10, R.V.)

In the discourse spoken to the disciples in the Upper Room on the night of the Last Supper, we meet with another of these parallel utterances. *As the Father hath loved Me, so have I loved you* (John xv. 9). Here again we have the same passing on from the Father to the Son and from the Son to the disciple. The love of the Father to the Son passes human comprehension. It is frequently referred to in the Gospel narratives, but always as a sacred and mystical thing which it is almost a sacrilege to unveil to the common gaze. Christ Himself says, "Thou loved'st Me before the foundation of the world," and again and again in St. John the words are reiterated, "The Father loveth the Son." Human love in its deepest and tenderest and most sacred manifestations can only faintly shadow forth the Father's love for Jesus Christ. As we read the records of our Lord's life we are made aware, not so much by direct statement as by a kind of subtle suggestion, that Christ is the darling of the Father's heart, and that the fulness of the Father's love rests upon Him. In the consciousness of that love He walked every moment; it was the very atmosphere He breathed.

And now He passes on that love to His followers—the same love unchanged and undiminished. "As the Father hath loved Me, so have I loved you." He again becomes the medium of communication between God and man, the channel through which the love of God finds its way down to human hearts. In Him earth and heaven become united in the bonds of a common love. For love, like life, is the same throughout the universe; the same bond that unites God and Christ, unites Christ and the disciple, and the disciple and his fellow-disciple, and the heart of the humblest believer thrills with the same love that dwells in the heart of God. "I have declared unto them Thy Name," says Christ, "that the love wherewith Thou hast loved Me may be in them."

This leads us to another passage where our Lord makes a similar assertion with respect to the mutual knowledge existing between Him and the Father. That intimacy of

personal acquaintance and fellowship, grounded upon mutual love, is the upper side of a like intimacy between Christ and the believer. The true reading of John x. 14, 15, as pointed out by Alford and others, brings out precisely the same parallel as we have seen in the passages already referred to. *I know My sheep, and am known of Mine; even as the Father knoweth Me, and I know the Father.* These two verses belong to one sentence, and must not be separated as in the Authorised Version. They are two sides of a comparison. Christ is speaking of Himself as the Good Shepherd, and of the perfect understanding there is between Him and His sheep. There is an instinctive recognition by which the sheep know the shepherd, and the shepherd knows the sheep. And our Lord declares that this reciprocal knowledge and intimacy is of the same kind as that which exists between Him and His Father. The higher is the pattern of the lower.

When we ask, what was the nature of that intimacy between the Father and the Son, we trench upon very sacred ground. But we learn from various words dropped by Christ that He had the most intimate access to the mind and heart of God. He spoke of His dwelling in the Father, and the Father dwelling in Him, so that all His thoughts and words and deeds expressed not so much His own as the Father's will. "I do nothing of Myself, but as the Father hath taught Me I speak these things." "The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth these also doeth the Son likewise; for the Father loveth the Son, and sheweth Him all things that Himself doeth." These and other similar utterances clearly show that there was such an intimacy of relationship, such an interchange of thought and knowledge and purpose between the Father and the Son, that the acts and words of the One are the acts and words of the Other.

Such is the upper side of the parallel. Now all this is to be reproduced on the lower side. We are to grow into the mind and life of Christ until we also can say, I do nothing of myself; what things soever the Master doeth, these doeth the disciple likewise. The mind and will and purpose of Christ is to be wrought out in us, just as He wrought out the mind and will and purpose of His Father. We are to

have the insight 'into His thoughts He had into the thoughts of God. Thus our Lord passes on to us His own knowledge of the Father, and raises us to share in the blessedness of His own fellowship with the Father's mind and heart. Happy are those whose fellowship with Christ has grown so close and intimate that the Master can venture to say to them, "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of My Father I have made known unto you."

Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations.]

CONSIDER CHRIST JESUS

Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.—HEB. iii. 1.

THE term "brethren" in addition to its natural use has, in Scripture, various significations, especially is it used of men belonging to the same family stock (Gen. xiii. 8), men of the same nation (Acts vii. 26), or disciples of the same Master (Matt. xxiii. 8); but it is here used in a still deeper and richer sense. Christ having been made partaker of our nature and we of His He is not ashamed to call us brethren; let us rejoice in this our Divine relationship.

As such we are *holy*; called out from the sinful world as Abraham by a call from heaven—into fellowship with Christ and His people—to holiness of heart and life, let us consider and glory in the Apostle and High Priest of our profession.

I. Let us consider JESUS IN HIS PERSON.

Among all the great names in Jewish history MOSES stood forth with a grandeur peculiarly his own; the pride of the Jewish nation in their illustrious leader was well warranted, and no Jew wearied as he listened to the oft-told tale of the marvels wrought through him. But in JESUS we have one greater than Moses as the Son is greater in His Father's house than any servant can be. Consider HIM.

1. *His Life.* He was the only Teacher of repentance who Himself did not need to repent; "Holy, harmless, undefiled, separate from sinners," He lived a life of blameless purity which is still the wonder and the admiration of the ages.

Divine power was manifested in His mighty deeds, while His teachings came direct from the fount of Infinite Wisdom. United with Divine abhorrence of sin appeared such a tender compassion for the sinful and defiled that the Magdalen and the leper feared not to approach Him, while little children exulted in His praise.

2. *His Death* was accompanied by such marvels that the centurion exclaimed, "Truly this was a Son of God"; and the Infidel Rousseau, considering how He died said, "Socrates died like a man, but Christ's was the death of a God." If He had been no more than a man this would have been the end of His earthly history, as of all other men; but in the most natural way the sacred story proceeds to tell of

3. *His Resurrection*, and it is not a mere rising from the dead as in the case of Lazarus to a few additional years of earthly existence; but a rising again of the same Person, the same in body and in spirit, yet wonderfully changed, to a real, yet in some respects to a different life, over which death had no power. The evidences of this great miracle of the resurrection at once convinced His enemies, and soon reassured His hesitating friends, turning their despair into a lively hope.

From that time till now the battle has been raging around the sepulchre, for if it is a fact that Christ rose again a Divine seal is set upon His teaching and His claim to oneness with God is endorsed by God Himself. No wonder then that sceptics and rationalists of every grade have united their skill to explain away the evidences of the resurrection. But all in vain. Rather more than fifty years have passed since De Wette, the leader of the acutest school of Rationalism in Germany, in the last book he published before his death acknowledged that "the fact of the resurrection, although a darkness which cannot be dissipated, rests on the way and manner of it, cannot itself be called into doubt" any more than the historical certainty of the death of Cæsar. But every soul in which the risen Christ dwells has in itself a more convincing testimony to the reality of His resurrection.

4. *His Ascension* was not only attested at the time by those who witnessed it, but it has been and still is being confirmed by the marvels which have followed upon His enthronement at the right hand of God. On the day of Pentecost the enthroned Conqueror distributed His royal gifts; to Stephen dying He granted the vision of Himself; to Saul on his way to Damascus He appeared, to make of the persecutor a bond-slave to love divine; and the living power manifested in His Church from Pentecost onward is a standing evidence that its Founder still lives, and that all things are committed into His hands.

To-day the church is going forth to evangelise all nations, and Christ is more considered than ever and is acknowledged on all hands as the only sinless One, the Great Example, the Culmination of Humanity. He has founded the only religion which can satisfy all nations and all ages.

WHO IS THIS JESUS? A true historical MAN, *but certainly more*. True, He is man at his highest, but human nature never led up to Him: rather in Him heaven looked down and lifted humanity into union with itself. Such a life, death, resurrection, ascension, such a permanent ever widening influence can only be logically accounted for by the Incarnation. Jesus "was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead." St. John's testimony to this in the first chapter of his gospel is very explicit, and in the seventeenth chapter of the same gospel he leads us into the holy of holies and permits us to listen to such communion between the eternal Son and His Father as no mortal could have conceived, nor could John have recorded it if he had not heard it for himself. St. Paul very vividly carries us back into the past and tells us that "by Him were all things created that are in heaven, and that are in earth . . . all things were created by Him and for Him; and He is before all things and by Him all things consist." Admit this and all we have considered is naturally accounted for.

Such is our great Apostle and High Priest. Consider Him. Let our minds travel back into the far distant ages of the past: beyond all the geological ages though reckoned by millions of years; beyond the ages when the material of the universe may have floated, as Laplace has suggested, as cloudmist in space; beyond the birth time of angels; beyond the time when the first particle of matter was called into existence, till we arrive in an eternity of the past when there was nothing anywhere but only God everywhere; but even then His goings-forth had been from of old, from everlasting. Consider Him in the enjoyment of the eternal glory receiving and reciprocating infinite love, Believer, *this is thy Redeemer, thy Saviour, thy Friend*. But see—Myriads of angels are called into existence, servants of the Great All-living: material for the formation of worlds is created and is being welded into shape, and in every creative act He is manifested, for "without Him was not anything made that was made."

When the creation of man was determined upon, his fall foreseen and provision made for his redemption it was He Who said, "Lo, I come to do Thy will, O My God," and Who in the eternal counsels was the Lamb slain from before

the foundation of the world. He it was Who became flesh and dwelt among us, Who lived such a life that He can still challenge the ages with "Which of you convinceth Me of sin?" Who died such a death that the sun was darkened, the earth trembled and the graves opened, Who defied death in His resurrection and ascended in triumph, and Whom the heavens have received until the times of the restitution of all things: Believer, this is thy Saviour, consider Him.

II. Let us consider JESUS IN HIS OFFICES.

He is the Apostle of our profession. He it was Who inaugurated the great system of thought, doctrines, morals, of human salvation, which we call Christianity. Trace Judaism back and you come to Moses; trace Christianity back and you come to Pentecost, to the grave, the cross, the manger to JESUS the God-Man, the Founder of our Faith. And HE, the living Jesus is our Teacher and our Leader still. "Lo," said He, "I am with you always even unto the end of the world."

He is the High Priest of our profession. By the offering of Himself once for all He has obtained eternal redemption for us and now, entered into heaven itself, He ever liveth to make intercession for us.

1. If we rightly consider Jesus we shall never be ashamed to acknowledge Him. He is no Jew who is ashamed to acknowledge Moses, and he is no Christian who is ashamed of Christ Jesus. Rather let us seek to be worthy of being reckoned among His followers.

2. Receiving and confessing Him we shall speedily receive in our own experience the fullest evidence of His Divine grace and power to save.

C. O. ELDRIDGE, B.A.

WHAT IS MAN?

What is man that Thou art mindful of him? and the son of man that Thou visitest him?—PSALM viii. 4.

The exhausted sufferer breathing his last—the drunkard fallen in the gutter—the North American Indian, lithe of limb and keen of vision—the cultured gentleman, ready for all emergencies—the astronomer for whom earth is far too small a sphere of research—and the Christian who gathers into his ken earth and heaven, time and eternity, man and God—each of these is a specimen of that manifold and marvellous genus HOMO, which stands alone among all the living creatures which the Lord God has created.

How poor, how rich, how abject, how august,
How complicate, how wonderful is man.

I. LET US CONSIDER MAN IN HIS LITTLENES AND IN HIS INNATE DIGNITY.

David through contemplating the starry heavens was led to

realise his personal insignificance. He might have felt it more keenly still if he had known the astronomical lore of the present day: for we are now told that our world is no more to the universe than a leaf to a forest, and that man is but as an insect upon that leaf, nay far less than that!

His natural powers are very limited. The horse is stronger, the greyhound is swifter, the hunting dog is keener of scent, the eagle has stronger vision, while in contrast with the elephant man is a very little creature indeed.

His time here is very short. That old yew tree in the village churchyard has witnessed the christenings, the marriages, and the funerals of many generations; the stones which form the grey old church are the relics of a past eternity, and the grand old sun is calmly surveying the whole stretch of human existence from its rise in Eden to its finis in the unreachd future; while each individual of that race comes up, gazes around, and sinks into oblivion as if he had never been; neither has he any more a portion for ever in anything that is done under the sun.

Yet in this Psalm we note traces of a latent greatness in man. "When I *consider* Thy heavens." I can consider the heavens, but the heavens cannot consider me. Man is the only being upon earth to whom the universe as such exists. Man alone can reverently and intelligently contemplate the marvels of creation. The cattle upon the prairies are not entranced with the glories of a gorgeous sunset, the horse is not enraptured with the beauties of the scenery, nor can we imagine the eagle using his powerful vision in the study of the motions of Jupiter's moons. Man alone possesses the power of focussing the universe within the little chamber of his imagination and of apprehending the infinite and the eternal.

"When I consider THY heavens, the work of THY fingers, the moon and the stars which THOU hast ordained." Here is greatness indeed. Man is not satisfied to see and to consider, but from the seen he passes into the unseen, from creation he rises to the Creator, nor rests until he has gained a personal acquaintance with the great First Cause of all things. Henceforward his paradise is restored and again he walks and talks with his Maker.

And this supplies a strong inferential argument in favour of man's immortality. Things seen and temporal supply the utmost desires and capacities of the lower animals: man alone finds earth too small and time too brief to satisfy his longings and to fill the capacities of his beings. Only God can satisfy him, but man thus satisfied becomes possessed of a new life which can only be fully developed in the great eternal future.

Hence, notwithstanding his physical insignificance, man is indisputably lord of the lower creation; notwithstanding the brevity of his natural life he shall outlive the sun, and ultimately find the consummation of his being in the eternal enjoyment of God Himself.

II. LET US CONSIDER MAN AS AN OBJECT OF DIVINE CONCERN.

A millionaire purchases an estate consisting of uncleared wood and moorland. Three years pass, and what a transformation has been effected. A fine mansion has been erected and sumptuously furnished, gardens, pleasure grounds, park, and farm have been drained, cleared, planted, stocked with the choicest: almost a village of cottage homes and homestead buildings has sprung into existence; roads and paths connect the estate with the outer world; all is in readiness, but one event is wanting to complete the undertaking: the return from their bridal tour of the eldest son of the proprietor with his lovely bride. O loving, thoughtful, generous father; so unmindful of expense, so mindful of the happiness of his son! With what feelings of reverent gratitude will that son ever trace in all the provisions so thoughtfully prepared years in advance, the kindness of a father who thought nothing too good for the son whom he loved; and with what intense delight will that happy pair ever welcome the visits of their father to the home he has so generously provided for them. We may imagine that with similar feelings our first parents welcomed the visits of the Lord God in the garden of Eden at the cool of the day, so long as they continued in their original innocence; and though a rupture has occurred in the happiness of our relations with Deity, our home remains in its primitive enrichments as full as ever of the tokens of divine thoughtfulness and love. "He maketh His sun to rise upon the evil and on the good, and sendeth rain on the just and on the unjust."

And since we have been settled in this home our Father has never ceased to visit us, notwithstanding the terrible breach which has occurred. He visited the patriarchs and communicated with the ancients through His prophets, and in these latter days in the person of Emmanuel he has made a lengthened stay with us; and in His ever-present Spirit He dwells in every filial heart, "to revive the spirit of the humble and to revive the heart of the contrite ones."

Nor is this all: the Lord Jesus, by Whom the Father fitted up this temporary abode for us is now engaged in preparing the many mansioned home above for our reception, and the whole creation is awaiting with earnest expectation the home-coming of the sons of God.

Hence let us learn: 1. Our littleness and our true greatness. 2. The insufficiency of all else to make us blessed

without God. 3. To realize and enjoy the dignity provided for us here and hereafter. 4. To adore and reciprocate our Father's mindfulness and love and to return His visits in our frequent attendance at the sanctuary and in loving communion with Him in private.

C. O. ELDRIDGE, B.A.

JESUS AND THE WOMAN OF SAMARIA—*John* iv. 1-10

The chapter introduces us to a new section of the early part of our Lord's ministry. His preaching had met with varying degrees of acceptance. John the Baptist and His disciples, together with those who witnessed His miracles and the cleansing of the Temple (*John* ii. 23) and others believed on Him, but He was not officially recognised by Jewish authorities as the Messiah.

So we see here He turned to new scenes. "He must needs go through Samaria." In *John* iii. we have the account of a pious *Jew* being led into the light; here a poor ignorant *Gentile* woman.

On ver. 9 note: The reference to the long-standing antipathy between Jews and Samaritans dating as far back as B.C. 72 when the foreigners were sent as colonists to the land of Israel and introduced innovations into worship. The hatred between the rival peoples continued so that "Samaritan" to the Jew was the highest term of reproach. The Lord gently revealed to the woman her sinful state, then opened the truth to her about Himself, which so astonished her that she ran back to the city to make known the good news. *John* iv. 28, 29.

I. THE DISCIPLES MARVELLED THAT HE TALKED WITH A WOMAN. Three reasons for this: 1. Contrary to custom for a Rabbi to speak to a woman in the street. 2. They were doubtful as to her character. 3. She was a member of the hated nation. But our Lord always saw the best side of character when there was one, and wherever there was a soul seeking light He was ready to give it.

Note: How readily Jesus saw what was good in people. He detected glorious possibilities where others saw nothing. *Nathanael*. Considered by some a simple-minded man. Jesus knew him to be an Israelite indeed. *Zaccheus* and *Matthew* were men in whom people saw nothing but sin and fraud, but Jesus saw teachable men capable of great things. In *Mary Magdalene* and the *Woman of Samaria* other people saw only sinful outcast creatures, but Jesus saw the germs of true womanhood. *The disciples of Jesus* were for the most part uneducated, but the Master knew that they would turn the world upside down. It was the same all through the life of the Saviour he was always looking for the good.

II. OUR LORD'S METHOD OF TEACHING. He condescended to adapt Himself to the mental capacity of those who came to Him. The parable of the leaven would convey at once to women how the kingdom would grow. The disciples would have a very clear idea that the church would have good and bad characters in it from the parables in Matt. xiii. 24-30, xiii. 47. So this woman. She had gone to draw water and the Master told her of the living water.

III. THE SUBJECT OF OUR LORD'S TEACHING. Our Lord saw in this woman a representative of the Gentiles. This idea helps us to understand why such a complete revelation was made to her. He revealed God as 1. *The Father*. 2. God is a *Spirit*. 3. The Father *seeking*.

IV. THE RESULT OF THE TEACHING. This must be viewed as *present* and *future*.

Present. 1. The woman's immediate conversion. 2. The Samaritans at the preaching of Jesus. John iv. 40-42.

Future. The result of Philip's work as given in Acts viii. 5-12 was the result of the mission three years previous.

V. SOME GENERAL LESSONS. 1. Encouragement for Christian workers. There is no case beyond hope. There is no one whom the grace of God cannot reach. 2. They must be dealt with as our Lord dealt with sinners. There must be kind Christian sympathy and so led from darkness to light. 3. They must be taught the same truths. Human need. God a *Father*. His love for sinners. John iii. 16. God a *Spirit*. Acceptable worship must be explained. God seeketh such to worship Him. 4. There is work for all to do now in Bible classes, schools, house to house visitation, and perhaps at home. 5. The sympathy of Jesus. He was wearied with His journey. In His human nature He knew what it was to be tired. 6. But His weariness was probably also attended with sadness of heart, for He had just met with much coldness in Judæa. It is a comfort to know that there is no experience the Lord does not understand. And that He is ready and willing to help all who come to Him.

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THE GREAT INQUIRY

*Come, see a Man which told me all things that ever I did. Is not this the Christ?—*JOHN iv. 29.

It would seem as if every word in this gospel is made subservient to the great purpose of reporting the exact words of the Saviour. He laid his head on the bosom of Jesus that his ear might catch the words that fell from the lips of his Lord. Here is the missionary announcement of the Samaritan woman, in her newly-found love, to the Divine Stranger, that sought her at the well.

I. Here we have A WONDERFUL DISCOVERY: *Come, see a Man, etc.* The evidence that Samuel gave to Saul, when he came to anoint the young man king, that God had sent him, is disclosed in the words, "I will tell thee all that is in *thine* heart." So Jesus showed the evidence of His Divine authority by disclosing the secrets of conscience. "Why do thoughts arise in your hearts?" In His conversation with this woman, He revealed the secrets of her domestic history. He touched the hidden springs of memory, and the past awoke, all luminous with the fires of judgement, and every act assumed its right place and moral quality. The same process is wrought to-day by the faithful ministry of the Word of God. God's book of remembrance is opened, and the sinner sees an instantaneous photograph of his moral features. That is the beginning of conversion.

II. Here is the EVIDENCE OF PERSONAL EXPERIENCE. *Which told me all things, etc.* A mere theological knowledge of all the arguments which sustain the credibility of Scripture, may leave a man unchanged in his moral condition. Admit inspiration, accept miracles, see the prophecies verified, and yet you may find your knowledge miserably insufficient if there is not the element of personal faith in Christ. The gospel must be tested by a personal application. It is only by tasting and seeing that we know that the Lord is gracious. It is not by exterior demonstration, but by what we experience of the power of the Word, that makes it valid in our hearts. "Now we believe not for thy saying, for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." We appeal to the sceptic on this ground. Lay aside your prejudices, forget your antipathies, hear the testimony of those who *know*. We have trusted Christ and He has verified all his assurances.

III. Here is a PERTINENT INQUIRY: *Is not this the Christ?* The Jews were not alone in their expectation of a Messiah, when Christ came. Even the Samaritans who were intermediate between the elect nation and the Gentile world, held to this belief. The woman is herself convinced, and she wishes to convince others. Looking around us and beholding the triumphs wrought by the gospel, the transformed lives, the alleviations of sorrow, the diffusion of blessing to the remotest parts of the earth, we say, "Is not this the Christ?"

IV. Here is a PRACTICAL RESULT OF FAITH IN CHRIST. See how the express testimony follows the intense conviction of the believing soul. The woman came to the well to bring water for her household and took back living water for the community. The missionary instinct is the immediate fruit of intense conviction that Christ is "the world's Desire and Hope."

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* PAYING VOWS UNTO THE LORD

Vow and pay unto the Lord, etc.—PSA. lxxvi. 11.

The text contains a two-fold charge. To vow is an act of the mind and heart. In Num. xxx. 2 it is said the man who vows "swears by an oath to bind his soul."

I. To vow a vow is a VOLUNTARY ACT. In some respects it is the law, "If thou shalt forbear to vow, it shall be no sin in thee." Deut. xxiii. 22. Cf. Jacob's vow. Jephthah's vow.

II. To vow may be OBLIGATORY. God requires the love and service of our heart and life. If we refuse to vow and perform the same, we are guilty of an abuse of freedom.

III. The manner in which vows should be paid is indicated. "Let all that be round about Him bring presents unto Him."

IV. Vows should be paid IN FULL. This is in relation to (1) gifts, (2) work.

V. Vows should relate to that which is ours and not another's. Isa lx. 8.

VI. Vows made should be PROMPTLY PERFORMED. Eccles. v. 4. Jonah ii. 9. There is a tendency in many of us to procrastinate.

VII. The reason assigned for paying his vow was the character of God. Because "He ought to be feared." Not indeed as the slave fears the master: but as the child the father.

If we have made our vows let us remember them and seek grace to fulfil them.

HENRY SMITH.



Notes and Illustrations

JESUS CHRIST stands in religion where no man stands in science. Since He taught in Galilee the world has gone on growing wiser, going to school to Greeks and Romans, and to later masters, German and French and English, passing through revolution after revolution, changing its mind over and over again, discarding old philosophies and learning new ones, leaving the centuries behind. Yet Jesus Christ is supreme; no word of His has fallen to the ground; and to-day, as we look over the threshold into the next era, we can see the end of our perplexities, our plans, and our desires only in the better following of the counsels that He gave in the beginning.—*Hodges*.

REPENTANCE.—Let it never be forgotten that repentance means more, very much more, than regret, or even remorse, or even "godly sorrow."

It is a deep decision in the attitude of the soul towards God, and His glory, and His claim, and His salvation. "The sinner that repenteth" is the sinner that is converted, turned back, brought back from loss to salvation, from the wilderness to the fold, from the far-off land to the Father's house.—*Rev. H. C. G. Moule.*

PEACE THAT GUARDS (Phil. iv. 7).—*Shall keep your hearts and minds.* "Shall keep as with a garrison." See 1 Pet. i. 5. This word is highly emphatic and gives us a most beautiful idea of the care that God has for His people. Solomon's bed was not so well guarded with his threescore valiant men, all holding swords, as each faithful Christian is by the power of God without Him and the peace of God within him.—*Newland.*

PSALM lxxvi. 11.—The exhortation of the Psalm, "Let all that be round about Him bring presents unto Him that ought to be feared," finds its literal accomplishment in the record of the independent history (2 Chron. xxxii. 22, 23), "Thus Jehovah saved Hezekiah . . . and guided them on every side; and many brought gifts unto Jehovah to Jerusalem, and presents to Hezekiah."—*Fausset.*

Him that ought to be feared—the sum of all that is awe-inspiring. So He is called in Isa. viii. 13: the summons accords with Isaiah's prophecy, according to which Ethiopia, in consequence of Jehovah's deed of judgement upon Assyria, presents itself to Him as a votive gift (ch. xviii).—*Delitzsch.*



UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST
CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1900-1901

MOTTO—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 TIMOTHY ii. 15.

SECRETARY :

Rev. J. A. CLAPPERTON, M.A., 4, Marlborough Terrace, Dewsbury.

SPECIAL NOTICES

1. SUBSCRIPTIONS WERE DUE ON MAY 1ST. IT WILL BE A GREAT CONVENIENCE IF MEMBERS WILL REMIT THEIR SUBSCRIPTIONS PROMPTLY.

2. The membership has now risen to 2,152.

3. The Council will meet in June. Any suggestions as to future working should be sent to the Secretary as soon as possible.

4. Members who have recently joined the Union and others who desire to continue their studies during the vacation should write to their Tutors asking advice as to the best method of preparing for next Session.

5. The Vacation extends from April to August.

SPECIAL NOTICES FOR TUTORS

It will be a great convenience to the Secretary and further the progress of the U.B.H.S. if the Tutors will let him have the following information as soon as possible :—

1. The names and addresses of prize-winners. Please add for honourable mention the names only of those who have taken 70 per cent. marks in the session's work.

2. The cost of Tutor's postage for the year.

3. The Questions for seven months (September, 1901, to March, 1902), ON ONE SIDE OF PAPER, by June 20th. Where there is more than one Tutor for a class, the senior Tutor sets the questions.

XVII. BIBLICAL GEOGRAPHY

Tutor: Rev. A. W. Cooke, M.A. Text-book: Cooke's *Palestine in Geography and in History*.

WORK FOR JUNE: 1. Read carefully Chapters vii. and viii. 2. Write a paper on "Galilee and Samaria: a Contrast."

CLASSES 1901-1902

To Members post free.

s. d.

I.	Homiletics—Eldridge's <i>Lay Preacher's Handbook</i>	-	1	6
II.	Advanced Homiletics—			
	Phillips Brooks's <i>Lectures on Preaching</i> (i.-iii)*	3	9	
	Wardell's <i>Manual of Sermon Construction</i>	-	1	0
III.	Systematic Theology: First and Second Year—			
	Gregory's <i>Theological Student</i>	-	2	2
IV.	Advanced Theology—			
	Banks's <i>Development of Doctrine in Early Church</i>	2	2	
V.	Theology: Special Class for Candidates for the Ministry—			
	Gregory's <i>Theological Student</i>	-	2	2
	Banks's <i>Manual of Doctrine</i>	-	2	8
	Oxford <i>Helps for Bible Students</i>	-	1	2
VI.	Bible Study (O.T.)—Marcus Dods on <i>Genesis</i>	-	2	0
VII.	Bible Study (N.T.)—Plummer's <i>St. John</i> (xiii.-xxi.)*	-	4	1
VIII.	Bible English—Clapperton's <i>Pitfalls in Bible English</i>	1	6	
IX.	Christian Evidences—			
	Banks's <i>Scripture and its Witnesses</i>	-	2	2
X.	Church History—Cowan's <i>Landmarks</i>	-	-	7
	Barmby's <i>Gregory the Great</i> (S.P.C.K.)	-	1	11
XI.	Radford Thompson's			
	<i>Utilitarianism</i>	-	-	5
	<i>Auguste Comte</i>	-	-	5

* Subject for Local Preachers' Connexional Examination, 1902.

XII.	English Grammar—		
	Morris's <i>Primer</i> and Wetherell's <i>Exercises</i>	-	2 0
XIII.	English Composition—Nicholl's <i>English Composition</i>	-	1 0
XIV.	Comparative Religion—Geden's <i>Comparative Religion</i>	2	2
	Grant's <i>Religions of the World</i>	- - -	7
XV.	Logic—Jevons's <i>Logic</i>	- - - - -	1 0
XVI.	Psychology—Ryland's <i>Story of Thought and Feeling</i>	1	0
XVII.	Biblical Geography—		
	Cooke's <i>Palestine in Geography and in History</i>	2	2
XVIII.	New Testament Greek—The Special Fee here of	5	0
	includes cost of Text-book (but not Subscription)—		
	Clapperton's <i>First Steps in N.T. Greek</i>	- -	
XIX.	Advanced N.T. Greek— <i>Epistle to the Ephesians</i> . Fee		
	(not including Subscription)	- - -	5 0
XX.	Hebrew—Same fee as in Greek—Maggs's <i>Introduction to the Study of Hebrew</i> .		
XXI.	Wesley—A Special Class for Wesleyan Local Preachers on trial—		
	Text-books, Wesley's Fifty-three Sermons	-	2 8
	Wesley's Notes	- - -	1 8
	Wesley's Second Catechism (cloth)		5
	The three will be sent together for 4s. 4d.		
<i>N.B.—One or two additional classes are under consideration. Later announcements will be found in Preacher's Magazine.</i>			

TUTORS' REPORTS

I. HOMILETICS

"My class this year has contained two ladies as well as the men whose names you sent me. Nearly all have sent in their work regularly, and most have shown real care and enthusiasm. Mr. F. S. Wrigley, Rawtenstall, deserves the highest place in the class. I am more and more sure that the work of the U.B.H.S. is much needed and likely to be immensely advantageous."

HERBERT C. FLOYD.

"I have little to say about the work of the Session. It has been done like it was last year—well and ill. Five students out of a total of 18 have sent in work every month, and of course these 5 are the best men I have had on my list. In the matter of marks, Mr. F. Newsome, Meersbrook, Sheffield, comes first; following close is Mr. H. Dow, Kirkcudbright, N.B."

J. T. GURNEY.

"There were 17 students; 86 papers have been received, averaging 12 per month. Six students sent all the papers, 4 sent six, 2 sent four, 1 sent three, and 4 sent two. Mr. E. G. Brazier, Maldon, Essex, stands first, having 60 more marks than anyone else. Mr. W. H. Thornton and Mr. George Newing have done very well. The following deserve honourable mention: Sister Helen McLean, Mr. W. Johnson, Mr. S. E. Mowforth, and Mr. W. Mills."

THOMAS PUDDICOMBE.

"Seventeen students were committed to my care; they have sent in a total of 66 papers. Three only have forwarded a paper each month; but four others have sent 6 out of a possible 7. Where students have persevered the results have been encouraging to them and to me: others would doubtless have done equally well had they continued to the end. Several have shown decided quickness in grasping

suggestions and acting upon them ; with practice on the lines indicated they should develop into useful preachers. Mr. Charles Nicol, Dundee, is at the top of my list with 77 per cent. of marks. He was one of my most earnest students last year and has made good progress this session. Mr. Benjamin Youell, Ballinamore, Leitrim, has also been commendably prompt and persevering ; his percentage of marks is higher than last year's."

HERBERT WINDROSS.

II. ADVANCED HOMILETICS

"There have been 51 members in this class, 33 of whom have sent their work fairly regularly to the Tutor. About 20 have faithfully gone through the *whole course* of lessons, and have worked splendidly. The Tutor's work has required a considerable amount of time and attention, but he has been amply repaid by the intelligent and enthusiastic interest the men have taken in their work, and greatly encouraged by the letters of thanks many of them have sent him. The Rev. D. M. Henry, M.A., of Whithorne, and Mr. A. B. Coombe, Truro, are recommended for prizes in accordance with the conditions of the Council."

ROBT. J. WARDELL.

VI. BIBLE STUDY (OLD TESTAMENT)

"In my section of the Old Testament class, papers have been sent in by 21 students, of whom 8 sent in four or more papers. Out of a possible 700, the highest marks, 599, are obtained by the Rev. W. G. Brockway, Dharamtala, Calcutta. The second place is filled by Mr. Fred Newsome, Meersbrook, Sheffield, and Mr. G. F. Roblin, Roath, Cardiff, who obtain 550 marks each. Good work has also been done by Mr. H. Q. Macqueen, New Wandsworth ; Mr. J. R. Mitchell, Great Grimsby ; and Mr. W. P. Dengate, Wimbledon."

THOMAS H. BARRATT.

XXI. WESLEY

"Thirty-two names were sent on to me at the beginning of the Session. From 4 of these I have received no work. From 5 I have heard only once. The others have written and submitted to me 106 papers. From the 11 who sent in answers to the March questions I have had papers without fail every month since last September. In that respect this new 'Wesley Class' is the most satisfactory class in the U.B.H.S. I have yet had charge of. The deepening interest shown by the students in their work proves the experiment to be a success. Very few of the papers could be called 'failures.' Several papers, month by month, approached the maximum mark. Mr. E. C. Harris is the prize-winner with 682 marks. Mr. Harry Thompson comes a good second. The following are worthy of honourable mention as hard-working and successful students:—Messrs. Milnes, Scott, Hasler, and Spencer. Several of the men have testified their appreciation of the class in letters most encouraging to the Tutor."

A. O. SANDERSON, M.A.

N.B.—Further Reports will be printed next month.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY ROBERT BREWIN

June 2—AN ABLE SAVIOUR—Heb. vii. 25

This is one of the great texts that have led many into the kingdom of God. Let us ponder its blessed teachings. I. *The Lord Jesus, though not seen on earth, still lives.* 1. He was seen to ascend. 2. He appeared to Saul at Tarsus. 3. He sent down the Holy Spirit. 4. He sent messages to the churches. Rev. ii., iii. II. *He lives to intercede for us in heaven.* He is 1. A faithful High Priest. 2. He pleads His death for us. Heb. ix. 12. 3. His advocacy never fails to succeed. III. *He is able to save to the uttermost.* 1. He can save those who have sinned to the uttermost. 2. His salvation is a perfect and complete salvation. It includes forgiveness, cleansing, and every good. 3. He can save to the end. IV. *He saves those only who come unto God by Him.* 1. He is the Door (John x. 9). We must pass through Him. 2. He is the Ladder (Gen. xxviii. 12). We must climb by Him. 3. He is the Way (John xiv. 6). We must travel by Him. 4. He is the Hiding-place, the Shelter, and the Rock, where alone there is safety. Isa. xxxii. 2.

June 9—A WONDERFUL CONVERSION—Acts xxvi. 19

Christ's appearing to Saul of Tarsus is here called "the Heavenly Vision," but it was a great reality also that changed his whole life. I. *It was sudden and unexpected.* Great sinners are often converted very suddenly. We should often expect this. II. *It was a midday conversion.* "At midday O King." All times are alike to God: Eccles. xi. 6. III. *It taught Saul some great truths.* 1. That Christ knew him. 2. And what he was intending. 3. That sin is a hard way. 4. That when Christ appeared to Him the great crisis in his life had arrived. IV. *It was thorough and lasting.* 1. Saul acknowledged Christ's dominion over him. 2. Entirely yielded up himself to his Saviour. 3. Abandoned his old life and purposes. 4. Submitted himself to be taught the way of salvation. Acts ix. 17-19. 5. Was never regretted. V. *It was followed by the best possible fruits.* 1. He joined himself to the disciples. 2. Straightway he preached Christ. Acts ix. 20. 3. He suffered the loss of all things for Christ's sake. Phil. iii. 7, 8. 4. He endured great persecution. 2 Cor. xi. 23-28. 5. He planted many new churches. Rom. xv. 20, 21. 6. He wrote many precious Epistles. 7. He was a splendid example as a Christian. 8. He yielded himself up to die a martyr's death. 2 Tim. iv. 6.

June 16—JESUS THE CHANGELESS—Heb. xiii. 8

As life goes on we have all noticed that it brings many changes in our friendships. Jesus is the changeless Friend. He is changeless in everything. I. *As our Divine Lord and King He is always the same.* 1. In knowledge. 2. Power. 3. Gentleness. 4. Conquest. II. *As the Saviour of all who come to Him.* 1. He receives sinners. 2. He receives great sinners. 3. He receives sinners joyfully, freely, and at once. III. *As the faithful friend of all who trust in Him.* 1. He never forgets. 2. He never forsakes. 3. He never dies. IV. *In the variety of His offices and relations.* He is our Priest, our Brother, our Light, our Leader, our Healer, our Guide, our Rock, our Refuge, our Surety, our Keeper. V. *In*

the fulness of His saving grace. John i. 16. Eph. iii. 8. VI. *In His purpose to complete and perfect all His people.* Phil. i. 6. Eph. v. 27. VII. *In His desire that all men should be saved.* Matt. xxviii. 19, 20. Mark xvi. 15.

June 23—THE VICTOR'S REWARD—Rev. xxi. 7

Christians do not serve God for nought in this world, but their great reward is to come. 1 Cor. iii. 21, 22. I. He shall inherit all things. 1. Perfect freedom from all trial and sorrow. No tears. No night. No pain. No sickness. No infirmity. No separation. No annoyance. 2. The possession of all the things he most desires. A beautiful country. A splendid home. Perfect rest. Perfected holiness. Reunion with his loved ones. Fellowship with saints and angels. Delightful service. Fulness of joy. Pleasures for evermore. II. *God will be his God.* Without God even heaven would be poor, but God will be there. The believer shall have 1. The glorious sight of God. Psa. xvii. 15. Job xix. 25-27. 2. The constant presence of God. Rev. xxi. 3. 3. The tender love and service of God. Rev. xxi. 4. III. *He shall be a son of God.* He shall have 1. Perfect freedom of access to God. 2. Abundant gifts from God. 3. Gracious and comforting words from God. 4. He shall be crowned with Eternal Life.

June 30—TWO GLORIOUS FACTS—I Cor. vi. 14

The great truths of Scripture are often given to us in pairs. It is so here. I. *God raised up the Lord Jesus from the dead.* 1. None of the disciples or friends of Jesus hoped for this. 2. The strongest possible barriers were placed in the way of this. 3. Yet the resurrection of Christ took place as promised. 4. It was glorious in itself. Angels witnessed it. 5. It was attested by the resurrection of many saints. 6. It was attested by many witnesses. 7. It was followed by Pentecostal blessings. II. *The same God will also raise up every sleeping saint.* 1. The resurrection of believers will be sudden. 1 Thess. iv. 16. 1 Cor. xv. 52. 2. It will be glorious. 1 Cor. xv. 53, 54. 3. It will be followed by their public approval and honour. Matt. xxv. 33-40. 4. It will never know a second death. Luke xx. 36. III. *The resurrection of the wicked will be a great contrast to that of the saints.* Dan. xii. 2. John v. 28, 29.

REVIEWS

The Baptist Pulpit. Vol. 13. A National Pentecost. By Frank James. 14. *The Church and its Privileges. By J. D. Gilmore.* 15. *The Enrichment of Life. By Frank Burnett.* London: A. H. Stockwell. 2s. 6d. net each.—These three volumes keep up the average of the Baptist Pulpit. Mr. James is a popular preacher, whose sermons are intended in the first place to be listened to. His style is easy and colloquial and he delights in illustration. Mr. Burnett, too, is an interesting preacher and has a happy art in "dividing" his sermons. The outlines are often excellent and they are filled in well. But the volume which impresses us most is that by Mr. Gilmore. He is a

convinced Baptist and very properly gives the reason for his preference and his conviction. His sermons are consecutive and form so useful a series that we are glad to give our readers a complete list of his subjects and texts :

1. Distinguishing Features of the True Church. 1 Cor. i. 2.
2. How to Join the Church. Acts ii. 37-41.
3. How to Continue in the Church. Acts ii. 42.
4. How to Add to the Church. Acts ii. 47.
5. The Church's Weekly Feast. 1 Cor. xi. 23-26.
6. The Church's Prayer Meeting. Acts xii. 12.
7. Personal Service. Mark xiii. 34.
8. Evangelistic Work. Ephesians iv. 11.
9. Missionary Enterprise. Acts xiv. 27.
10. "This Grace Also." 2 Cor. viii. 7.

We do not accept all Mr. Gilmore's views and it would be easy to dispute some of his statements as, for example, "according to the New Testament usage of the word, the Church must be a single congregation called together for a particular purpose." But one does not need to agree with all that a preacher says in order to profit by his preaching. We commend this volume to preachers of all denominations. Every pastor might well travel over the same road occasionally. Nonconformists, especially, need to be taught what the Church is and what its Privileges are.

In the Far East. Letters from Geraldine Guinness in China. Third Edition. London : Morgan & Scott. 3s. 6d.—This is a delightful volume, charmingly written, well-illustrated, printed on good paper, and best of all filled with the calm enthusiasm which befits the Christian missionary. We are glad to know that some 18,000 copies have been circulated. Extracts from these letters might well be read at Missionary Prayer Meetings and Working Parties. They were, of course, written before the recent troubles, but are very timely now. The most impressive lesson they teach, however, is the vastness of the task and the inadequacy of the missionary agency. We have looked on with amazement as the C.I.M. has seemed to pour its workers into China, but, after all, what are they among so many? The time has yet to come when we shall fully understand Carey's famous missionary exhortation, "Attempt great things for God." Another and more hopeful impression left by this book is that of the value of Chinese converts. They seem to make excellent, even though irregular, evangelists. Probably the conversion of China will, in the Providence of God, be wrought by its own sons and daughters. Certainly European missionaries cannot do better than provide for the creation, sustenance, and for some long time also the guidance of an extensive native agency.

Daily Gems from D. L. Moody. Selected by His Daughter. London : Morgan & Scott. 2s. 6d.—The "Moody Library" is not complete without this attractive volume. Mr. Moody's addresses lend themselves to quotation and his daughter has known just what to quote. This volume, with its pleasant illustrations and clear print, will be a delight to all Christian people and to the preacher and evangelist it will be a storehouse of good illustrations.

Highway Witnessing. Words to Open-air Workers. By Frank Cockrem. Secretary of the Open-air Mission. Morgan & Scott. 1s.—A useful addition to an evangelist's library. Open-air preachers are generally supposed to require no training. Any pious person may "say a few words," or give a "testimony" in the street and this is usually done without any preparation, either general or particular. If Mr. Cockrem can persuade Mission Bands and other workers to take their duties seriously and to spend a reasonable time in qualifying themselves to reach the unreached masses he will do an incalculably valuable service to the Church. An indoor congregation is much more easy to address and to convince, and generally speaking is much less in need of preaching than an outdoor company. Yet the more difficult task is undertaken by the less competent worker, chiefly because the more competent cannot be induced to attempt it. We heartily commend this very admirable manual to all pastors and mission-workers.

Jesus Christ To-day. By F. C. Spurr. London: A. H. Stockwell. 2s.—Mr. Spurr is an evangelist and he writes with the directness and the conviction which are essential to an evangelist. It is easy to suggest better methods of expression, and to show that occasionally one side of a truth is stated too emphatically. But these are not serious blemishes and are not peculiar to the writings of men who make no claim to be critics. The most important chapter is that on the Atonement which is full of suggestion and gives material for many week-night addresses or Bible Readings. It is a pity that the print is so small and the general appearance of the pages so unattractive.

The Boy and the Angel. By Rev. John Byles. T. Fisher Unwin. 3s. 6d.—This is a delightfully printed volume containing twenty-six "Sunday morning talks to the children." The subjects are very varied, but are largely drawn from the poetry of ancient times and the Middle Ages. At a first glance, the reviewer was disappointed with the few addresses he looked through. But the volume fell into the hands of a girl of nine. She was fascinated and read it through the same Sunday afternoon. Very clearly it serves the end it aims at,—of fixing the attention of children and conveying some of the loftiest of lessons to their fresh hearts.
J.A.C.

All Change. Fottings at the Junction of the Nineteenth and Twentieth Centuries. By Wilfred Woollam. 1s. Victoria Vale Miscellaneous Pages for the Passing Epoch. (Same author). 6d. London: Elliot Stock.—We have already noticed the first of these pamphlets, the second is like unto it in general tone and style. Scrappy, shrewd, often amusing and not infrequently striking.



MEN AND BOOKS : A MONTHLY SURVEY

CANDIDATES FOR THE MINISTRY

NEARLY all the Churches are lamenting the dearth of suitable candidates for the ministry, and are complaining that the intellectual standard is not only lower than it used to be but too low for efficiency. For ourselves we do not regard a merely technical education as of very essential importance. Many of the most effective preachers, the most faithful and devoted pastors, the most heroic and successful missionaries, were of that election of grace which comes not to many wise or rich, or learned, or socially influential.

On the other hand it must be remembered that some of these very men who were innocent of university training, who had little schooling, who knew nothing of Theological Colleges till they were appointed Tutors or Members of Committees, were wide readers and hard students. Take, for instance, the late venerable Thomas Jackson. The story of his resolute determination to educate himself, as told in his *Recollections*, is one that would put to shame the majority of those who seek admission to the ministerial ranks to-day.

Our own experience is naturally limited chiefly to the case of candidates for the Wesleyan Methodist ministry. We have often been distressed and dismayed to find how scant and careless a preparation is considered sufficient, not by the candidates alone but by ministers of mature age and considerable experience who nominate them and guarantee their fitness for the most responsible office that any man can undertake. Hardly one man in five—we were going to write not one in ten—has taken the trouble to read his Bible through. He will glibly declare it to be the Word of God and protest his loyal belief in everything from Genesis to Revelation, but read it!—that is more than we must expect from the men who are prepared to devote their lives to preaching and teaching the things which somebody else has told them it contains.

Dr. R. G. Moulton says the one thing that remains to be done with the Bible is to read it. We commend this judgment to every man who wants to be an honest, not to say an

able, minister of the New Covenant. We are not at all surprised that the men who accept everything blindly from the orthodox teachers whom they naturally seek when preparing for initial examinations are the men who, after a superficial college career, are ready to take up the newest theory and to advance any view that they may happen to have picked up during the week.

This sort of man is worth little to any side in the great struggle between right and wrong, truth and error. The man the Church needs and that even the world will hear is the man who has by honest work sought for a firm foundation for his faith, the man who has at least read his text-book and sought to understand it.

So far as the Wesleyan Methodist Church is concerned we are convinced that what we need is to raise the minimum standard and to let men go back for a year or two to make preliminary preparation, so that they may really profit by their college course and that the Tutors shall not be engaged in work that could be well done by a fairly advanced Pupil Teacher. The facilities for self-improvement after school-days are over, are so great that there is no excuse for ignorance and we may fairly claim that each year should see a steady rise in the average ability of the men who present themselves at the District Synods. Unless such a steady improvement is secured we can hardly hope to hold our own in a day of unrest, of enquiry, of venturesomeness and audacity.

But the whole question is too wide for discussion here. The U.B.H.S. is showing every year more and more satisfactorily along what lines such preparation should go. Our present object is rather to urge upon preachers and would-be preachers the importance of steady, systematic, honest Bible Study. The man who reads his Bible intelligently will learn a good many things besides Bible doctrine and history. There is no training in mental culture to equal the careful study of the English Bible. So unprejudiced a witness as Mr. Frederick Harrison has said in an address to Cambridge men, that no other book can help in the formation of a good style as the English Bible does. The whole passage is worth quoting :—

“Read Swift, Defoe, Goldsmith, if you care to know what is pure English. I need hardly tell you to read another and a greater Book. The Book which begot English prose still remains its supreme type. The English Bible is the true school of English literature. It possesses every quality of our language in its highest form—except for scientific precision, practical affairs, and philosophic analysis. It would be ridiculous to write an essay on metaphysics, a political article, or a novel in the language of the Bible. Indeed, it would be ridiculous to write anything at all in the language of the Bible. But if you care to know the best that our literature can give in simple noble prose—mark, learn, and inwardly digest the Holy Scriptures in the English tongue.”

If a great agnostic can speak thus surely we who think that in the Scriptures we have eternal life should not be content without searching them in reverent pursuit of Him of whom they testify? A ministry that rests on the Bible is always effective, even when it is not popular, and the weakest preacher never quite misses the mark if he shows himself able to wield the sword of the Spirit. If a young man desires to “shew himself approved unto God a workman that needeth not to be ashamed” let him give himself—early and late—to the study of the Bible.

DR. WHITELAW ON PROFESSOR G. A. SMITH

We do not know whether *The Christian Leader* has recently changed its editor, but we have been impressed by the vigour and ability of many recent articles. The United Free Presbyterian Church has lately taken many steps in the direction of advanced criticism, if we may judge it by some of its most prominent representatives. *The Christian Leader* is making a firm stand on behalf of the evangelical position which is sustained by such men as Dr. Robert A. Watson and Dr. Thomas Whitelaw.

In a recent issue Dr. Whitelaw expresses his very decided dissent from the position taken by Dr. G. Adam Smith in his *Modern Criticism and the Preaching of the Old Testament*. Dr. Whitelaw specially emphasizes the difficulty which besets preaching from the New Testament if these views are adopted and presses home what is after all the *crux* of the whole question the effect which such conclusions must have upon our respect for the authority of our Lord.

A far more difficult task than to preach from the Old Testament with the Professor's views seems to me to be to preach from the New; and one could have wished that Dr. Smith had tackled this subject, and shown how a poor perplexed preacher should act when called upon to handle such texts as these:—"The blood of Abel"; "As it was in the days of Noah"; "The flood came"; "Abraham saw My day"; "The same day that Lot went out of Sodom"; "God spake to Moses at the bush"; "Moses lifted up the serpent in the wilderness"; "Moses gave his people the Law"; "Moses wrote of Me";—all sayings of Jesus. Ought the preacher to call his hearers' attention to the fact—for fact it is, if the critics are right—that in all these statements Jesus was, if not in error, at least badly informed, that in fact He only inherited the opinions as He spoke the language and wore the dress of His time. Or should the preacher go the length of Professor Meinhold of Bohn and say that unless Christ had made these mistakes He could not have fulfilled His calling as a Saviour? Most people, I apprehend, will find it difficult to perceive how, if Christ made these mistakes, He could have had a calling as a Saviour to fulfil. If He asserted or believed that God spake to Moses at the bush, when God did no such thing, and if He made God say or believed that God said, "I am the God of Abraham and of Isaac and of Jacob," when these venerable figures were not personalities at all, but only creations of the religious imagination, I, at least, confess my inability to understand how He could expect His doctrine of a future resurrection to be accepted by us who know, if the critics are correct, that Abraham and Isaac and Jacob were not only not living when He spoke, as He affirmed, but never lived at any time. And if Christ's teaching on the subject of the resurrection was based on a delusion, how can a poor Gospeller be sure that his Master's declarations about God's love, about His own death, about the forgiveness of sins, about the Father's house, may be safely relied on? Clearly the demand is most urgent for the Higher Critics to show how Christ's authority as a religious teacher can be maintained, if their views must be accepted. Because I think Christ's authority is very seriously imperilled through their views, I cannot undertake the responsibility, even by silence, of seeming to assent to their propagation; and far less of agreeing to the Professor's dictum, that the battle has been won by the Higher Critics.

MORE "BOOKS FOR BIBLE STUDENTS"

Two important additions will shortly be made to this already extensive library. One is Professor Banks's *Development of Doctrine from the Early Middle Ages to the Reformation*. To this work we referred briefly last month. The other volume is an addition to Mr. Herbert B. Workman's brilliant and scholarly Church History. The forthcoming volume is largely occupied with the story of John Wyclif and is the result of the most painstaking and competent original research. Mr. Workman is one of the comparatively few

men who combine the patience of the scholar with the charm of a good literary style which makes the dry bones of history live and move. This work will, it is hoped, be published during the present month and ought at once to secure a wide welcome far beyond the borders of the Church to which Mr. Workman himself belongs. So distinguished an ecclesiastical historian as the late Bishop Creighton bore emphatic testimony to the value of the previous volumes of Mr. Workman's history.



THE SPIRIT AND POWER OF ROBERT BROWNING

BY THE REV. JAMES LINDSAY, D.D., KILMARNOCK

THE purpose of this paper is to show how Robert Browning is pre-eminently a poet for preachers. For Browning was a poet who preached, and who knew very definitely what he meant to preach. Besides, he neither forgot, nor was afraid to give the personal application. No doubt, the men of a later generation may care more about him as a singer, but we preachers of to-day cannot afford to neglect what and how he preached.

Let it first be said, however, that since John Milton, no subtler, manlier, more original poet has arisen in this realm than Robert Browning. Tennyson focussed in himself many poetic influences, new and old; Browning was no such centre. Absolutely unique he stands, without a peer in individuality, subtlety, originality, and suggestiveness. At root and base of his character lies religion. As true poet he is something both of philosopher and theologian. His is a ceaselessly active spirit: his thought is restlessly inquiring. True, it may not have been given to him to voice the hopes of the Victorian era as did Tennyson, but has he not done more? Pre-eminently he has been the poet of the soul, one with whom it was a prime article of faith that,—

Earth changes but thy soul and God stand sure.

For him the world held nothing that might compare with the soul of a man. It is he who has been able to find—

In man's self arise
August anticipations, symbols, types
Of a dim splendour ever on before
In that eternal circle run by life.

Even God is made to appear at times as though He existed in his thought rather for the sake of man than for Himself. At any rate, the thrilling drama of the soul, through all cycles and changes of life, is set before us by Browning with power all his own. To him there is no doom for the soul, here or hereafter, like that of being "shut out of the heaven of spirit." Chief in his thought, then, is the single soul, "the subtle thing that's Spirit," with its wondrous developments. But yet his thought has become so enlarged as, in its cosmopolitan range, to embrace mankind for its elect, with the world for their school of training. What a priceless gift, in our age of doubt, was so whole-souled a poet as Browning—one whose cheering optimism and buoyant faith gave utterance to the confidence that—

God's in His heaven :
All's right with the world !

God is so near and real to him that—

He glows above
With scarce an intervention, presses close
And palpitatingly, His soul o'er ours.

Directly was God known to him as the Universal Power—proof he needed none. Look at the Universe, he thinks, and you will feel yourself in the presence of this God of Power. But his Theism rises higher. It ascends to the intuition of God as a God of Love. His theistic faith is really an intuition rather than a philosophy, even though its soul-truths be illustrated from experience, and supported by arguments. It is, in fact, for him the prime reality that God is Love. So real was the vision of God's love to him, as the highest solution of all the mystery around us, that, under the overpowering disclosure of it in Christ, he could say—

The whole God within His eyes
Embraced me.

Yes, for to Browning God, "the All-Great," had, in becoming

man, become "the All-Loving" too. So was it even possible for him to say—

I say the acknowledgement of God in Christ
Accepted by thy reason, solves for thee
All questions in the earth and out of it.

He has been called the Carlyle of poetry, and, no doubt, his individuality wore a rugged strength. But he, as did not Carlyle, always glorified love beyond power. Love is always, with him, a strenuous thing, perfected only amid suffering and struggle. He thinks

There is no good of life but love.

He sees that life

Is just our chance o' the prize of learning love.

Never poet glorified love as he. "All's Love" with him, yet "all's Law," the law having been made by love. Love, rather than knowledge, is key-word of his teaching. Enigmatical as much of Browning's poetry may appear, there is yet no mistaking his spirit or his power. The spirit of strenuous everlasting endeavour—endeavour and aspiration that turn failure into ultimate achievement, and overcome the sordid by the spiritual—that is the spirit of Browning. The power of an endless love—a love learned in God and the unlimited possibilities that are found in Him—that is Browning's power. It is to Love he turns and says—

God is : thou art—the rest is hurled
To nothingness.

The love of God is to Browning of that personal sort which, implying a central Loving Will, makes Providence possible to man's life, which "an Arm ran across"; which finds room for man to catch "at God's skirts" in prayer; and which opens the door of blissful intercommunion in which the soul finds that of all pomps and splendours of earth, spiritual "Love is best." For to him—

The loving worm within its clod
Were diviner than a loveless god
Amid his worlds.

To Browning the Divine comes to man through spiritual struggle—the power of love and severe self-sacrifice—rather than through Nature as vehicle, as it came to Wordsworth.

Not without suffering is love to him made perfect. By suffering comes growth. He can say—

Was the trial sore ?
Temptation sharp ? Thank God a second time !
Why comes temptation but for man to meet
And master, and make crouch beneath his foot
And so be pedestalled in triumph.

The hindrances and difficulties are to him but necessary factors in the evolving of the good—"nor soul helps flesh more, now, than flesh helps soul"! He believes that life "means intensely and means good." But his philosophy of life is no indolent optimism, no aimless passivity; the poet of *The Statue and The Bust* has, in his characteristic insistence on growth, for his message that—

—a man contend to the uttermost
For his life's prize, be it what it will.

And again,—

—the sin I impute to each frustrate ghost
Is the unlit lamp and the ungit loin.

His optimism is grounded in no mere idealism, for none has more deeply sounded the real fulness of man's heritage in life, and none has more nobly shot it through with elements of spiritual fire. Life is to him one unbroken whole, but a whole that is capable of vast and boundless growth. Good unreached, and even unconceived, is what he sets before us. All growth—all spiritual development—means for him a closer union with God. Life in the whole—life in its fulness—has been grasped by none more fully than by Browning. Yet his lofty theism brings him painful sense of man's imperfection as set over against the perfection of God.

Perfection no more and no less,
In the kind I imagined, full-fronts me, and God is seen God
In the star, in the stone, in the flesh, in the soul and the clod.

Yet, to him, "what's come to perfection perishes," and "what's whole," in any absolute sense, is imperfect, since it "can increase no more." Says our poet—

Life is probation, and this earth no goal
But starting-point of man.

And the comfort, the sustaining power, amid our failures is—

All I could never be,
All, men ignored in me,
This, I was worth to God, whose wheel the pitcher shaped.

Nothing is to Browning more characteristic of man than the capacity for well-ordered, evenly balanced, moral growth. "His soul's wings never furled," man is to him "set to instruct himself by his past self."—For life is to him not merely probation, but education as well: he intends "to get to God," and he esteems the rays of present knowledge because of the way they "sting with hunger for full light." For he believes—

Man partly is and wholly hopes to be.

This poet would have us take heart before the tragic sorrows and failures of life. Indeed, none has here spoken more powerfully, or preached more comfortingly, than he. We feel the contrast of "the petty Done with the Undone vast," and in our felt and acknowledged failure the poet finds the promise of a future attainment. In our life's preparation, unfruitful though it be, he finds the sign of a great spiritual continuity in life. In the fact of our capacity for something spiritually higher or better, he finds a pledge that some wider, fuller scope will yet be found for it. Says Browning—

Earn the means first—God will surely contrive
Use for our earning.

No pain is without its use in his eyes—

All pain must be to work some good in the end.

Elsewhere he says—

—for mankind springs
Salvation by each hindrance interposed.

Of the growth which is the indefinitely large outcome he speaks as—

Progress, man's distinctive mark alone.

If man's work were faultless and perfect, it would not be well, he thinks, for—

—a man's reach should exceed his grasp
Or what's a heaven for?

The onward course of man our poet describes as on this wise :—

Man knows partly but conceives beside,
Creeps ever on from fancies to the fact,
And in this striving, this converting air
Into a solid, he may grasp and use .
Finds progress.

What life may bring to us that is false Browning would have us take and master, but he does better when he teaches to

accept truth as truth, and be content with nothing but the truth.

Day by day, while shimmering grows shine,
And the faint circlet prophesies the orb,
He sees so much as, just evolving these,
The stateliness, the wisdom, and the strength,
To due completion, will suffice this life,
And lead him at his grandest to the grave.

So was it that the quest of truth—of truth which is life—became for him a passion—the “rage” of “knowing, seeing, feeling the absolute truth of things, for truth’s sake, whole and sole.” Yet, again, he tells us we must draw to ourselves—

Truth’s very heart of truth.

Thus is it that, to use words of his own,—

His fugue broadens and thickens
Greatens and deepens and lengthens,

with a courage and loyalty that never fail of cleaving unto the truth. “Ever a fighter” was Browning, and the conflict of ideas roused his energies, and woke in him the heavenly spark. Of none were Browning’s lines more true than of himself when, on his death-bed, he wrote, putting all his life into the words—

One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

And in full view of death we have this passionate outburst—

—Sudden the worst turns the best to the brave
The black minute’s at end,
And the elements’ rage, the fiend-voices that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain,
Then a light, then Thy breast,
O thou soul of my soul ! I shall clasp Thee again !
And with God be the rest !

How finely he sings the eternity of love in God.

A Man like to Me,
Thou shalt love and be loved by, for ever.

To him there is always a purifying of that which is good, while there is utter destruction for a judgement upon all that is evil.

There shall never be one lost good ! What was, shall live as before ;
The evil is null, is nought, is silence implying sound ;
What was good, shall be good, with, for evil, so much good more ;
On the earth the broken arcs ; in the heaven, a perfect round.

Yes, "man has forever," and the poet holds Heaven's light will break for us at last—

—there is

Heaven, since there is Heaven's simulation—earth.

It has been charged against Browning that he ended by leaning on faith rather than on reason, and on faith when above and even against reason. But, at any rate, we can learn from Browning without doing so. For there is always an element of reason in faith, and of faith in true reason, and the two are in fullest harmony and accord. Faith is, in the last resort, but reason sublimed. Nothing is more rational than such faith. Such faith is but the last step of reason. Nothing better can Browning do for us than enable us to share, amid our trials, falls, and aspirations, such faith as that which turns to a Father-God, and says—

Therefore to Whom turn I but to Thee, the ineffable Name ?

Builder and Maker Thou, of houses not made with hands !

What, have fear of change from Thee who art ever the same ?

Doubt that Thy power can fill the heart that Thy power expands ?

For then we can say, with him, "faith is my waking life," and further, "since we love, we know enough."



CHRISTIAN SAINTLINESS AS MATURITY OF CHRISTIAN CHARACTER

BY THE REV. R. CORLETT COWELL.

But he that with a slackened will
Dreams of things past or things to be,
From him the charm is slipping still,
And drops, ere he suspects the ill,
Into the inexorable sea.

All round our feet shall shine
A light like that the wise men saw,
If we our loving wills incline
To that sweet Life which is the Law.

CONFORMITY to the likeness of Christ is the crown of all perfection. He is divinely beautiful in His life; divinely loving and fascinating; and the perfect embodiment of all virtues in their supremest excellence.

All Christian virtue exists in germ, and more than in germ; exists from the first hour of faith, in course of development, in the heart of the believer in Christ. And it is the most important and urgent duty of the believer to cultivate conformity to the image of the Lord. How faintly we realize this! How indolent are we at the high task set us by our Master! But let us not forget that repression of the evil in our nature, and expression of the good; self-drill into which no undue asceticism need enter; intensely active faith in Him whom we never trust in vain; the struggling, persistent prayer of the upward-yearning spirit; loving, self-sacrificing service—that these are among the things which conduct us to the goal of Christlikeness.

But it is chiefly by union with the Lord through faith that we become assimilated to Him. (Here we repeat what we have said in former papers,* but the strands of this truth are so interwoven that repetition is inevitable). Spiritual life, like every other kind of life, possesses the property of assimilation. When its current flows strongly within us, as the result of loving fellowship with the Lord, it manifests itself in our growing conformity to Him. His love of prayer, His gentleness and considerateness, His boldness and courage when truth was at stake, His sorrow over sinning men, His perfect calm amid the rage of evil, His self-effacement when the glory of the Father was concerned, His crucifixion in order to save the lost, the triumphant joy of His resurrection, the hopefulness of our King in regard to His redeemed world—all these, as our thought, our affection and desire, assimilate them, find their likeness and reflection in our experience, aye, and more than their likeness and reflection—their actual, living expression. *As He is, so are we in this world. For to me to live is Christ. He that eateth My flesh and drinketh My blood dwelleth in Me and I in him.* This is not extravagant mysticism. It is the common-sense interpretation in the spiritual realm of the law of assimilation which we see working in all nature. Plant life and animal life are modified in form and colour by the food they find in or on the soil, by atmospheric and climatic influences, by the quality

* See *Preacher's Magazine*, 1900, pp. 305, 344, 405.

and quantity of the sunshine which falls on them. Nature makes the best of what it finds, building beautiful things with lime and carbon and phosphorus, with heat and cold and light and shade. It never misses its chance. Would to God that we were as ready to assimilate our spiritual food, and to build up—building from the centre, and profiting by our environment whatever it may be—a superb character, in every line and hue like that of our Master.

It is by “the ingrowth of the Christian spirit, the Christ love, the Christ dignity, the Christ patience, the Christ prayerfulness” that we get rid of sin.

This is pre-eminently the teaching of the saintly thinkers of the Church of Christ; as they interpreted the Word of God in the light of experience.

John Wesley ever exalted the ethical side of Christian Saintliness. He made it to consist in love, the prime fruit of union with Christ, the fulfilling of all righteousness, the supreme virtue containing in itself the seed of all other virtues, and the heavenly affection that practically expels the old evil affections, taking up all the room. This aspect of saintliness penetrates the hymns of the Wesleys. To quote would be to give half the Wesleyan Methodist hymn-book. But to take a sample or two, hear this—

To Thee inseparably joined
Let all our spirits cleave,
O may we all the loving mind
That was in Thee receive.
This is the bond of perfectness,
Thy spotless charity,
O let us (still we pray) possess
The mind that was in Thee.

Grant this, and then from all below
Insensibly remove :
Our souls their change shall scarcely know
Made perfect first in love.
Yet when the fullest joy is given,
The same delight we prove,
In earth, in paradise, in heaven,
Our all in all is love !

or this,—

That blessed law of Thine
Jesus to me impart,
The Spirit's law of Life Divine
O write it in my heart !

Implant it deep within,
 Whence it may ne'er remove,
 The law of liberty from sin,
 The perfect law of love.

Thy nature be my law,
 Thy spotless sanctity,
 And sweetly every moment draw
 My happy soul to Thee.

Further, love is variously termed in Wesley's hymns, "the refining flame," "the sealing grace," "the image of God," "our present, everlasting heaven." To be "perfected in love" is to be "a saint indeed"; and transforming Christian fellowship is "fellowship in Jesu's love."

In his sermon on "Perfection," John Wesley says: "This is the sum of Christian perfection: it is all comprised in that one word, Love. The first branch of it is the love of God; and as he that loves God loves his brother, it is inseparably connected with the second—'Thou shall love thy neighbour as thyself.' These contain the whole of Christian perfection." Again he says, "Love is the highest gift of God. There is nothing higher in religion; there is, in effect, nothing else, If you look for anything but more love, you are looking wide of the mark; you are getting out of the royal way."

The Wesleys were no doubt influenced by the mystics of the highest type, to whom Christian theology and Christian life owe a great debt. "The grandeur and depth of Thomas a Kempis and the best mysticism of antiquity," says Dr. W. B. Pope, and, we may add, the profound spirituality of the German hymn writers of the 17th and 18th centuries, "are reflected in the hymns of Charles Wesley, and in all the writings of John Wesley." But the teaching of the Wesleys was pre-eminently "the slow result of reflection and study of the Scriptures." It was no new speculation, no phantasm of ill-controlled enthusiasm; it was the ancient doctrine of the Church illumined with the light of living experience; and "with one element formerly indistinct cleared up, that, namely, which made the entire sanctification of the believer a provision of the new Covenant directly administered by the Holy Spirit to faith—to faith working by love and preparing for it; to faith making this blessing its express object, and to faith as retaining it through constant union with the risen Saviour."

There is no tolerance of antinomianism—no shadow of acquiescence in the spurious spirituality that employs the language of the saints to cover its supersensuous excesses of thought and feeling; no excuse for the absence of strenuousness and fidelity in the pursuit and practice of righteousness, and for the presence of low ideals and recurring failure. The antinomian spirit is mercilessly slain. The moral law is honoured. The highest ethical standard is upheld, and the doctrine of Christian saintliness is hedged about with many “stern cautions” against enthusiasm and fanaticism. The pure love of God and man is to reign in the heart and life; and, lest human pride of attainment should enter, our shortcoming in respect of the law of love and of purity is constantly insisted on, as well as our abiding need of the virtue of the reconciling work of the Lord Jesus Christ.

To sum up what we have said. Christian saintliness makes no claim to be absolutely free from flaw or stain. It is only relatively perfect; it is, limited by defective knowledge, by the weakness that inheres in the very structure of the human spirit, by our finiteness, and by the bonds of the physical nature. “It is perfection that has come up through much tribulation, and bears to the end the scars of infirmity. It is not immunity from temptation and the possibility of falling, and the remainder of ignorance and short-coming in the presence of the perfect law,” thus speaks one of our modern saints; and he adds,—“It is a perfection which is no other than a perfect self-annihilating life in Christ; a perfect union with the passion and resurrection and a perfect enjoyment of the value of His Name Jesus, as it is salvation from sin. It is the perfection of being nothing in self and all in Him. It is the perfection for which the elect with one consent have longed from the Apostles downwards. It is the common deep aspiration of the saints.”

Its dominant note is humility; not the bold profession of unflecked stainlessness, which is foreign to the very conception of it as it is understood by those who from St. Paul to Catherine Booth, have gloried in the sufficiency of divine grace. “There is no mystery more deeply hid with God, no consciousness more unconscious of self, than this.” Those who avow themselves furthest from it may be nearest to it;

whilst some blatant claimants to its possession may not have the most elementary conception of what the New Testament teaching concerning it really means and involves.

But have we not known a man, here and there whose whole character and bearing and service made us feel that he walked before God and was practically perfect? Strength, beauty, fragrance, and an indefinable graciousness were the marks of the Lord Jesus on His servant who lived and radiated Christlikeness, but dared make no avowal of his Christian saintliness, but rather would have said as he contemplated the holiness and love of the Eternal—

My mouth as in the dust I hide
And glory give to God alone.

Let us press on to perfection—forward, ever forward, till Christian saintliness be ours. Earnestness, self-denial, faith will lead us on. We are sadly stained and maimed spiritually, not because God does not call us to a nobler life, but because we shrink from the strain which the nobler life involves, because we are indolent and prayerless, and because, alas! we love sin and its clinging hindering fetters. When shall we cease to make excuses for ourselves, and accept God's Will which is our sanctification, and cast ourselves on His grace? Let us trust Him who shed His blood that we might have continuous cleansing from all sin by freedom from the sense of guilt through the vicarious offering of our Lord, by victory over it, and by realizing in our hearts the power of His grace to save us from it. Let us open up all the channels of our being to the inflowing Spirit of God. So shall this tide of purity fill every capacity of the soul, intellect, heart, and conscience, with its crystal, musical, life-giving waters.



LUTHER'S TEACHING

II

BY THE REV. PROFESSOR J. S. BANKS

ATONEMENT

THE satisfaction made in Christ's death for man's sin is very prominent in Luther. Man by his sin is exposed to God's anger, enslaved to the devil, bound to the law, subject to the penalty of eternal death. Christ took our place and bore these consequences of sin for us. He is the "sacrifice and payment for the world's sin." "In His tender, innocent heart He must feel God's wrath and judgement against sin, taste eternal death and damnation for us, and, in short, suffer all that a condemned sinner deserved to suffer eternally." All this He bore "that God's anger might be appeased," so that we may find grace and forgiveness. In the same way He spontaneously kept the law, which applies only to sinners, in our stead and for our sakes, and bore the penalties of its transgression. By this means He satisfied the law, *i.e.* the law, being satisfied, has no longer any right or claim on men. Again, He deprives the devil of his right and power over men, because he slew Christ without ground of guilt. What Christ did is as if we ourselves had done it. It would be easy to multiply teaching to the same effect. Anselm's necessity of satisfaction is reproduced, but with this difference. In Anselm the law is conceived as private, in Luther as public. In one God is conceived as a private person, in the other as a sovereign or judge. Nor is the necessity conceived as absolute. God willed that forgiveness should come to man in this way; no reason is shown why it must be so.*

Christ's work as intercessor is the continuation of His work of atonement. As sin still cleaves to the Christian, he ever needs the atonement as the ground of forgiveness. Christ has done what we were bound to do but could not; and what He has done becomes ours by faith. "We are most sure that Christ is well-pleasing to God. Therefore as far as Christ pleases Him and we cleave to Christ, we also are well-pleasing to God; and although sin cleaves to our flesh, grace is more abundant and powerful than sin. Wherefore sin is unable to

* The influence of Duns Scotus is seen here and elsewhere.

terrify or make us doubtful of God's grace in us. For Christ—a most potent giant—abrogated the law, condemned sin, abolished death and every evil. As long as He is at God's right hand, interceding for us, we cannot doubt of God's grace towards us."

Moreover, Christ not only represents us before God but represents God to us. Besides procuring and imparting forgiveness of sin, "He also gives the Holy Spirit, that we may follow Him and begin here to subdue and mortify sin." "God has *first* given us a Man to make satisfaction for us all to the divine justice. *In the second place* by the same Man He has poured out grace and riches," which takes place in regeneration. From Christ as the second Adam and the head of the new humanity flows new life and righteousness into us, for He dwells and rules in us. This is enough to show that to Luther justification, as he defined it, was not the whole of salvation.

SIN

Recoiling from the Pelagian tendency which prevailed throughout the Middle Ages, Luther went back to the stern doctrine of Augustine, laying special stress on original sin. Before the Fall man, individually and collectively, was all good; since then he is all evil, a lump of corruption (*massa perditionis*). Human works, however fair outwardly, are mortal sins; every sin is mortal. Human nature is corrupt by birth, poisoned by the flesh, governed by evil lust. Yet Luther emphasises the moral side of sin. It consists in blindness, contempt of God, innate impurity, disobedience to God, and above all in unbelief, which is the root-sin. The will is the slave of sin. His treatise on the "Bound Will" was directed against the "Free Will" of Erasmus. Free will is a mere name as regards non-Christians; they are free only to evil. Yet Luther rejects the notion of constraint either to good or evil. The twofold predestination is also held, with the difference that Luther does not, like Calvin, make it the keystone of his teaching. God's omnipresent activity, alike in good and bad men, is often so strongly asserted as to seem to make God the cause of all that is done. But Luther does not intend this. He is ever asserting man's responsibility for sin. Christ has borne the sins of all men;

and if all believed, all would be saved. The inconsistencies are precisely the same as in Augustine's teaching. It is evident that Pelagianism and all notion of human merit are precluded. The glory of salvation belongs to God only.

GRACE

Luther here went back to the Scriptural idea of grace as God's favour, rejecting the prevailing notion of grace as an infused quality (*gratia infusa* or *creata*). "I take grace properly as *God's favour*, not a quality of the mind, as our moderns have taught." Its effect is forgiveness. Grace also renews and changes man. It is this latter effect which Luther speaks of as a "gift." By means of this view of grace the Reformers strenuously combated the idea of human merit and satisfaction in every form. The old view of grace, as an irresistible divine power and also as a quality in man, is cut off altogether. "This grace of God is an active power, no passive quality in the soul" (Seeberg). On this subject Luther never falls into fatalism. He always makes the relation between God and man a personal and ethical one. The power of love, as he conceives it, is ultimately the spiritual force of Christ's person.

FAITH

A similar transformation takes place in the idea of faith. It is no longer a habit or quality of the soul (*fides acquisita*), an opinion, intellectual assent merely, but a receiving of God's Word or of Christ offered in that Word. It is God's gift, inspired by Him, through the revelation of His love in Christ. So it is trust, confidence in God. "Faith is never of past things but always of future." Christ is its essential content; what is His becomes ours; there is "a perfect marriage" between Christ and man. "His mercy is my righteousness. . . . What is mercy, unless I know it? My righteousness signifies that I am accepted by the merciful One." "If there is true faith, there is a certain confidence and firm assent, by which Christ is apprehended." "Here it is to be observed that there are two kinds of believing: first, a believing about God, which means that I believe that what is said of God is true. This faith is rather a form of knowledge or observation than a faith. There is, secondly, a believing in God, which means that I put my trust in Him, give myself up to thinking that I am dealing with Him, and believe

without any doubt that He will be and do to me according to the things said of Him. Such faith, which throws itself on God, whether in life or in death, alone makes a Christian man." "Faith is a divine work in us, through which we are changed and regenerated by God. . . . O, it is a living, busy, active, powerful thing—faith, so that it is impossible for it not to do us good continually. Neither does it ask whether good works are to be done, but before one asks it has done them and is doing them always. But anyone who does not do such works is an unbelieving man, gropes and looks about him for faith and good works, and knows neither what faith is nor what good works are. . . . Faith is a living, deliberate confidence in the grace of God, so certain that for it it could die a thousand deaths. And such confidence and knowledge of divine grace makes us joyous, intrepid, and cheerful towards God and all creation." Thus faith is no theoretical opinion, but the practical assurance that through Christ's work we are accepted of God. It is also the beginning of an absolutely new life. Faith renews man. The gift of the Holy Spirit and His work in the soul follow faith. "Your faith is no dream or fiction, but life and deed." It is life in Christ and through Christ, for He lives and rules in us. "Of a dry stump God makes a living tree."

From this follows the assurance of salvation, which is the ground of peace and joy. The believer is directly conscious of God's favour to him; he has and feels Christ and the effects of grace in his heart. This fixed, direct, inner consciousness gives experience, not uncertain opinions. "Though I should preach about God a century, how kind and gentle and good He is, how He saves man, and yet do not taste this in experience, it is all nothing, and no one learns in this way to trust God aright." Creation and redemption are no reality to us without experience and feeling. Only with such feeling and experience are we "certain of faith, assured of salvation." This experience is not identical with the act of faith; it may be lacking for a time, so that faith lives only on the Word; but, as a rule, it accompanies every act of faith and the whole Christian life. The believer has a light, joyous heart. "Thou must have heaven and be saved already before thou canst do good works." Luther frequently insists that Christian life is

a looking for blessedness which it already has. The Christian has a "bold, valiant, fearless heart." Even as to earthly things he trusts joyfully in God's Providence.

JUSTIFICATION

Luther's chief service to truth was in his clear distinction of justification from regeneration, identifying it with non-imputation of sin, imputation of righteousness, forgiveness. This was no less than a discovery or rediscovery of Paul's meaning (Rom. iv. 6 ff.). At first his language wavers. Thus, he says, "Every one who believes in Christ is just, not yet completely in fact, but in hope. For he has begun to be justified and healed," as if the change were gradual. And again, he finds the ground of the blessing in the twofold consideration that the believer begins to be righteous, and that he is in fellowship with Christ. But he soon learns to define the blessing simply as forgiveness, and to find the ground in the latter consideration only. And yet Luther never considers the two blessings as given or existing apart. Whoever is justified (forgiven) is regenerated, and the converse.* This is a sufficient reply to the charge that Reformation doctrine neglected ethical Christianity. Faith is the condition, an indwelling Christ and Spirit the source, of both blessings. Faith justifies and renews, Christ justifies and renews. As to which gift is first in order of thought Luther says tersely, "Before obedience it is necessary that the person be acceptable." He is fond of saying that the sin which remains in the Christian is not imputed for Christ's sake. At the same time the power of the indwelling Christ and Spirit makes man actually righteous. "Because through faith righteousness and fulfilling of the law are begun, therefore for the sake of Christ, in whom they believe, the remainder of sin and the unfulfilled law is not imputed." "Although there are many sins in us, grace so abounds that we are reckoned wholly and completely righteous before God"

* "Luther never thought of a faith that is not already in itself regeneration, quickening, and therefore good work; but, on the other hand, in all doubt, in all uncertainty and despondency, refuge is found, not in the thought of the faith which is regeneration, but only in the faith which is nothing but faith; in other words, we are justified by faith alone, *i.e.*, only by the faith which lays hold on the forgiveness of sins. That continued to be the chief matter for Luther; for only this faith secures certainty of salvation" (Harnack). "Faith is the beginning of the work of the Holy Spirit in the soul in the same sense in which the good tree is the beginning of good fruit" (*Ibid.*).

(1522). "Although sin in the flesh is not wholly gone or dead, he will not reckon or know it. And on such faith, renewal and forgiveness of sin, good works follow" (1537). "Not for the sake of man's faith, but because Christ, the Redeemer, forms the content and the power of this faith, God pronounces the believer righteous, by forgiveness" (Seeberg). Luther says again, "Therefore it is not our righteousness, but Christ's righteousness, nay, this righteousness is Christ Himself; and yet He becomes my righteousness when I believe." It was this view of justification that formed the core of Reformation teaching. It also furnishes a powerful weapon against the doctrine of human merit in every form.

GOOD WORKS

are the invariable fruit of faith. Indeed, faith itself, as exercised by us, may be regarded as a good work, "the first and highest of all good works." Luther dwells much on such works being the free, joyous expression of gratitude and love. The believer does good, not from obedience to law, not from constraint or fear, but from choice and delight. "Just as a living man cannot be inactive, he must move, eat and drink and work, and it is impossible that such acts should be wanting, because he lives, and we need not order and drive him to do such works, but if he is living, he does them; so all that one has to say in order to the doing of good works is, 'Only believe, and thou shalt do all of thyself.' " It is a pleasure to the believer to serve God; for this reason he does good, not in order to obtain merit. Not that works make men pious; the converse is the case. Man must be good first; then good works follow. "Christ's doctrine is not about doing and non-doing, but about becoming; not new works done, but becoming new first; not a new manner of life, but a new birth." As these works spring from faith or the Holy Spirit, it is clear that they have nothing to do with the law. They are done in the freedom of faith. "To sum up: The Holy Spirit produces faith as the beginning of regeneration. Thus the man becomes actually good, faith becomes the beginning of a new pious life" (Seeberg).

Not the least of Luther's achievements was the new ideal of Christian life which he preached incessantly. The mediæval ideal was the monastic. The Christian advanced in perfection

as he approached this. The aim was the suppression of natural desire and impulse. Hence the monastic is still called the "religious" life in Romanism. Luther taught the rightfulness of nature in itself. Religion is the hallowing and perfecting of all that is natural. It is better to bring up children well than to go on pilgrimages or build churches. A Christian is to do God's will in his worldly calling (John xvii. 15). The other idea of holiness he was never weary of denouncing as artificial and unnatural. He also recognised in the State a divine institution, co-ordinate with the Church. The calling of Christian princes is to serve God and man. As to its nature, civil authority has to do only with men's outward walk. Contrast this teaching with the Papal doctrine of the relation of the secular to the ecclesiastical power.

Luther's little book on *The Liberty of a Christian Man* nobly expounds the Christian type of moral life. Faith makes a Christian the lord of all things, love makes him servant of all. "Faith and love are the whole being of a Christian man. Faith receives, love gives." "Thus faith is the doer, love the deed. Faith brings man to God, love brings Him to man; through faith he receives benefits from God, through love he does benefits to man." In all this there is no compulsion. The Christian life is a free life. The good he does is from love. Love is the will to do good. "To love is to heartily wish good to others." Thus all love is service. We must show humility, patience, gentleness to our fellow-men, and that in our special calling. The moral equality of all callings is assumed. In this way God's kingdom is to be realised on earth. The kingdom is defined both as the rule which Christ exercises and the sphere of that rule. "The kingdom of God is nothing else than to be devout, sober, pure, mild, good, full of all virtue and grace, so that God has His being in us, and He alone is, lives and reigns in us. This we ought to desire most and first." "The perfect state is to be of bold spirit, a despiser of death, life, glory, and the whole world, and by fervent charity a servant of all." "Thus faith the doer abides, and love the deed abides." Such is Luther's view of Christian perfection. That perfection is not a realised state, but a state desired and longed for. "On earth it is and remains a beginning and growth; it is accomplished in the other world."

NOTES ON THE EPISTLE TO THE ROMANS

BY THE REV. ARTHUR HOYLE

CHAPTER II

FAILURE OF THE JEWS

PAUL now passes to consider the case of the Jews. At the outset he does not state this openly, they lie back of his mind and he works forward to direct attack. It is helpful to remember that Paul nearly always has some antagonist in his mind whose objections he answers.

1. It is a peculiar and frequent habit of the Jews to judge others, or as the margin reads, "the other": they were the great critics of the Gentiles. Behind the form of this verse is the sense that all men must condemn such things as are recorded of the Gentiles and that the Jews would be specially ready to the office. *Thou . . . O man whosoever thou art that judgest*: the words rise up and grip the conscience; the close personal dealing is eminently characteristic of the great evangelist and the born controversialist. *Thou art without excuse . . . thou condemnest thyself*. He who judges another cannot plead ignorance. "Thou knewest . . . thou oughtest therefore," said Jesus to the unprofitable servant. Nathan's straight thrust at David springs to mind. In the act of judging, the man shuts the door of escape in his own face and the avenger grapples close and grim. *Thou that judgest dost practice the same things*: he is in the pit he himself has digged. Get behind any man's sins and they are the same as his neighbours, in essence, not doing what he knew to be right. On this verse consider the parable of the Pharisee and the Publican—a parable we English have much need to ponder.

2. *We—everyone, know—from universal testimony, that the judgement of God*: if man judges, his judgment is neither final, nor infallible—it only serves to entangle himself; the Higher Court judges his judgement. *According to truth*: we hardly so much as aim at this: God's judgement deals only with realities and moves along lines of absolute justice. *Against them that practice such things*: if the Divine judgement were not *against* them, it would not be according to truth, but according to persons: *such things* as are referred to in i. 32 and ii. 22-4. In this verse Paul meets the man who shelters under the dishonouring supposition that God has favourites.

3. Paul takes up a second refuge of lies. Men have an unreasoning persuasion—"I shall escape." We think all men mortal but ourselves. Self-preservation is a blind instinct, and this instinct moves below the consciousness and thrusts up off-shoots—good and evil; this is one, "I cannot

be damned, somehow I shall escape." *Escape the judgement of God*: where are the loopholes there? The man who reasons thus starts from nothing and arrives nowhere. Paul does not think the contention worth an answer, he leaves it swinging from its gibbet.

4. A third possible explanation, *or despisest thou*; there is such a thing as a full-fed contempt for the hand that has provided, finding no occasion and no desire to go further than satisfaction in the moment's supply: *the riches of his goodness and forbearance and long-suffering*; notice the enthusiasm of Paul's utterance about God's goodness; this is the true wealth of a man: but this is not all, when goodness has been despised and the fat-hearted cannot distinguish it from weakness, God holds back His wrath and does not smite at once—*forbearance*: so gracious is He that when the offensive behaviour is persisted in to the shame of God's name and glory, He patiently endures with yearning desire—*long-suffering*: in the two last words we see the *riches* from another side. *Not knowing*: men seldom see what they do not look for and never know what they do not consider. *The goodness of God leadeth thee to repentance*: repentance, on its intellectual side, is thinking of sin as Jesus thought of sin; on its emotional side, it is an entire and often passionate revulsion from the very self because it has been given to evil; on the moral side, the side of will, it is a swinging round of the whole personality to the good. God's *goodness* is the out-shining of His nature, with desire that we should love the highest when we see it. He who despises the goodness of God is a drowning man who toys, in disdain, with the rope swinging under his hands, along which lies his only hope of life.

5. Paul is never a mere logician, he is ever haunted by the sense of the infinite peril of sin, you can always feel the throb of the evangelist—so in this verse. *After thy hardness and impenitent heart*—acting according to the senseless nature of its wilful "hidden man": *treasurest up for thyself*: the hoarding of this grim wealth—for we are all laying by in store—is not done by God, but by *thyself*: *Wrath in the day of wrath*; that is the appalling aspect of the judgement day—the goodness, the forbearance, the long-suffering gone, in that awful sunrise when the earth becomes a sea of glass, mingled with fire, and the Son of God goes forth to war. *And revelation of the righteous judgement of God*: it is impossible to think that this writer regards man as saved by any legal fiction when he so regards the day of final award: after all, the dominant impression of that day will not be wrath, but the entire rectitude of the Judge, through the progress of history often veiled.

6. *Who will render to every man according to his works.* From Psalm lxii. 12 ; also Prov. xxiv. 12 ; it is one of the instinctive utterances of all true worship. With the doctrine of justification by faith as the goal of his Epistle, thus early Paul brings in good works ; the manner of his doing this proves that in his mind there was and could be no conflict between the two. As Godet says, "Justification by faith alone applies to the time of *entrance* into salvation through the free pardon of sin, but not to the time of judgement. When God of free grace receives the sinner at the time of his conversion, He asks nothing of him except faith ; but from that moment the believer enters upon a wholly new responsibility ; God demands from him, as a recipient of grace, the fruits of grace." "He traces the orbit in which all who are to attain to eternal life must be found moving : but he says nothing here about the nature of the force by which they are kept in that orbit" (Thirlwall).

7. Still the burning heart of the man who has great tidings : *by patience in well-doing seek* ; conduct is not here regarded as an end in itself, but as a means ; faith, hope, love, have all a forward look ; Christianity is no cold system of virtue its own reward : yet right relations on earth are ensured by the fact that the seeking of future things, the sphere of the active attempt to find them, is well-doing, and persistent well-doing, with a sweet temper : *for glory and honour and incorruption* ; they seek the light that only shines in the spiritual and to have the Spirit ; what that, in its fulness, means we may see from Christ's resurrection body, where the spiritual rules the physical ; in this connection we must ponder the transfiguration. When the glory is consummated from the centre of the new creature there radiates the spiritual splendour of manifested perfection. They seek the reward given to victory, the prize of their high calling, the nearer fellowship with Christ and the reign with Him, all gathered up in the approbation of God : they seek also the utter abolition of the springs of failure, decay, the spending that ends in being spent, the weary necessity of beginning over again, and all that tends to perishing. We must remember that great as these words are, they are hardly to be taken rigidly, being all words "thrown out at an idea" rather than definitions : *eternal life* ; this includes the three things they seek and a great deal more that it hath not entered into the heart of man to conceive ; the timeless life begins here, eternal life is in the believer *now*, but hereafter it shall find its appointed sphere and element in the timeless world.

8. From the light that waits, the despiser has now his thoughts turned to the darkness : *factions* ; selfish intriguers, men of mercenary spirit, who plot and scheme for their own

possession and enjoyment ; there is a restless greed about them that gives contrast to patient continuance in well-doing ; *obey not the truth* ; they will not follow the revelation even at its clearest, they hear but do not : *unrighteousness* : the will-o'-the-wisp of self-interest as it glimmers to them, they follow and are governed by it ; see where it leads them to, the region where *shall be wrath and indignation* ; they come under God's displeasure and under every result that the awful consuming fire works out.

9. *Tribulation and anguish* ; with solemn emphasis Paul repeats himself, putting first the doom, and ending, as his heart loves, with the joy ; the effect of the *wrath and indignation* upon those who come under its dreadful scourge is a suffocating sense of an intolerable burden and a helpless hopeless trouble : *upon every soul of man* ; we are pointed to the bloodred core where the burden rests and the anguish gnaws : *that worketh evil* ; mark the element of deliberation, evil he has set before him and he toils it out to the end : *of the Jews first* : first in privilege, first in responsibility ; there is peculiar aptness in the use of the term to describe the sin of the Jews as it bit deep upon Paul and his work—*factions* (ver. 8), and this self-seeking spirit was their doom.

10. *Glory and honour* (see ver. 7) ; Paul only changes one word, instead of incorruption we have *peace*, and the word comes in contrast to *anguish and tribulation* as describing the abiding result upon the personality, equipoise, harmony and unhindered flow of all the currents of being : *worketh good* ; a different word from *worketh* in ver. 9. Bengel says : "The distinction between these words is more easily felt than explained, more easily ridiculed than refuted." (Gifford, with his usual keenness, puts the difference thus : "Punishment is inflicted on him who 'worketh out evil' to its full end (ver. 9) ; while he that 'worketh the good' is rewarded for the effort itself without reference to the successful accomplishment of the work" (see vii. 15). Paul has now shown the despiser whereunto this thing will lead him, has shown not only the goodness but the severity of God and he has given most impressive and emotional expression to his awe of God's wrath and its dread possibilities.

11. From the great principle of this verse, and having given sign of his purpose by mention of Jew and Greek, Paul passes on to direct assault of the position of his fellow-countrymen. *For . . . no respect of persons with God* : Perhaps this will be the last lesson humanity will learn in all its meaning and issues : the verse explains why Justice wears the bandage on her eyes ; and its outrage raises the passionate remonstrance of James.

12. The argument comes closer home ; Paul will apply the

great principle of ver. 11 to the privileges of the Jew and before it the self-satisfied objector will find his flattering unction dissolved. *Have sinned*; gathers up all their life as before the judgement throne of God and finds upon it that black brand as its one mark and its one characteristic product: *without the law*; outside the declared will of God, not having had given to them a code and commandment: *perish without law*; their sin shall be visited upon them and its appropriate doom shall fall, but over the terrible transaction the law that for them does not exist, does not preside; behind law is a Person with which every person has to do, after all the law is only on the surface and for a particular purpose: *sinned under law*; having had a specified commandment and broken it, with the threatening over them, yet wilfully disregarded: *shall be judged by law*; the line of punishment threatened shall be followed out. Law here undoubtedly stands for the law of Moses, but for that law as legal rather than as Mosaic; the term Mosaic law "does not exhaust the concept."

13. Still closer home: *not the hearers of a law*; the word carries us back to the synagogue where the easy Jew sat in state and heard and counted himself blessed; as the sonorous commandments fell upon his ear and their grandeur filled his mind he mistook that emotion for the testimony of a good conscience; nothing easier, the very sound of good things catches and cheats certain natures: *just before God*; the synagogue no more, the inner emotion no more; the august presence of the Judge, nothing but leaves, and the luminous sphere where only realities are counted and prevail: *doers . . . shall be justified*; "and it fell not: for it was founded upon the rock." Doing, is the going forth of the whole man, his last venture. Here is a word we shall see a good deal of later on, and we first meet it not only in legal company, but in a legal atmosphere—after conduct investigated, it makes a declaration.

14. Paul turns aside a moment to meet the objection—but how about *perishing without law*? how is it right to punish when no law is broken? If only the doers of the law are justified, how can those be justified who have no law? He meets the objector by showing that only in the letter can it be said that there are those who have no law. *Do by nature the things of the law*; he does not say *the Gentiles*, he has not his eye upon the whole, but a part; the law says thou shalt not steal, every Gentile who has a sense of the property of another and respects that sense, does instinctively the things of the law; the same is true of "thou shalt honour thy father and thy mother"—all filial affection among the Gentiles is a doing by nature the works of the law, a doing to which

he is motived by his own insight and character: *are a law unto themselves*; they have that within, rooted in the very constitution of their nature, which takes the place of the outward command laid upon the Jew.

15. *They show the work of the law*; the revealing of the proper path, the teaching of the difference between right and wrong: *written in their hearts*; as in the case of the Jew the finger of God wrote on tables of stone, so, no less than the finger of God writes, for the Gentile, on the fleshly tablets of the heart: *their conscience bearing witness therewith*; what the God-implanted instinct whispers, and moves the man towards, the moral sense approves. This great word—conscience, stands for the judgement as it exercises itself on moral problems; it denotes the very core of personality; for, probably, the basis of personality lies in the capacity to know God and the will of God; it changes the *may* into a *must* and makes us aware that the *must* falls upon us from the will of an invisible Assessor who is indeed the Everlasting God; it has a strange weird power to haunt; if outraged, it unlocks all manner of chambers from which appalling ghosts steal forth and squeak and jibber in the streets of Mansoul, so that the inhabitant hardly dare look forth; and since judgement partakes of the weakness of the man, conscience needs to be educated by the culture of the best society and the highest institutions, by the light that is light indeed, by the best that has been done and said, and by the Word of God, but above all by the communion of the Spirit with Him who is Fountain of all wisdom, the Judge of all the earth and the Eternal Home of man. The essential thing to note is that Paul regards the witness of the conscience as the seal of God upon the law written in the heart. *Their thoughts one with another accusing or excusing them*; who? The man himself or his associates? Does the verse refer to the proceedings of an inner court which a man holds upon himself or upon another: probably the verse refers to the judging of others: the fact that humanity has judged others often severely, and of necessity, is a further witness that there is a standard known and recognised. So that we have here an argument that may be summed up as affirming that among the Gentiles there are those who do right, who know right, and who judge right; if so, God hath not left them without a witness, they have their responsibilities, and there is ground upon which they may be judged.

16. *In the day when God shall judge*; verses 14-15 are a parenthesis and now the statement of the principles of the Divine judgement contained in verses 13-14 is completed; as to the time and the agent: *according to my gospel, by Jesus Christ*; it was a part, and an essential part, of Paul's

teaching regarding Jesus Christ, that God had greatly exalted Him and given Him a Name above every name—that every tongue should confess that Jesus Christ is Lord to the Glory of God the Father. Nothing marks the power and authority of the Son so deeply as the fact that the Father hath committed all judgement unto Him; and this exaltation has its roots among the lowly places of the humiliation and the being found in fashion as a man.



THE MINISTRY TO THE CONGREGATION

AN AMERICAN VIEW

DR. KERN'S volume * is one of the latest arrivals from the other side of the Atlantic, and is of distinct value on account of its formal and thorough discussion of all that relates to the public ministry of the Word; and especially for its careful treatment of all that concerns the form and characteristics of the Sermon.

It is to the Ministry of Preaching that Dr. Kern devotes the largest attention. He argues for the retention of the text, as against those who regard it as a merely curious survival of mediæval and scholastic methods. It is "an ancient, but not an antiquated custom," and may be considered as well-nigh indispensable, on account of its many advantages. The text reminds the preacher (and the congregation) of his commission as a Christian minister, it gives power and authority to his teaching, and promotes variety of subject matter. "The text is the preacher's subject, it is the germ of the whole discourse." In his choice of texts the preacher should select only such passages of Scripture as are genuine, and correctly translated. They should be complete in form, and neither fragmentary nor mutilated. Oddity and grotesqueness must be avoided, though unfamiliar phrases may sometimes be wisely chosen. Those passages of the Old and New Testaments alike are to be preferred, which are most significant and fruitful, even though they are difficult to deal with, and need much study to render them available for pulpit work. Hard texts should

* *The Ministry to the Congregation.* By J. A. Kern, D.D.

not always be shunned. "It is not always the land most easily plowed that yields the finest crop, or the straightgrained stick of wood that makes the hottest fire."

Having found a text, the next problem is to find the best way of treating it. This will vary as the texts vary; and the way in which the text is treated will determine the form of the sermon. If the preacher finds in the text only his theme, the sermon will be topical; but if he gets both theme and division from it, the sermon will be textual. These are the chief methods; others are sometimes used; but they may be regarded as variants of the two already mentioned. Subdivisions are found partly in the text, and partly in the context; this is sometimes named the contextual method, but it is really only a variety of the textual. Sometimes a combination of the topical and textual is adopted; the divisions being drawn partly from the text, and partly from outside it; this method is liable to dangers from which the other plans are free.

Sermons are to be distinguished from all other homiletic products—such as the lecture, the exhortation, the Scripture exposition—by the possession of two qualities:—unity of idea, and elaborateness of structure. With this in mind we must consider how the sermon is developed from the germinant Scripture truth. In the first place it is necessary that the preacher should be a careful and accurate student of the Bible, so that his exposition of any given text may be in harmony with the general teaching of Scripture. He must be guided by natural and reasonable principles, and avoid all that would warp or distort the truth. He must not over-spiritualize, nor adopt "explanations" which contradict all the canons of common sense. Dr. Kern cites, as an illustration of "how not to do it," the case of a preacher who used the text, "Where two seas met" (Acts xxvii. 41), as the basis of a sermon on *The combination of untoward circumstances in life!* A true exposition of the text will always be natural, in harmony with the context, and spiritually true.

In Expository Sermons the main idea will need to be kept prominent—"unity of idea with elaborateness of structure;" or the discourse will probably degenerate into a running commentary. The preacher will do well to study good

models of expository preaching, and the writings of Archb. Leighton, Dr. Parker, and John Wesley are strongly recommended.

Argument, although it is sometimes over-valued, must not be excluded from evangelical preaching. In all rational discourse there is, of necessity, more or less an undercurrent of argument. He is an unwise preacher who attempts to combat opinions which are not held by any person in his congregation; or who aims at answering objections to Christian truth which he does not know at first hand, or, perhaps does not really understand. He will best "banish and drive away all erroneous and strange doctrines," by proclaiming in living words those great truths which have filled his own heart and soul with the joy and gladness of the Gospel. Argument is good, but exposition and testimony must be added, to make an effective ministry. "From the days of the Apostles until now, the substance of all truly great preaching has been the same—Bible truth in Christian experience."

Further, the preacher must learn the value of that process of the imagination called description. The imagination is not to be disparaged as if it were merely an instrument of delusion. It must rather be carefully cultivated and wisely used. Imagination "images the unseen"; and therefore helps the preacher in his task of describing to others what he "has felt and seen." If you want to show to your audience what you see yourself, whether it is a bygone fact, a state of mind, or a character, you do it by means of description. But we must remember not to "present a finished picture, but only a few suggestive features—a charcoal sketch rather than a painting . . . The art of weaying is to tell everything."

How can we prepare for the effective use of this adjunct to the preacher's power? By gaining possession of the facts as they actually occurred; by a knowledge of biblical history, geography, and antiquities, so that the scene appears to us in its own proper dress; by looking upon the scene, the event, the person, and gaining such a clear and self-consistent image of the whole, that we cannot but describe it powerfully.

Illustrations are not only necessary, but are useful for many reasons. "The use of them is not solely to render our

meaning clear and lustrous; but also to win attention, to touch the feelings, to convince the judgement, to quicken the imagination, to impress the memory." For these purposes we may use everything available: figures of speech, symbols, illustrative examples, etc. They are easily found,—in Biblical events and characters, in history, ancient and modern, in science, in books of travel, in the daily newspaper, and in the events of our own lives. Whittier relates that a volume of Burns' poems which fell into his hands taught him where to look for poetry: "I found that the things out of which poems came were not, as I had always imagined, somewhere away off in a world and life lying outside the edge of our own New Hampshire sky—they were right here about my feet and among the people I knew. The common things of our common life I found were full of poetry." It is a good thing for the preacher when he makes the same discovery about illustrations. Then he will easily find all he needs. One or two words of caution may be added. Illustrations must not be too numerous, or too long, they should be fresh and unhackneyed, and must always be relevant and pertinent to the subject they are expected to brighten and adorn.

Dr. Kern regards persuasion as an important factor in preaching. Indeed, it is the end of all true preaching. Bible truth fulfils its mission only when it is translated into life. For the preacher to be able effectually to persuade men it will be necessary for him to study humanity, and especially the motives which appeal to men most powerfully, and incite the will to action. The will can only be reached through the intellect and the emotions. And for this persuasive power the preacher must cry mightily to God; never resting until he is in possession of the prize.

Divisions demand a few words. They are subordinate propositions and mark the main points of progress in the discourse. To neglect divisions is to neglect method; and a sermon which has no divisions—either expressed or implied—is likely to lack both order and effectiveness. They are not, perhaps, absolutely necessary to good preaching; but they are a great help to both preacher and hearer.

Order is demanded both in thought and speech, and the necessity for some definite order in every discourse, is the

underlying reason for divisions in sermons. They should not be accretions, but the frame-work of a living discourse. Divisions, like other "materials of the genuine, living sermon are not aggregated; from whatever source drawn, they are taken into the preacher's mind, and by the power of his own intellectual and spiritual life, transmuted, and thus fitted for their place and function. The process is not mechanical nor crystallogenic, but vital. The discourse is not made, but only made to grow."

The habit of concealing the plan—sometimes deemed the only up-to-date method—tends to produce neglect of it on the part of the preacher himself, and thus impairs his efficiency and power. If his sermons are to be full of bone and nerve he must first—"know whence he starts, secondly, foresee the end which he means to reach, and thirdly, note the waymarks along the path of his thought." "Divisions are the well-ordered interpretation of the subject," and cannot be a hindrance either to unity or effectiveness of discourse.

Fertility in the invention of divisions is a very effective aid in the construction of a sermon. To discover the best and most forceful way of treating the subject is one of the preacher's most difficult tasks, and one which calls for the use of all his intellectual powers. In order to success here, he must select his point of view, his principle of division, and concentrate his attention upon that point, until true and forceful divisions manifest themselves to him. The following rules should always be kept in mind:—The divisions should be the preacher's own; they should grow out of the subject in hand, not from some more general topic floating in his mind; they should be distinct from each other; not too numerous; should be capable of clear and precise expression; and of being arranged in logical or oratorical order. Geo. Herbert's advice on this point should be carefully pondered:—

The parson's method in handling of a text consists of two parts: first, a plain and evident declaration of the meaning of the text; and, secondly, some choice observations drawn out of the whole text as it lies entire and unbroken in the Scripture itself. This he thinks natural and sweet and grave. Whereas the other way, of crumbling the text into small parts, as the person speaking or spoken to, the subject and object, and the like, hath neither in it sweetness, nor gravity, nor variety, since the words apart are not Scripture, but a dictionary, and may be considered alike in all the Scripture.

The filling up of the outline now remains, or, in a word—the amplification. What is required for this? A well-furnished mind, a good memory, a vivid and well-ordered imagination, a devout spirit, together with earnest and consecrated attention. Meditation on the theme is of great value, and much to be preferred to promiscuous reading about and around a subject.

Two other elements of the sermon must be mentioned,—the introduction and the application. Both are important, and both require special and adequate preparation. Frequently the introduction will grow out of the discourse as it shapes itself in the preacher's mind; and generally, perhaps, will be exegetical in character. But a practised sermonizer can make it serve a variety of purposes. Sometimes it will be adapted to gain the hearer's goodwill; or, to quicken him into real and earnest attention; or, to prepare his mind for the reception of the truth by removing prejudice and mis-conception. Its matter may be varied to suit the special need of the moment, but it must always be relevant to the main idea of the sermon. It should be clear, concise, brief. It is always a mistake to build a porch disproportionate to the size of the house. If it does really introduce the subject, its form is of little moment.

The application is the culmination of the sermon, and its preparation demands all the preacher's power. If preaching is persuasion, it is here that the persuasive art of the preacher is to find its greatest manifestation. Here, he must make a strong and consecrated effort to gain the hearer's will, and rouse his conscience. Hence, the application must be definitely prepared, and not left to the suggestion of the moment. Sometimes the appeal may be distributed over every part of the sermon, but most frequently it is reserved for the end. It is then that the preacher will endeavour by the most stimulating and pungent words to lead his hearers to decisive action. His business is to excite, not mere feelings or emotions, but motives—motives which shall lead immediately to repentance and faith. How is he to accomplish this? It is not easy to answer the question; but every preacher must solve the problem for himself if his ministry is to be effective and successful. His application may take the form of recapitulation, of inference, of illustration, of warning; but

it must be earnest, and interpenetrated with the glow and fervour of personal faith. Without these no hortatory appeal can be effective. This persuasive power is the preacher's supreme gift; the one gift above all others he should covet and cultivate. With Paul he must be able to say, "Knowing the terror of the Lord, we persuade men."

J.E.

Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations.]

THE UNCHANGEABLE CHRIST

Jesus Christ, the same yesterday, and to-day, and for ever.—
HEB. xiii. 8.

SPECIFIC Christian duties are enjoined in the opening verses of this Chapter. The text is joined to the previous verse. "Remember them that had the rule over you, which spake unto you the Word of God; and considering the issue of their life, imitate their faith," because "Jesus Christ who was the substance of their teaching, and the source of their inspiration is the same yesterday, and to-day, and for ever. The author and finisher of their faith, is the abiding centre of the Christian life."

The text also looks forward, "Be not carried away by divers and strange teachings." As Christ is unchangeable, the truth as it is in Jesus must remain. The unchangeable Christ is our encouragement to steadfastness.

I. THE CHRISTIAN CONCEPTION OF GOD INVOLVES IMMUTABILITY. Capricious divinities abound in the history of the race. They are the creatures of imagination. The idea of a changeable God is an absurdity to the Christian mind. The Divine nature suffers no variableness. The Divine perfection excludes the possibility of change. Omniscience is the perfection of knowledge. Divine wisdom is an attribute of absolute perfection. God knoweth the end from the beginning. The past, present, and future meet in the eternal now.

The Divine purpose is unchangeable also. Man is the product of Divine love which is from everlasting. He is not an afterthought. He was ever present in the eternal purpose of love. The redemption through Christ is not the remedy of emergency to meet unexpected contingencies. It is not a piece of patchwork intended to hide the original

failure. The sacrifice of love is eternal. God is never taken by surprise, the eternities and infinities are embraced by Him, and the undeveloped future is ever present to Him. The great truth surpasses human comprehension, but it lies at the basis of the Christian conception of God.

1. *The physical universe suggests Divine immutability.* The universe is under the dominion of law which is absolutely universal, penetrating all spheres, space, and time. The laws of nature are absolutely inviolable and invariable. They cannot be broken, or modified. Man cannot touch them. The utmost he can do is to modify their effects. They are absolutely beyond the control of man who cannot make one hair white or black. The unchangeableness of the laws of nature is the basis of science. The possibility of change would undermine the confidence of reason, and arrest human progress. The abiding law encourages investigation, liability to change would reduce cosmos to chaos. Behind the law is the law-giver in Whom is no variableness, neither shadow of turning.

2. *This is supported by the moral law.* Righteousness, justice, truth, goodness, love, these are the same everywhere—in God, and in man; and every moral being everywhere. The basis of the moral law is the Divine nature, and the principles which govern our life lie embedded in the eternal. The moral law is not an arbitrary enactment, enforced by supreme authority, but the necessary condition of progress, and essential to life. It is impossible to change the conditions of life which proceed from the eternal essence. God cannot deny Himself. The possibility of change, or inconsistency would open up the abyss of despair.

3. *The unchangeableness of God is emphasised in the Scriptures.* The references are not many, but immutability is implied in the eternal name. "I am, that I am," Exod. iii. 14. The unchangeableness of the eternal is contrasted with the perishable present in Heb. i. 10-12. God is for ever the same in His essence, and in His attributes. Mal. iii. 6. "Jesus Christ, the same, yesterday, and to-day, and for ever."

The incarnation in which He changed the mode of His existence does not affect the doctrine of the unchangeableness of the Divine nature. The depths are unfathomable, but the mystery of the Divine nature includes necessity of immutability.

II. THE UNCHANGEABLE CHRIST IS THE GOSPEL WE PREACH. He is the Author, Finisher, and essence thereof. The permanency of the Gospel is secured in Him who is from everlasting to everlasting the same. In the text this great truth is made the basis of appeal to the followers of Christ under trials and tribulations. "Remember them that had the

rule over you." Think of their faithfulness, their self-sacrifice, their heroic efforts to save men, and their triumphant ascension. Imitate their faith, and share their victory. Jesus Christ the source of their inspiration, and success is the same yesterday, and to-day, and for ever. Be steadfast in the faith. There is no new doctrine to be preached. Jesus Christ is the substance, and He is unchangeable.

The unity of truth is secured in Christ. The Gospel is essentially the same in all ages, and under all conditions of life. It is preached to the barbarian, and to the civilised, everywhere the same Christ the Saviour of man.

This is quite consistent with variety of forms, expressions, and methods. All truth is in Christ, the garment in which it is clothed is of many colours. Unity of essence, and diversity of expression are not inconsistent. Certain aspects of truth are presented to one generation, but they are all related to the whole which is Christ; the dialects, types, symbols vary, but He remains ever the same.

The old gospel is always new. This age of novelties, can provide no substitutes for the Bread of life. Many are the changes from one generation to another, but the gospel of life is from everlasting. "Remember them that had the rule over you," the noble men who delivered unto us the Word of Life. Do not be discouraged by apparent failures. Their God is our God, ever the same. They also experienced disappointments, but John Wesley says "They die well." Remember them and be steadfast. Divers and strange doctrines present themselves on every hand, but there is no substitute for the old gospel. We may speak in other terms. The vocabulary of this generation is enlarged. The pronounciation of some words is not precisely the same, but the unchangeable Christ abides. The worlds revolve around Him still. Other teachers disappear and are forgotten, the everliving Christ is the source of our life and inspiration. "Jesus Christ the same yesterday, to-day, and for ever." G. TALALUN NEWTON.

* THE BAPTISM OF FIRE—*Matt.* iii. 11

John's baptism was outward, there was no inward grace in it. It was introductory, transient, symbolical. Christ's baptism is an inward, spiritual, reality—quickening, penetrating, melting, cleansing, transforming, consuming.

I. THE HOLY GHOST IS COMPARED TO FIRE. The most proper and perfect emblem under which His operations can be exhibited. Fire is the most pure, active, powerful and perfect of all elements. In the varied operations of fire we have the reasons why the SPIRIT is compared to fire, and why those who are brought into direct contact with Him are said to be baptised "in fire" (R.V.)

The Spirit is compared to fire because He enlightens the previously dark mind. The understanding of the natural man is darkened, being alienated from the life of God (1 Cor. ii. 14). Spiritual things are spiritually discerned. Difference between natural and spiritual light—the light of the intellect, and the illumination of the Spirit. This distinction applies to all classes, but it is seldom more apparent than in men of culture. Many rough and uncultured persons, enlightened by the Spirit, have a clearer vision of spiritual realities, and a nobler range of life, than the greatest men of the world who know nothing of the baptism in the fire of the Holy Ghost, that is imparted to the humblest children of God.

The Spirit is compared to fire because He purifies the heart naturally polluted. Water is often used as a Divine symbol for cleansing. Some things it cannot purify; a stronger agent is needed—fire. Illustrate by separation of the dross from the ore. Nothing less than Divine fire can cleanse the dross of sin in the human heart. It defies every process that is less penetrating (Isa. vi. 6, 7). The idea of a fire-baptism as the means of cleansing is deeply rooted in the lore of olden time. It is not the quantity of the fiery element, but the quality which does the work—cleanses all that is selfish, sensual, base, etc. The process may be painful, still let us pray, "Spirit of burning come"; "Refining fire go through my heart."

The Spirit is compared to fire because He warms the previously cold heart. Fire is the source of heat. Whatever else this figure means, it surely means that Christ will kindle in our souls a blaze of enthusiastic Divine love, turning all cold-self-regard into self-forgetting consecration. What heat is to the body, love is to the soul—love is the soul's heat; love is essential to the life and health of the soul. You may be moral, amiable, etc., but if you have no fire of love to God, you are destitute of spiritual life, and your great need is the baptism of fire.

II. HOW CAN THE BAPTISM OF FIRE BE SECURED? No man upon earth can give it. They may preach, etc., and even by the symbol of baptism indicate what is required, but they cannot impart it. It cannot be *purchased* or *merited*, yet it is so free that the poorest and most unworthy may have it.

Christ is its source. It must be sought directly from Him. He dispenses it as the fruit of His passion, death, intercession. You could not receive this fiery baptism consistently with the holiness and justice of God, if atonement had not been made for your sins. But full atonement having been offered and accepted, the most ignorant and guilty, and unworthy, may obtain it.

It is given in answer to prayer (Luke xiv. 13). You are not to wait till God in His sovereign wisdom and pleasure sends the blessed baptism, but you are to pray for it, encouraged by the assurance of a most ready response—*How much more?*

III. HOW MAY WE CHRISTIANS GET ABUNDANTLY MORE OF THE DIVINE FIRE? Let us realize that to be cold is criminal, that there is a lamentable absence of Divine fire, that this is our great want as churches and as individuals. Our manifold agencies will be a dreary failure without Divine fire. If our churches become ecclesiastical refrigerators, they will repel far more than they will attract. The times demand a great outburst of enthusiasm. Many act as if the baptism of the Spirit is given once for all in conversion, whereas we should seek and secure it repeatedly, daily. We need to be wakened up in every faculty of our soul, and made to burn through and through, and all over with the very fire of God. As Dr. Parker says: "It is but mockery, guilty with the guilt of blasphemy, if we have fine machinery but no fire from heaven. All our prayers must grow into one great cry for the baptism of fire."

It is within our reach. Not to secure it is an awful responsibility. We must rouse ourselves, and make it the subject of our most earnest thought and prayer. Recall the Pentecostal baptism.

Our whole being must be consecrated. The fire comes when the sacrifice is laid on the altar. Is our all on the altar? Are we waiting for the fire? ALFRED TUCKER.

* ST. PAUL'S VIEW OF SUFFERING—2 Cor. iv. 17, 18

In verses 8-12 Paul gives an exceedingly vivid account of the sorrows of apostolic life. Paul was keenly alive to the reality of life's sufferings. He was no stoic, though, at the same time, he never allowed the keenness of suffering to becloud his faith, or dim his hope.

I. HE TEACHES THAT HUMAN SUFFERING IS NOT AIMLESS. *It worketh in us.*

II. THE CHIEF PURPOSE OF SUFFERING IS THE SPIRITUAL EDUCATION OF THE SOUL. The word "glory" must be weighed in order to rightly grasp the meaning. The glory is not an arbitrary gift. It is a *natural result*. The student at the college may get his £50 scholarship—that is an arbitrary reward. But the intellectual vigour he has gained is a *natural result*. Aye, as certainly as the fire purifies the ore, so surely does suffering in the case of the true believer work out the result "glory."

III. BUT STILL THIS SPIRITUAL RESULT IS ATTAINED ONLY ON TWO CONDITIONS. (a) The realization of the unseen

world "*while* we look. . . at the things unseen." To the man who does not see spiritual things, suffering is not a beneficial discipline. (*b*) The realization of the *eternal*. To such and under such conditions suffering is transfigured.

HENRY SMITH.

CONDENSED SERMONS BY GREAT PREACHERS

THE CITY OF DESTRUCTION

BY C. J. VAUGHAN, D.D.

Escape for thy life—GEN. xix. 17

We do not start fresh, any of us, in the race and combat of good and evil. There is a whole pedigree and lineage of humanity behind us. Leave this out of sight, and you will never perceive where and what you are. Take into view God's revelation of the temptation and fall, you will have ceased to stumble over the experience of your own personal sinfulness.

Which of us can remember a time when there was in him no bias towards evil? The revelation of the Fall, and St. Paul's commentary upon it, is one of the most reconciling things in all Scripture. It seems to say, God knows, and God has written down for you, exactly what is your experience. And the Scripture shows also how we may escape for our life.

1. The City of Destruction is first, and above all, the *condition of nature and of the fall*. I am a sinful, because I am a fallen, man. I can understand then why I am weak, why I am predisposed to choose amiss between good and evil. I shall never appreciate Christ till I have thus acquainted myself with Adam.

2. The City of Destruction is a *condition of flesh and sense*. Who among us is inexperienced in the ungodly influences of the body? It is the medium, the instrument, the inlet, of almost all the evil. St. Paul speaks of *the things done in* (lit. through and by) *the body* (2 Cor. v. 10), as the one subject of the final judgement; he speaks of buffeting and bringing into servitude his body (1 Cor. ix. 27), as the one occupation of his days of conflict below; and he speaks of the *redemption of the body* (Rom. viii. 23), as the last and crowning hope of the Christian. What is it which causes most of your trouble, most of your anxiety, most of your remorse and repentance? Is it not the body?

3. The City of Destruction is a *state of worldly influence*; it is not a desert, it is populous with men of like passions, infirmities, and corruptions with our own. We live amongst those whose interest it is to represent as permanent things

fleeing and visionary, and to keep us from the sight and hearing of those things which are eternal. It is not this or that particular form of excitement or amusement which makes worldliness by its use, or secures against worldliness by its renunciation. It is the lying voice of the visible, pre-occupying the mind with images and idols of time—this is the world.

4. The City of Destruction is *peopled with evil spirits*. The world of spirit is very near the world of sense—in both its parts. On the one side there is the angel ministering; on the other side there is the devil tempting. When in your moments of solitary rest an evil imagination is borne in upon your soul, then be aware of the hot breath of the destroying enemy: arise, watch and pray. He who denies the devil's existence is already his sport and his tool.

5. If I would see where I am by nature, I must accuse myself, further, of a broken law. St. Paul teaches that even Gentiles are under that Divine law of which the Ten Commandments are the transcripts, the law of nature and creation, the law of reason and conscience, the law of relationship to the Creator, and of responsibility towards the Judge. This law I am under, and this law I have transgressed. It matters not what code shall be my judge, I can say this already, that by it I shall be condemned.

6. Finally, our City of Destruction has in it this feature also—the *condemnation of a despised Gospel*. From our childhood we have heard of Jesus; from our youth up God has pleaded with us on the ground of propitiation and of the Spirit. In our ears sounds the question, How shall we escape who have neglected so great Salvation? (Heb. ii. 3).

Let us try once more to escape for our lives. You know the grace of Jesus Christ, how He died the just for the unjust; you know the grace of the Holy Spirit, how He comes to win sinners to repentance.

Escape for thy life—GEN. xix. 17.

The words of this brief warning to the departing family bring kindly before us their strange and awful situation. Destruction itself was waiting their departure. Danger and evils, unspeakably great and terrible hung behind them, ready to fall. A safe refuge was pointed out. And with a merciful authority their lingering steps were quickened by these words of command.

I. THE DANGER.

Great—life at stake, more than life endangered.

Pressing—close behind—requiring immediate flight as from a wild beast—no time to look back.

Extensive—all the plain involved—not only drunkards, etc., but respectable sinners threatened.

Dreadful and fatal—in the event of our neglecting to escape.

II. THE REFUGE. Near (Rom. x. 6-8); accessible (Matt. xi. 28-30); sufficient (Isa. xxxiii. 16); unassailable (Phil. iv. 19).

III. THE ALARM: Escape!

Quit Sodom—renounce the devil, the world, and the flesh. Lot had to quit or perish.

Make haste—those who escape for their lives cannot stay for trifles.

Never look back—Lot did not and was saved. His wife did look back and became a pillar of salt.

Isaac Keeling.



Notes and Illustrations

WHEN THE FIRE GOES DOWN.—Some time since, the express train from London to Plymouth, known as "The Flying Dutchman," the fastest on the Great Western system, was two hours late as it crept into the Plymouth station amid the wonder and derision of those who had waited so long. In answer to numerous and eager enquiries as to the reason, the guard explained that the fires got down, that there was a mistake with the coal, and the fires were nearly out. What a lesson for our Churches, preachers, officers, teachers, members! We may have the highest organisation and repute, we may have machinery and appliances as perfect as human effort can secure, but if the fires of our prayer, and effort, and enterprise, and consecration are "nearly out," there will be but slow progress. Oh, to have the fires always burning!—*A. Tucker.*

THE WEIGHT OF GLORY (2 Cor. iv. 17, 18).—A worldly and selfish career does not work out an exceeding and eternal weight of glory, and therefore to the worldly and selfish man heaven is for ever an unpracticable, incredible thing. But it not only comes out in its brightness, it comes out as a mighty inspiration and support to every one who bears about in his body the dying of Jesus; as he fastens his eye upon it, he takes heart anew, and in spite of daily dying "faints not."—*Dr. Denney.*



UNION FOR BIBLICAL AND HOMILETIC STUDY IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1901-1902

MOTTO—*“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”*—2 TIMOTHY ii. 15.

SECRETARY :

Rev. J. A. CLAPPERTON, M.A., 4, Marlborough Terrace, Dewsbury.

SPECIAL NOTICES

1. SUBSCRIPTIONS WERE DUE ON MAY 1ST. IT WILL BE A GREAT CONVENIENCE IF MEMBERS WILL REMIT THEIR SUBSCRIPTIONS PROMPTLY.

2. NEW SESSION.—The classes will not re-commence until September, but members (old or new) are requested to select their classes and write to the Secretary in July (not August) or early September.

PRIZE-LIST : SESSION 1900-1901

N.B.—One prize is allowed for every fifteen students who send their papers regularly. Certificates may be obtained from the Secretary at a charge of 6d., and on the following conditions :—1. The student must take 70 per cent. of the marks attainable in at least three classes. 2. These classes must not all be taken in the same year.

HOMILETICS.—A. B. Clementson, Chas. Nicol, E. B. Perkins, F. S. Wrigley, F. Newsome, E. G. Brazier, H. J. Maden, J. Walters, H. Wallace, L. M. Larrington. Honourable Mention: Benj. Youell, Ethelbert Legge, A. Fakeley, A. W. Attwood, H. H. Alton, J. Bowell, W. H. Thornton, Geo. Newing, Sister Helen McLean, W. H. Johnson, S. E. Mowforth, W. Mills, Alf. Moseley, E. A. Pitt, A. Sullivan, T. Greenwood, W. A. Buttrick, A. Mallinson.

ADVANCED HOMILETICS.—Rev. D. M. Henry. Honourable Mention: A. B. Coombe.

THEOLOGY.—(First Year—Class 1): A. Helmsley, A. E. Lambert; (Class 2), Henry Wallace; (Class 3). F. Mabin, J. Relph. Honourable Mention: C. P. Spencer, C. H. Phillips, S. Day, E. A. Porter, G. Gray, Mrs. Kenyon, C. C. Wellerman, E. C. West, A. Miller, C. F. Posselwhite, M. Gunter, W. H. Price, J. R. Todd, G. A. Auty, J. Adney, Arthur Sullivan, H. R. Thacker, J. R. Mitchell, W. Rogers, Wm. Eveleigh, T. Smithson, L. M. Larrington, J. Hume, C. Vosper.

THEOLOGY (Second Year).—Honourable Mention: E. Legge, E. Morgan, B. B. Youell, R. Beckley, J. Bowell.

(Class for Candidates for the Ministry): A. T. Dean. Honourable Mention: J. J. Mee, W. Jeffels, A. H. Creed, R. W. Hasler, F. H. Creed, R. Heaps, J. F. Robson, J. Eagle, A. Fakeley, E. W. Lennard, J. Brown, A. H. Riggall, W. Henderson, J. H. Crozier, J. A. Baker, E. H. Clark, W. H. Evans, I. R. Fell.

ADVANCED THEOLOGY.—Honourable Mention: John Eagle, J. S. Dyson, W. P. Dengate.

COMPARATIVE RELIGION.—J. Bowell. Honourable Mention: A. Sullivan, J. W. Gibson, W. H. Thornton.

BIBLE STUDY (OLD TESTAMENT).—W. G. Brockway, Fred Newsome, T. M. Kelshall. Honourable Mention: G. F. Roblin, H. Q. MacQueen, J. R. Mitchell, G. W. Dowsett, John Hayes, G. W. Cossey, Cameron Alleyne.

BIBLE STUDY (NEW TESTAMENT).—F. S. Wrigley, J. H. Roblin, H. Dow. Honourable Mention : F. Newsome, G. M. Wilkinson.

BIBLE ENGLISH.—Gertrude Hickman. Honourable Mention : Geo. Gray, Arthur Bunn.

CHRISTIAN EVIDENCES.—A. T. Dead, R. Heaps. Honourable Mention : Messrs. Riggall, Nicol, Keall, Cossey, Smithson (above 80 per cent.) ; Lundy, J. H. Helmsley (above 70 per cent.).

CHURCH HISTORY.—E. A. Pitt. Honourable Mention : W. J. Shield.

ETHICS.—Honourable Mention : Rev. J. J. Hart.

ENGLISH GRAMMAR.—(Prizes), A. E. Porter, A. T. Dean. Honourable Mention : H. Blamires, S. E. Mowforth, G. W. Appleby, J. Reynard, A. S. Woodhill, J. Broadbelt, H. Wallace.

ENGLISH COMPOSITION.—G. W. Cossey. Honourable Mention : G. T. Dyer, J. W. Padgett.

ADVANCED ENGLISH COMPOSITION.—A. T. Anderson. Honourable Mention : E. H. Creed.

ELEMENTARY LOGIC.—John Eagle. Honourable Mention : G. W. Cossey.

PSYCHOLOGY.—Miss Stevenson. Honourable Mention : Sister Helen McLean.

ADVANCED NEW TESTAMENT GREEK.—Miss O. Hands, B.A., Mr. H. Thompson. Honourable Mention : T. M. Kelshall, J. S. Dyson, H. Keall, W. H. Singleton, A. N. Walton.

WESLEY CLASS.—(Class 1), E. C. Harris, H. Thompson. (Class 2), Joseph Whitaker. (Class 3), H. H. Thacker. Honourable Mention : Messrs. Milnes, Scott, Hasler, Spencer, Deightman, Peers, A. S. Renton, A. Moseley, R. L. Biggs, A. T. Smith, Arnold Hall.

Prize-takers are requested to choose any volume from the Series of *Books for Bible Students* (see *Preacher's Magazine*) and to let the Secretary know as soon as possible which volume they wish.



OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY ROBERT BREWIN

July 7.—THE CREATION—Gen. i. 1

In this sublime verse we have the account of the beginning of our world, and of all things upon and around it. The verse is simple, beautiful, sure, and sufficient. "In the beginning," etc. It teaches us that : I. *The creation of the world was the direct act of God.* 1. The world did not create itself. 2. Chance did not produce it. 3. It was not the work of angels or of devils. 4. God created it. II. *The Father, Son, and Holy Spirit took part in this magnificent work.* Gen. i. 1, 2, 26. John. i. 3. Eph. iii. 9. III. *In the creation there was time, order, progression.* Light. The firmament. The dry land and vegetation. The arrangement of the sun-light and moonlight for the earth. The creation of fishes and birds, of beasts, cattle, and creeping things. Lastly, of man. IV. *The creation displays the power, wisdom, goodness, and love of God.* 1. His power : The mountains, the sea, the clouds, etc. 2. His wisdom : Examine the

flowers, the human frame, etc. 3. His goodness: Man created perfectly happy. All our needs supplied. 4. His love: "God is love." Psa. xxxi. 19. Isa. xliii. 1, 2. V. *The creation calls forth our devout gratitude and praise.* Psa. cxlviii., cxlix., and cl.

July 14—SIN AND GRACE—Rom. v. 20

The story of the creation is, alas, soon followed by the story of the fall. Man was happy and holy. Man was tempted. Man fell. We are all sinners. That is the sad story. Gen. iii. Rom. v. Let us consider: I. *The greatness of sin.* "Sin abounded." 1. Sin is great in its nature. It is fighting against God. 2 Cor. xiii. 12. 2. Sin is great in its degree. "Crimson." "Scarlet." Isa. i. 8. Jer. xvii. 9. 3. Sin is great in its variety. Matt. xv. 19. Gal. v. 19-21. Rom. i. 29, 30. 4. Sin is great in its quantity and volume. Psa. xl. 12. 5. In its hatefulness to God. Gen. vi. 5. Jer. xlv. 4. Psa. xcvi. 19. 6. In its deceitfulness. Heb. iii. 13. Gal. vi. 7, 8. 1 Tim. ii. 14. 7. In its awful consequences. It blights the happiness of man. Destroys his peace. Injures his influence. Angers and grieves God. Destroys man, body and soul, in hell. II. *The greatness of grace.* "Grace does much more abound." 1. The grace of God is great in its abundance. Isa. lv. 7-9. 2. In its tenderness. Luke xv. 20-24. Hosea xiv. 3. In its freeness. Rev. xxii. 17. Isa. lv. 1, 2. John iv. 10. 4. In its variety. Forgiveness. Rest. Peace. Joy. Usefulness. Power. Holiness. Heaven. 5. In its extent. John iii. 16. Acts i. 8. 1 John ii. 2. 6. In its reliableness and certainty. 1 Tim. i. 18. 7. In its delightful and eternal results. Grace here is followed by glory hereafter. Psa. lxxiii. 21. Prov. iii. 35. 1 Cor. xv. 43. 2 Cor. iv. 17.

July 21—NOAH AND THE ARK—Gen. vi. 8

In the early ages of the world's history men sinned so grievously that, with the exception of one family, God swept them off the face of the earth by a flood. Let us study: I. *The character of Noah.* If we read Gen. vi., vii., viii., we shall find that: 1. He was a good man among a very wicked generation. "Just, perfect, walked with God." Gen. vi. 9. It is possible to be pure and holy in very bad surroundings. Joseph. Daniel. Elijah. John the Baptist. 2. He was obedient to all that God commanded him. Gen. vi. 22; vii. 5. Partial obedience does not satisfy God. 3. He was a man of great faith. Heb. xi. 7. 4. He did not scorn to be moved with fear. Heb. xi. 7. We do right to be moved by hopes and fears. 5. He once fell into sin through strong drink. Gen. ix. 20, 21. Total abstinence is a great safeguard against backsliding. 6. He was a great, but unsuccessful preacher of righteousness. 1 Peter iii. 20. 2 Peter ii. 5. Matt. xxiv. 37-39. Notice also: II. *Noah's ark as a type of Christ.* The ark was: 1. A Divine arrangement. Noah would not have thought of it. So man would never have dreamed of redemption by the coming of Christ, Christ is God's Gift to man. John iii. 16. 2. A very capacious and perfectly safe refuge. In Christ there is room for all. Luke xiv. 22. Isa. xxxii. 2. Rom. viii. 1. 3. The only refuge. Acts iv. 12. Rom. iii. 20. Psa. lxii. 2. John iii. 38. Mark xvi. 16. 4. Well supplied with all needful good. Eph. iii. 8. John i. 16. Col. i. 19. 2 Cor. iii. 21, 22. 5. Disregarded and despised by many, but accepted and prized by many others. Acts iv. 4; xxviii. 24. Isa. liii. 2, 3.

July 28—ABRAM'S CALL AND PRIVILEGES—Gen. xii. 2

Two things are shewn us in the text and in the verses that come before and after it. We have here : I. *The call of Abram.* Abram was called by God 1. To come out entirely from his old life and from his old surroundings. So are we. 2 Cor. vi. 17, 18. Eph. ii. 1-6. 2. To a life of daily trust in God. Heb. xi. 8-10. 3. To live among a strange and often unfriendly people. Gen. xii. 6. John xv. 20, 21; xvii. 14, 15. 4. To a life of trial and self-denying obedience. Gen. xxii. 1, 2. James i. 12. 1 Peter i. 6, 7. II. *The privileges of Abram.* These were many and various. 1. He was called "the friend of God." James ii. 23. Isa. xli. 8. 2. God made his name great. The whole world reveres it to-day. Prov. x. 7; xxii. 1. Psal. cxii. 6. Abram means "high father." Abraham "the father of a great multitude." 3. God gave him many present blessings. Riches. Honours. Happiness. Even so He blesses His people to-day. 1 Cor. iii. 21-23. Matt. vi. 33. 4. God promised him a great defence. Gen. xv. 1. So God is the shield of all who serve Him truly. Psal. v. 12; lxxxiv. 11; cxxv. 2. 5. God promised him a great inheritance. "Unto thee will I give this land." Gen. xii. 7. Christians are promised an inheritance that is (1) incorruptible, (2) undefiled, (3) eternal. 1 Peter i. 4. 6. God promised him immense usefulness. "Thou shalt be a blessing." Gen. xxii. 18. (1) Usefulness is the privilege of all believers. (2) Usefulness is increased by the depth and activity, and constancy of our piety. (3) Usefulness is a source of unspeakable joy, and the path to eternal reward. Psal. cxxvi. 5, 6.

REVIEWS

God's Perfect Will. By G. Campbell Morgan. London: Morgan & Scott. 1s. 6d. This is an instructive study of a great subject. Mr. Morgan shows how only by conformity to and acceptance of God's perfect will we can reach the three great and legitimate desires of our hearts—Perfection, Pleasure, Perpetuity.

Papal Supremacy Viewed in the Light of the Early Church. By Rev. W. Ernest Beet, M.A. London: Religious Tract Society. 1d. and 3d.—Mr. Beet is a clear, careful and convinced writer, his tract is absolutely free from the old-fashioned anger against Popery, but it is a serious and effective exposure of the baseless claims of the Roman See. The ground has been, no doubt, often traversed, but we need continually to meet the persistent, unaltering pretensions of Rome by a firm and intelligent contradiction. The materials for a popular defence of the Evangelical and Protestant position and for a powerful attack upon Romish Errors are here provided in wonderfully brief but sufficient fashion. There are also most useful notes referring to larger works.

We are glad to see Mr. Beet taking his place in the series of Present Day Papers on Romanism, with such men as Dr. H. C. G. Moule and Dr. G. S. Barrett. He bears a great name, and we have little doubt that the distinguished commentator who has made it famous will have the joy of knowing that its honour is well-sustained. Our readers need no introduction to Mr. Beet, for his contribution to the *Preacher's Magazine* have always been thoroughly appreciated.

A Dynamic Faith. By Rufus M. Jones, M.A., D.Litt. London: Headley Brothers. 2s. 6d. This is a book worth noting, and as it is a Quaker book it will very likely escape the notice of many of our readers, unless their attention is specially called to it. Dr. Rufus Jones is a "recorded minister" of the Society of Friends, and represents the excellence of the teaching of that small but very influential community. He defines faith as "the activity and life of the inward man" and "dynamic" as "vital, efficient, result-producing."

A very interesting chapter is devoted to *Mysticism and the Mystics*. "The healthy mystic," he says, "is the one who *sees* and *does* and who learns to see more because he used what he found." Some of the quotations in this chapter are most beautiful.

Present Day Papers. Vol. iv. Editor: J. W. Rowntree. Headley Brothers. 6d. net. This also is a Quaker publication. It contains four articles only, the most important being one by Dr. Rendel Harris on "The Elements of a Progressive Church." This article is perhaps unduly pessimistic in regard to the lack of catholicity in the Church to-day. Of course there is much yet to be desired, but much that is desirable has been already attained. We hardly think it is correct to say that catholicity "has become almost exclusively the property of scientific men." Probably there is a good deal of difference between the Nonconformist position in Cambridge and London, and catholicity may find it harder to thrive in an university than in a cosmopolitan city.



MEN AND BOOKS : A MONTHLY SURVEY

DR. MACLAREN ON PREACHING

TWO addresses stand out conspicuously from the many excellent things said at the May anniversaries. The first is the remarkable address on "Preaching," uttered by that prince of preachers—Dr. Alexander Maclaren. It has somewhat surprised us that his name has never been added to the growing list of Yale Lecturers ; perhaps there is no man in this country who could address students and preachers on their own work from such a bright and elevated standpoint as Dr. Maclaren. In this address he has given us his mature thought on this great and important topic ; and we commend his thoughtful and manly counsels to all, and especially to our young preachers. We are glad to note that Dr. Maclaren maintains his faith in the importance and great influence of the pulpit ; and that he is anxious that "the themes, the demands, the possibilities of the preacher's office," should be rightly estimated by both hearer and preacher, but especially by *the preacher*. He looks upon the preacher as one called to perform the mission of an *evangelist*, a *teacher*, and a *prophet* : and on each of these points he has weighty words to utter. Concerning the evangelist he says :— "It is one thing to preach salvation by Christ ; it is another to preach Christ as the Saviour. . . . Hearts are more surely to be won by showing them Jesus crucified than by our comments on the sight. A Christ without a Cross is a king without a throne. If our ministry is to have power, it must all centre in the Death for the world's sins. Otherwise it will be like a lighthouse without a lamp. It will have no grip, no impulse, no regenerating power."

Dr. Maclaren strongly urges that the preacher must be also a teacher. "The truest teaching must be evangelistic, and the truest evangelizing must be educational. . . . The evangelism which appeals to emotion only is false to the Gospel ; for God's way of moving men is to bring truth to their understandings, which shall then set their emotions at

work, and so pass on to move the will, the directress of the man, and thus at last affect the actions." He also urges the preacher to use *the Bible* as the foundation of all his exhortations, and not to be led away from it by the desire to increase the attractiveness of his preaching through novel and ingenious devices. "The habit of prefacing a sermon with a text is, no doubt, a survival, and it is sometimes unmeaning enough, but it is a witness that the sermon's true purpose is to explain, confirm, and enforce Scripture. Once the text was followed by a sermon dealing with it. Would that it were always so now ! Better to put new life into the old form by making a text what it is really meant to be, than to break through it in a flight after something 'fresh and unconventional.'"

All young preachers should carefully ponder those sentences in which the speaker urges as the best possible discipline of the preacher, "the careful minute study of Scripture." "A preacher who has steeped himself in the Bible will have a clearness of outlook which will illuminate many dark things, and a firmness of touch which will breed confidence in him among his hearers. He will have the secret of perpetual freshness, for he cannot exhaust the Bible."

We should like to quote other passages from this inspiring and illuminating address, but our space is limited. But we urge all our readers to get a copy for themselves, and "read, mark, learn, and inwardly digest" its great truths.

DR. PARKER ON "THE UNITED CONGREGATIONAL CHURCH"

The second utterance to which we call attention is not of such immediate concern to preachers ; but seems to us to be one of the greatest speeches ever uttered, even by Dr. Parker, and one likely to have far-reaching results. It is really a plea for a modified system of Connexionalism, for such a federation of Congregational Churches as would, without destroying their independency, enable them to use their great wealth and strong influence in certain directions where common and united action is wise and almost imperatively called for. Methodists reading it will be more confirmed in their adhesion to, and more thankful than ever

for, their connexional spirit and principles; and will more determinedly guard this part of the valuable traditions which have been handed on to them by their fathers.

THE BISHOP OF EXETER ON "WORSHIP"

The new Bishop of Exeter has been very active since entering on his office, and is winning golden opinions in various quarters. He evidently means to be as far as possible a true bishop, and to guard and keep "the flock of God" committed to him. Preaching before a large body of his clergy in Plymouth, a few days ago, he said:

"Most of the laity desired hearty, and, if possible, beautiful services in their churches. They liked distinct reading and preferred direct preaching. These were the things which they most wanted. They did not like un-English extravagance, and they were rightly disgusted at slovenly negligence. But what people most wanted was something that would meet the questions of their hearts."

Does not this express the true need of every real worshipper, and of every congregation—"distinct reading, direct preaching, and something which meets the deeper questionings and desires of the heart"?

PROFESSOR R. G. MOULTON'S "SHORT INTRODUCTION TO THE LITERATURE OF THE BIBLE" *

We are glad to call the attention of all our readers to this delightful little volume. Professor Moulton won a great and well deserved reputation as an exponent of English and other Literature, when holding the office of University Extension Lecturer a few years ago; and his larger work "The Bible as Literature" is well-known to students. This volume is not a mere abridgement of the larger work, but is written independently; and for those who desire to know what the "literature of the Bible" really is, but with little leisure for long and protracted study. In the earlier pages, Mr. Moulton calls attention to some different methods of studying the Bible, and incidentally to his own object in writing the book:—"The first type of study accepts the canonical books of Scripture as a foundation for theology

and a manual of devotion. . . . For a second department of Bible study matters of history are the chief concern. Who are the authors of the books of Scripture? What periods produced them? Have we the original form in which the books appeared? etc., etc. . . . The third type I am calling literary study." It is this literary study which is then fully described; and its methods and value pointed out. Beginning with a clear and interesting account of the method to be pursued, the author then proceeds to deal with "History and Story"; "The History of the People of Israel as presented by themselves"; and "The History of the New Testament Church." Part II. consists of ten chapters, dealing with "Poetry and Prose in the Bible," "Old and New Testament Wisdom"; "Lyric Poetry"; "Prophecy as a branch of Literature"; etc. Two appendices deal with "Bible Reading" and "Progressive Study in Biblical Literature."

We commend the book to all Bible Students, and especially to young readers; with the fullest confidence that they will find it both attractive and instructive reading. J.E.

DIVINE MAGNETISM

BY THE REV. G. TALALUN NEWTON

And I, if I be lifted up from the earth, will draw all men unto myself."—JOHN xii. 32.

THIS mad Enthusiast must be overthrown in His folly, or this God will be crowned with triumph. Eighteen centuries have passed away since these marvellous words were uttered. We are in a position to inquire whether this strange declaration of Jesus Christ is in process of fulfilment. Had Cæsar Tiberius declared his intention to subjugate the world to Rome, he might have supported his prediction by an appeal to the then position of the empire. Rome was mistress of the civilized world already, and held sway from Euphrates to Spain. The potentialities of the Roman arms, stimulated the enthusiasm of patriots everywhere, and a bold adventurer might hope to triumph over the combined legions of barbarism.

But this Jesus of Nazareth was despised and rejected of men, and the improbabilities of success were never greater than at that time, when the hour of darkness was approaching, with steady determination. But He looks to that hour with the calm assurance of victory. He looks through the ages, and even now He is sustained by the future triumphs of His conquering blood.

Some men are magnetic. Their irresistible attractiveness makes them the centre of all movements. The age revolves around some men. Such is the commanding influence of their personality, they overshadow all others. Jesus of Nazareth was the conspicuous centre of attraction in His age in Palestine. He walked heavily, and left the impress of His personality upon the life of His country. Even the Pharisees admitted His success. "Perceive ye how ye prevail nothing, behold the world is gone after Him." Their world was a small one, but this tribute to the success of Jesus, proves how great His influence was. His words impress the people with their Divine originality. His marvellous works attested His doctrine. No man spake with such heaven-born authority, His enemies being judges, and His marvellous works could not be denied. The publicans and sinners were attracted to Him, and the Scribes and Pharisees could not resist His Person, whilst the blind, the lame, the lepers, and men possessed with devils decorated the roadside whenever Jesus passed their way. Other teachers have witnessed the enthusiastic devotion of their followers, others have committed their doctrine as a sacred deposit to their disciples, and in them have lived for centuries, but Jesus does not associate His triumph with His life but makes it to be dependent upon His death. "If I be lifted up"—

The "if" is not of doubt, but of certainty. The "lifting up" was before Him. Escape was impossible. He was born to die. With the same certainty He would draw all men unto Himself.

I. THE CRUCIFIED CHRIST ATTRACTS THE WORLD UNTO HIMSELF.

1. *The attraction of the cross is a contradiction.* The crucifixion was a human device to destroy the influence of Jesus, through it the Divine purpose of drawing all men to God is realised.

The cross was the symbol of deepest degradation, repugnant above all others to the Jew, and man could suggest no instrument better calculated to cut short the career of Jesus. God alone could make the cross attractive. According to all human calculations it would repel, but it attracts; it would destroy, but it builds up; it would kill, but it makes alive. Thus does God confound the world. The instrument of shame becomes a throne. The cross becomes the centre of gravity in the moral realm. Golgotha draws the wondering eyes of the moral creation, the systems revolve around Calvary, and the influence of Jesus is felt to the remotest bounds of the universe.

2. *The attraction of the cross is all-prevailing.* The crucified Christ is the perfect revelation of love to man. The Love of God to man is expressed in its fulness in Him who died the world to save. Love is glorified in the cross, and love is all-prevailing. God is Love, that is the teaching of Calvary, and that love is the magnet which draws all men to Christ.

We read justice over the cross; it is there in Hebrew, and in Latin, and in Greek, but as I look into the Face of the Crucified One, *Love* is written there, and it is written in English. The death of Christ was the triumph of love, and that love is the magnet which draws all men to Christ. What gravitation is to the physical, love is to the moral realm.

In the original constitution of the world, the supreme and dominant principle of its life was love. It was the purpose of God to unite the human race unto Himself in love. The orbit of humanity was around the throne of love. Sin hurled the world from its course, and the problem of the ages has been this: How to restore man. That problem is solved in the cross. Man is again brought under the attraction of Infinite Love. It is all-prevailing. "I will draw all men unto Myself." None can withstand His conquering blood. The enthronement of Love on the cross guarantees the revolution of the world in its originally-designed course for ever.

3. *The attraction of the cross is moral.* The "drawing" of Jesus is not irresistible. There are other attractions from below. Sin attracts towards the whirlpool, Jesus towards the ocean of the Infinite.

Man is a self-conscious, self-determining personality, and he can resist the Divine attraction of the crucified Christ. Man must "will" to be drawn unto Christ, if he would fully understand the magnetism of the cross. "Unto Myself" has a *special* signification. First the cross, then the *throne*. "That where I am," etc.

But it is unto *Christlikeness*. He will draw men unto Himself, make them like Himself. This is the final triumph of the cross—Christ-like men.

Spiritual affinity. Yielding to the attraction of love men become like Him Who is the Incarnation of Love.

The world had witnessed the highest intellectual development, and the deepest moral degradation side by side in the classic nations. The moral energy of man was almost exhausted when Christ died, and introduced—re-introduced—that moral force, by such transcendent sacrifice, to the world.

II. THE CRUCIFIED CHRIST FULFILLED THE PROMISE OF THE TEXT IN A MARVELLOUS MANNER IN THE FIRST CENTURY.

Let Jerusalem, Ephesus, and Rome serve as illustrations. Here the world is at its best, and at its worst. Hebrew faith, Hellenic culture, and Roman jurisprudence represent the world in its religious, intellectual, and political life at its best. There was no bond of union between them.

The Hebrew, haughty and exclusive, proud of his traditional religion, despising the Gentiles as he was despised of them. He hated his conqueror with invincible hatred.

The Greek, proud of his intellectual pre-eminence hoped to conquer the world by his intellectual superiority. The military victories of Alexander had opened the world for the diffusion of the Greek language abroad. He enthroned himself in all the intellectual centres of South Europe, Northern Africa, and Asia Minor. He treated all questions pertaining to religion with philosophic interest, and was always ready to examine any new doctrine, but his religion had no relation to his conduct.

The Roman, educated in war, represented the ascendancy of force in the government of the world. Religion was to him a matter of policy when not conditioned by local requirements. He accepted the religion of the province in which he

resided as he accepted its civil laws. The moral corruption of the empire was universal. Religion and morality were divorced. The gods did not profess to direct or to control the morals of the people. In many instances, the gods themselves were but personified lusts.

There was one bond of union between them, their hatred of the Nazarene. Jesus said He would draw these men unto Himself. He would make them one in Himself. He would harmonize these discordant elements, and build up a new kingdom of God among them. The apostles declared the purpose of God, proclaiming One God the Father of all, one sin the curse of all, one Christ the Saviour of all. It was a strange doctrine to all alike. It was rejected by the Greek as foolishness, by the Roman as atheistic, by the Hebrew as a stumbling block. Yet Christ triumphed over all.

The Greek language was made the vehicle for the distribution of the glad tidings through the world, and a Christian Church was established under the shadow of Diana of the Ephesians. Paul availing himself of the privilege of a Roman citizen, established a Christian Church in Cæsar's household, and the Temple of Jupiter was destroyed. Hebrew faith was assimilated and Jerusalem became the centre of Christian activity which aspired to subdue the world to Christ.

Thus in the first century Christ triumphed over the intellectual life of the world in its highest development; the political power of the world in its strongest representative; the religious opposition of the world in its bitterest antagonism.

Apply the promise to the needs of to-day. Christ is essentially the same to-day, yesterday, and for ever. His promise has yet to be fulfilled in the world of to-day. The prevailing force of love is augmented. We do not underestimate the difficulties. The crucified Christ is our estimate of it, but we do not exaggerate it, the enthroned Christ is our pledge of victory. The Power that converted Europe will conquer India. Africa is not more degraded than Rome was. China is not more stubborn than Jerusalem was. The triumphs of the past, guarantee the fulfilment of the promise of the text, "I will draw all men unto Myself."

But the subject is removed from the realm of argument into that of experience.

III. CHRIST IS TO-DAY THE CENTRE OF ATTRACTION IN THE WORLD. The victories of the first century have been repeated in the nineteenth—Jesus is to-day drawing all men unto Himself. An intelligent examination of the present attitude of man towards Him will make this clear.

The eyes of the civilized world are fixed upon Jesus. He is the inexhaustible source of inspiration to the million. Men call Him Prophet, Hero, Martyr, God. The ages centre in Him, and the streams of civilization flow around His cross. His words have been examined with minutest scrutiny, but they are not exhausted yet. His works have provoked endless criticism, they still remain credentials of His Divinity. He has encountered the bitterest opposition of the world in its intellectual, moral, and religious manifestation. but He has triumphed over all. "The Life of Jesus" is published every year. New writers, with new ideas, new suggestions, write new treatises, but Jesus is not exhausted yet. There are depths in Jesus unfathomed yet by human thought. Historical criticism exhausts every other subject, but is exhausted before Jesus. Great systems of philosophy and religion have yielded to the sound of His Name. Religions which were hoary with age when He was born are tottering in His presence to-day. Literature is full of Jesus Christ. Not all are friends who write of Him, but even His enemies prove His attractiveness. Not many friends were found before His cross, but His irresistible influence drew His enemies. Many write books to prove that Jesus is dead, forgetting that their books prove that He still lives. He has captured languages. There is no sceptical book or pamphlet in the Welsh language. *Infidelity cannot live in Welsh costume.*

Science is the daughter of religion. However contradictory it may appear, Christ redeemed science from bondage. Men only understand nature where Jesus is known. The streams of civilization keep pace with the progress of Christianity. Nations which own Him King are the leading nations of the earth.

America, when Garfield died, united in singing, "Nearer my God to Thee." The arts weave their garlands for His brow; the trophies of music are laid at His feet. The painter and the poet have found in Him their deepest and

noblest aspiration. The heathen world stands in anxious expectation of His coming. "What think ye of Christ"? is the question of India as well as of Europe. "What shall I do with Jesus"? is the universal interrogation; and the answer comes from a million hearts, "Crown Him, Lord of all."



HOSEA : THE PROPHET OF DIVINE LOVE

BY THE REV. GEORGE DAVIES, ROTHERHAM

HOSEA was a man of chastened spirit and broken heart. He might well have said, "Out of the depths have I cried unto Thee, O Lord." The fierce fires of the saddest domestic sorrow had raged around and within him for many a day; but instead of leaving him withered, cynical, and a hater of human kind, such was the power of Divine grace in him that these searching flames left him as gold seven times purified,

Meet, thro' consecrated pain,
To see the Face Divine.

The great grief of his life was a domestic tragedy, which touched the very quick of his soul. He had loved; loved as only a tender passionate soul can love. Round her whom he had wooed and won for his wife he had flung all the affection his nature was capable of; and she had proved false to him. Forsaking her husband and her home she had cast herself away. But her way grew weary and yet more weary, until at last she sighed, "I will go and return to my first husband; for then was it better with me than now." She did not know that all this weary while her husband was breaking his heart over her. As for her unholy lovers, they became more wanton than herself, and at last cast her off ruthlessly. Hosea heard, and in pitying love came to her help and redeemed her. "I bought her to me," said he, "for fifteen pieces of silver, and an homer of barley, and an half-homer of barley." So she came back to her old home and to her forgiving husband; though she could never be to him now what she might have been.

Through this experience Hosea became eminently fitted for his divine calling. God's way of working is marvellous; He makes even the wrath of man to praise Him. As Dr. Pulsford pithily says, "The devil is God's lowest drudge." Thus was it in this sad story; Hosea was both seer and prophet; and in this painful domestic apostasy in his own home he saw the national falling away of Israel; and feeling it all more acutely than any other man of his age he spake it forth with such passion and plaintive sorrow as never prophet had done before him. His own grief helped him to understand the Divine grief over Israel; from the depths of his own wounded love he descended into the deeper depths of the Divine; whilst the persistency of his own affection, its willingness and passion both to forgive and redeem, revealed to him in richest outline the same most gracious attributes of the Divine.

So there came to him that conception of God which had not come in such fulness and clearness to any of his predecessors in the prophetic office. "Hosea has learnt that God is love, One with whom wrath, however greatly provoked, can never have the last word. He sees that the holiest Being must be the most compassionate, and that righteousness without mercy for the vilest is no perfect righteousness. He realises, like no one before him, the strange contest that exists, humanly speaking, in the counsels and holiness of God between love and anger, justice and pity—that conflict which found its solution upon Calvary." * Because of this the preaching of Hosea is a succession of outbursts of love and anger, of justice and mercy, flung out of a heart which feels the constant pain of outraged love.

His geographical horizon was limited. He was a native of the kingdom of Israel, commissioned with a message to the ten tribes; it is that which limited his political vision. The kingdom of Israel had reached its high-water mark of material advancement. Never since it had been an independent state had it been so extensive, so opulent. Under Jeroboam II. a series of victories had extended its boundaries until Lebanon and Damascus were brought under the sway of Israel. But

* Dr. G. G. Findlay's *Books of the Prophets*. Vol. I. p. 164.

with political supremacy and extended commerce evil grew apace. Amos, Hosea's predecessor in the prophetic office, had uttered his warnings against the people's flagrant sins, against the calf-worship, the luxury, the licentiousness, the mammonism, the religiosity, of this people; and apparently with but little success. Hosea follows Amos, and this national sinfulness seems to grip him more than his predecessor, perhaps because it was his own nation which was so godless perhaps also because his own heartbrokenness made him the more susceptible to the callous indifference of his people to the God of their fathers. Other prophets may speak their message to surrounding nations, but Hosea has eyes only for his own desolate land. It is an unutterably sad picture which lies before him, turn whithersoever he may :

There is no truth, nor mercy, nor knowledge of God in the land. There is nought but swearing and breaking faith, and killing and stealing, and committing adultery; they break out, and blood toucheth blood.

Yet, though Hosea's political vision is thus painfully circumscribed, he has his "land of far distances"; it is none other than the realm of Divine love. It stretches to his furthest horizon, and further still. The pity, the mercy, even the justice and anger, of the Divine love stir him to his deepest depths. For has he not been surprised at the extent and deathlessness of his own love? That he should have persisted in loving his fallen wife even to redeeming her and bringing her home again, whilst the law gave him the right to dismiss her for ever, must surely have been to Hosea a unique revelation of the supreme endurance of human love. And if human love could so endure how much more could the Divine! It is this realization of the persistency of the Divine love which fills his heart with unspeakable grief over the thought of Israel being cast away, and which leads him to sob,

How shall I give thee up, Ephraim?
 How shall I deliver thee, Israel?
 How shall I make thee as Admah?
 How shall I set thee as Zeboim?
 Mine heart is turned within me,
 My compassions are kindled together."

In this plaintive prophecy we have a striking illustration of the way in which the human heart may enter into

profoundest sympathy with God, and in a very real measure may itself bear in part the burden of the sorrow of God over sinning men. We have already seen, how from his own wounded love he descended into the profounder meaning and measure of God's ; but there is this also to be added that Hosea feels the one as acutely as he feels the other ; that the one is as real to him as the other ; and that his own personal grief merges so perfectly into the Divine that it is quite impossible sometimes to say whether he is sobbing over his own faithless one, or over God's faithless Israël. The shame, the guilt, the sin of the nation possesses him ; he bows under its weight and bears it for the people. It is this which makes him so great a messenger of the love of God : he has learnt the secret of perfect sympathy.

View him from whatever standpoint we may, Hosea, the preacher, presents a most interesting figure. The personality of the man must have counted for much in the efficacy of the message. He has impressed himself on his written prophecy ; its style manifests the man. No long-sustained periods, no elaborate paragraphs, no polished perorations are here. Instead of these, and in perfect harmony with the man himself, abrupt, exclamatory, and emotional sentences, illumined by varied metaphors and illustrations, fall from his pen in rapid succession. The varied themes and developments of the discourses of most of the "minor prophets" may easily be analysed, and set forth in fairly correct order ; but that is not so with Hosea. However, a careful reading of his prophecy shows that there are certain words which dominate the preacher's thoughts as he proceeds. First, there is *guilt*, the nation's guilt, which seems to have been the prominent idea during the earlier portion of his ministry. This yields almost imperceptibly to the thought of *punishment*, the nation's punishment, consequent upon its guilt. Towards the close of the prophecy *mercy*, Divine mercy, mingles with the ideas of sin and punishment ; whilst the whole finds its fitting conclusion in the call to *repentance*, the promise of anger turned away and love flowing without stint, which occupies the last chapter of the book—a call and a promise most charmingly expressed.

This ancient preacher has, happily, a message for us to-day,

and we may with great advantage emphasize some ever-needed lessons which Hosea still preaches to our generation.

1. We do well, at the outset, to notice that *exaltation means responsibility*. The name of Ephraim stands prominently forth in these chapters. Hosea's preaching was pointedly addressed to Ephraim. The sin of Israel was the sin of Ephraim, and this preacher holds Ephraim responsible for the sin of Israel. How to bring home to this tribe its pre-eminent responsibility, how to make Ephraim conscious of its sin, this is the problem before Hosea; for if Ephraim can be weaned from its sin the land shall have peace. This is the responsibility placed upon Ephraim.

We are carried back to the patriarchal times when "by faith Jacob, when he was a-dying, blessed each of the sons of Joseph"; we are reminded that "he set Ephraim before Manasseh . . . wittingly," in spite of the protestations of Joseph. To the younger was given the exalted position, and that foremost place Ephraim maintained. But Ephraim chose to forget that princely position brought special responsibility. It is that which Hosea, throughout his preaching, sought to bring home to the conscience of Ephraim.

Exaltation means responsibility. That is the message we need to hear. In matters personal, ecclesiastical, or national, advancement carries its own share of increased responsibility. "A city that is set on a hill cannot be hid." This has always been one of God's great working principles.

Capernaum was measured by a standard so much higher than that by which Tyre and Sidon were assessed solely because she was "exalted to heaven by privileges." It is the perennial difference between the man who knew his Lord's will, and the man who knew it not. Advancement in privilege, increase of knowledge, betterment of social position, exaltation of any kind, always brings its due and righteous increase of responsibility before God.

2. We may also revert to the pathetically expressed characteristic of this preacher's message, *the persistency of the Divine love*: that, in spite of man's wilful, persistent, and astounding disloyalty to God, the love of God does not fail. The cry of this preacher is the broken-hearted cry of the Son of God, "O, Jerusalem, Jerusalem, how often would I have

gathered thy children together. . . but ye would not." Throughout all the ages He Who is love changes not. Men haste away from God, and to the deepest depths of their rebellion the love of God follows them, sometimes passionately pleading, sometimes speechless with sorrow, but always mighty to save and ready to redeem.

And the tender Voice pursues each one :
 " My child, what more could thy God have done ?
 Thy sin hid the light of heaven from ME
 When alone in the darkness I died for thee !
 Thy sin of this day in its shadow lay
 Between My face and One turned away ! "
 And we stop and turn for a moment's space
 Flinging back the love in the Saviour's face,
 And *still* God keeps on loving us,
 Loving all along.

3. In no faltering fashion does this preacher set forth *the bitterness of sin*. In the long run sin has for the sinner only keenest disappointment and humiliating shame. Of all bitter things in this world sin is the most bitter ; and of all things disappointing sin is the chiefest. For the glory which sin had offered there is only shame ; the mirth which sin had provoked is only the decitful prelude to bitter mourning ; in the latter days of its tyranny sin brings the keenest remorse, and its " afterwards " is the harvest of woe and destruction. That is the message which Hosea announces in almost every chapter of his prophecy ;—a message which men sadly need to hear to-day ; that the sin which, instead of the love of God, a man welcomes into his heart will one day stand revealed as wormwood and gall, bitter with all the bitterness of death.

4. Between these two last-mentioned messages there stands that of *the value of God's discipline*. God's persistent love must ever strive for the mastery with this usurper sin ; and in that strife the soul passes under the discipline of God. The deep sense of failure, the humiliating consciousness that sin acts as its own detective, the bitter remorse which follows, the interim punishment which so often overtakes the sinner : these are the tokens of God's discipline of the stubborn soul.

But this discipline points to " a door of hope," through which repentant ones pass acknowledging their offence and

seeking God's face ; "for," the words run, "in their affliction they will seek Me earnestly, saying, Come and let us return unto the Lord ; for He hath torn and He will heal us ; He hath smitten, and He will bind us up." When the Divine discipline has wrought this its gracious work the glad word of plenary forgiveness is spoken, "I will heal their backsliding, I will love them freely ; for Mine anger is turned away from him."



GOD : CHRIST : THE DISCIPLE

A STUDY IN ST. JOHN

II

BY THE REV. JOHN T. HAMLY

OF this remarkable series of utterances we find another example in John xv. 10. *If ye keep My commandments ye shall abide in My love even as I have kept My Father's commandments and abide in His love.* That obedience is the true test of love is a common place of Christian thought ; Christ has taught us this in His familiar admonition, "If ye love Me keep My commandments." But here our Lord shows us how this principle runs up into the higher sphere, and forms the basis of the love which exists between Him and God. It is a law that operates universally, in heaven as well as on earth ; it is not peculiar to the sphere of earthly discipleship but rules also in the heavenly places ; an ordinance whose sway is felt throughout the whole circle of being. Christ lived in the love of the Father because He always did the Father's will ; His perfect obedience was the soil out of which the flower of love grew ; His oneness of will and desire with the Father formed the harmonious environment in which alone love can subsist. "I have kept My Father's commandments and abide in His love." And now our Lord takes that exalted experience of His—the life which He lived toward

the Father—and turns it earthward, as the pattern of our relation to Him. Obedience is the royal law that binds the Father, the Son, and the disciple in one fellowship of love. When we yield ourselves in perfect submission to the will of Christ, living the life He has marked out for us by His precepts and example, we identify ourselves with Christ's own life of obedience, and so are lifted up to share with Him the love of the Father.

We have seen how our Lord has used this parallel form of expression in relation to various aspects of Christian discipleship—*life, love, knowledge, obedience*. Again He uses it in relation to Christian *service*. *As Thou hast sent Me into the world, even so have I also sent them into the world*, John xvii. 18. Christ thus links the mission of His disciples to that which He received from the Father, and makes their work the outcome and continuation of His own. The purpose which brought Christ into the world runs through the whole service and ministry of the Church, and the work in which Christian men and women are employed to-day is a continuation of the purpose of the incarnation. The commission which the Father placed first in the hands of Jesus Christ, Christ has handed on to His disciples, thus raising them to the position of co-workers with Himself, to share in the honour and privilege of carrying out the redeeming purpose of God. This is strikingly brought out in our Lord's high-priestly prayer, in which after praying for those who had received His words and believed that the Father had sent Him, He goes on to pray "for them also who shall believe *through their word*." So the golden link of service and testimony unites the disciples with their Lord in the unity of an undivided mission. Indeed, so close is this union that our Lord in one place seems almost to go out of His way to identify Himself in service with His disciples; for the true reading of John ix. 4, as given in the Revised Version, represents Him as saying, "*We* must work the works of Him that sent Me while it is day."

When we look at Christian service in this light, when we think of it as the counterpart of Christ's mission, what considerations of encouragement and strength immediately suggest themselves. Then we see that every servant of

Christ goes forth armed with a commission as authoritative as that of Christ Himself; he can say like His Lord, "My doctrine is not mine, but His that sent me"; he can claim the supporting presence of Him whose commission he bears, even as Christ found His strength in the fact, "He that sent Me is with Me, the Father hath not left Me alone"; he is equipped with supernatural help by which his words and messages acquire a force more than human, even as Christ taught and worked in the power of the Holy Ghost. "For He whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto Him." That Spirit which Christ received to qualify Him for His work He now passes on, with the commission, to His disciples. And as our Lord says of Himself that He was "sanctified and sent into the world," so He in turn lays His consecrating hand upon those whom He sends. In short, Jesus Christ does not commit His work into the hands of His servants without also transmitting to them those spiritual qualifications with which He was endowed by the Father. So much is implied and promised in the very form of the commission, "*As My Father hath sent Me, even so send I you.*"

For a final instance of this special form of expression let us turn to Rev. iii. 21. Though we go outside the Gospel for this passage, we do not quit the circle of St. John's writings; nor is there any change in the person of the speaker. And the fact that these words were spoken from heaven, after our Lord's exaltation to the right hand of God, makes it all the more significant that they should assume the same parallel form as those we have already examined, which were spoken while He was on earth. *To him that overcometh will I grant to sit with Me on My Throne, even as I also overcame, and am sat down with My Father on His Throne.* Here we see that this two-fold relationship runs right through to the end, and is completed in the final triumph and glory of Christ's people in heaven. They are by-and-bye to share His victory, to partake of His glory, to be partners in the reward which He has received from the Father. Before He left the world He gave a pre-intimation of this. When in His high priestly prayer He anticipated the glory that awaited Him beyond the passion, He said, "Father I will that they also whom Thou

hast given Me be with Me where I am, that they may behold My glory which Thou hast given Me." It seems to have been a law of life with our Lord to pass on everything to His people ; all that He receives from His Father He immediately longs to share with them.

And so the mediatorial work of Christ is completed in the future glory and reward of the saints. Through Him they are introduced into the beatific Presence, and made to share the blessedness of the life to come. They are received by Christ into the house of many mansions, even as the Father received Him at His ascension. Looking upward and anticipating the glad reception that awaited Him, He said, " I go to the Father " ; and then, turning to His disciples, He extends to them the same welcome, " I will receive you unto Myself." He who on the Cross exclaimed, " Father, into Thy hands I commend My Spirit," stands at the right hand of God to fulfil the same office for His dying martyr Stephen who yields up his soul into the hands of his ascended Lord, saying, " Lord, Jesus, receive my spirit."

Thus we see how in all things we reach God through Christ. He takes us up into union with Himself that He may unite us to God in His own Person, and brings us into communion with the Divine Presence and fulness. " As Thou Father art in Me, and I in Thee, that they also may be one in Us." Christ is the link that re-unites the broken circle, " I in them and Thou in Me." He who is in loving union with God on the one side and with man on the other, joins both in the fellowship of the same life and love and blessedness, and God again becomes ours " because we are Christ's, and Christ is God's."



THE CONDUCT OF PUBLIC WORSHIP

BY THE REV. HENRY T. HOOPER.

WHEN we are told to preach the Gospel to every creature it is assumed that our hearers are heathen to be evangelised, people who have not yet heard the Gospel, people to whom the Gospel will not only be good but will be good *news*. When it is added that we are to make disciples of all the nations, it is assumed that our hearers are no longer heathen, the Gospel is no longer news to them, they have heard it preached and accepted it. In this case our business is to teach, to make disciples of those who are already converts. In the pulpit then we are to be first Evangelists, and then Teachers.

Have we any further work to do in the holy office to which we are called? If a man answers this question with a No, I have no desire to dispute with him. His position is quite tenable. Such a man's work will be to gather people together who are unbelievers in order that he may proclaim Salvation to them; and then, when his hearers have accepted Salvation, he will at the next opportunity instruct them in the Way of the Lord more perfectly. He will thus have done the work given him to do; he will have preached the Gospel to them, and he will have made disciples of them. He will not have asked them to join him in acts of public worship and devotion, especially will he not have asked them while they were still heathen. He will have made his own prayer privately without asking them to join. He is simply a preacher and a teacher and nothing more.

But that is a position which, as matter of actual fact, we do not adopt. We all undertake to do more than evangelise the heathen and teach the newly converted. We not only invite people to hear God's message to them; we go further and invite them to join us in speaking our message to God in prayer and praise. That is quite a different thing from evangelising and teaching; that is conducting public worship.

The evangelising and teaching are thus seen to be part,—a very important part, yet only part, of the work we undertake to do. The sermon is not everything; it is perhaps in some cases not even the most important thing in our Sunday duty. The sermon is evangelism, or teaching, or both; the hymns and

prayers and the whole tone of the service is, or ought to be, worship. For in one aspect of things the preaching and the worship may overlap. The sermon may be such as to lead the people out of themselves in silent praise or prayer or adoration of God. In that most desirable case the mere preacher is forgotten, his literary style, his oratorical accomplishments or lack of them, are not the subject of the people's attention. He has led the people to think about God rather than about himself and his preaching. And to think devoutly about God is to worship.

So preaching may become prayer, but prayer should never become preaching. We have no business to instruct or rebuke or exhort in our public prayers but simply to pray. We are speaking to God and not, directly or indirectly, to men. Praying at somebody in the congregation or out of it is a most reprehensible abuse of our office. It verges on profanity. I once heard a preacher inform the Omniscient that a certain passage of Scripture, which he quoted, did not mean what it was generally supposed to mean. The sermon had invaded the prayer; the man was thinking not about God but about the congregation. It is a misuse of language to call that prayer.

We sometimes hear reference made to "thy servant in his prayer." Why *his* prayer? If it was made in public it was everybody's prayer said through his lips; it was not his prayer any more than it was theirs. The phrase indicates a misguided conception on the people's part—a misconception which we ought not to have allowed to become possible. The prayer has too often been such as could only have been conceived to be as peculiar to the preacher as his sermon. We speak of "his popular sermon." We do not yet speak of "his popular prayer," but even that may come. Have we not heard from across the water of "the greatest prayer ever addressed to a New York audience"?

The subject of public prayer brings up the whole question of liturgical worship. Liturgical worship was designed to bring about two advantages. First it was intended to secure comprehensiveness, to secure, that is, that prayer in public should not be the preacher's prayer but common prayer, the prayer of everybody. The second advantage to be gained

was the inclusion of the congregation in the expression of prayer. The words of prayer are put into the lips of the people as well as of the preacher. Priestcraft, the putting of a priest between men who pray and God, is less imminent as a danger in proportion as the people are encouraged to say their own prayers and not leave them to be said for them by the priest, be he Nonconformist or Anglican. So the fisher people in a Cornish village chapel are adopting the advantages of liturgical worship when they punctuate prayer spoken by the preacher with responses of their own. "Amen!" "Yes, Lord," and even "That's it, my brother," are ejaculations which show that the worshippers have entered into the spirit of liturgical worship. Better so, than passive, listless, mute indifference, while the preacher prays alone.

If we have liturgical worship nowhere else we have it in our hymns. Here we have the congregation joined with us most distinctly—except indeed when we adopt the bad habit of sitting down ourselves when others stand to sing, as if their worship were no concern of ours. And here also we have not only united expression of worship but also comprehensive range of topics—unless again we adopt a bad habit and confine the congregation to our own favourite hymns and to them alone. Why should we seek to impress our own individual personality upon the whole service? Would it not be better that the whole service, with the possible exception of the sermon, should be as little personal as may be? Even in the sermon we may to some extent sink ourselves and let God's Word speak; but in the hymns and prayers we ought certainly to cultivate as wide a variety of interest as we can, and use not as little but as much variety as we can command. And this for our sake as much as for the people's. If we ourselves are sad, is that any reason for making the service doleful? Why not choose glad hymns for the children to sing, and sing them ourselves with the children till we too catch the contagion of their gladness. In every congregation there are the successful and the sorrowing, the disappointed and the hopeful. Why set hymns, prayers, lessons, sermons, everything to one tune? If the theme of our sermon must needs be restricted, why not give people who are not helped

by the sermon a chance in the rest of the service, so that our profiting may appear to all? It is a pernicious habit to make everything come into line with our poor sermon. Let us go through the whole hymn-book. Let us use a table of lessons, too, by all means. People don't want to be forever hearing our own favourite chapters to the exclusion of all else.

And above all let us beware of preaching before the time for preaching comes. What business have we to mutilate and disfigure God's holy word by thrusting into the reading of it notes and comments of our own? Have we not our opportunity in the sermon? Can we not trust God's Holy Spirit to speak for Himself in His Own Word without our aid? What does it matter to us if the High Church people do refuse to support the Bible Society in sending out the pure Scripture without the human teacher. We are not bound to side with the High Church party in this matter. We have now the most true and accurate version of Holy Scripture that ever was made. Let us trust it to speak its own message; or if we cannot do that, let us at least wait till sermon time to help it.

And why mutilate even the hymns? There are but few that are really too long to sing entire; and it may just by possibility happen sometimes that the people would not object to two minutes less sermon in order to make way for two minutes more singing. If we direct that such and such verses are to be omitted we naturally set the people asking what it is we object to in those verses, or whether we really think they are less helpful than the sermon that will follow. In either case the answer is apt to be not flattering to ourselves.

I grant that there are some good hymns that are not good poetry. What of that? Nobody will suppose we made them. It is the author's affair, not ours. If we have to read aloud one or more verses, let us read them with all their defects upon their head. Let us have respect to the rhythm even when it is bad. We cannot mend bad rhythm by turning it into worse prose. Let us in reading hymns make a pause at the end of each line whether the sense pauses there or not. The sense will be obvious enough as a rule without our

spoiling the rhythm to make the sense emphatic. Let us not slur over the words which rhyme but give them all the force we legitimately can. Let even the occasional doggerel have a chance of being mistaken for poetry. Whether you do or do not the organist will and must. Tate and Brady are bad enough as poetry ; you can't improve them by torturing them into prose. At all events read them as you may, the people must sing them as verse and take the consequences.

Some of these details may seem trivial. Let me then leave them and announce one central principle for the regulation of all. It is this : cultivate always the consciousness of God's presence throughout the service, and let self-consciousness be resolutely effaced. The teacher who is conscious of himself and of his own views and opinions may be a most useful lecturer on Biblical subjects but he has lost his way as a preacher of the Gospel. He will naturally fall into attitudes of mind and deportment which would be a source of strength in a lecture hall but which are an offence in the pulpit. On the other hand he who cultivates the consciousness of God's presence in His house will by that consciousness itself be withheld from most of the errors which beset a preacher.

Difficulties are given to us as things by God's grace to overcome ; and I maintain that it is possible even in a village chapel, and in presence of people who sit at their prayers, to preserve and cultivate a due sense of God's real presence. It would be easier to do so on the breezy hill side in the open air but it is not impossible even in the chapel. We are not doing it, and our failure to do it is a source of weakness, not the less serious because unrecognised ; but we can do it, for "every place is hallowed ground," even the dingiest and dirtiest little chapel. "Where'er we seek Thee Thou art found."

It has been suggested that the title of a paper of this sort should be "The Art of Conducting Public Worship." There is, I believe, an art of elocution and an art of making sermons and an art of singing, for all these are human accomplishments which can be compassed by the rules and technicalities of art. But an art of conducting public worship does not exist. The mere suggestion of art in this matter is pernicious. The Conduct of Public Worship is not an Art, it is a Grace.

Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations.]

* THE REMEMBRANCE OF THE ONE GOD

Hear, O Israel, the Lord our God is one Lord, etc.—DEUT. vi. 4-9.

THE name of this book indicates its contents, viz., a Second giving of the Law. But the second giving of the Law was no formal repetition: the law was enforced by deepest spiritual teaching. The whole book is a great sermon, intensely spiritual and practical. Such is the character of the text: it declares the nature of the Lord, the love He requires, and the submission which must be rendered to His words.

This passage—the “Shema,” so called from its first word in Hebrew—was sacred to the Jews; it was used in all public worship, and repeated twice daily by every adult male. And it is sacred to Christians because of its emphatic use by our Lord (Mark xii. 28-30, Luke x. 27).

I. THE DECLARATION CONCERNING THE LORD. “Hear, O Israel,” etc.

1. The very appeal of our text indicates the importance of the truth declared. All religious *truth* and *life* eventually find their norm or standard in our idea of God. The nature of a religion depends upon its conception of God: let that idea be a lofty one, and there will result a noble theology, and a pure system of morals: let that conception be mean and unworthy, and both religious thought and moral conduct will be degraded. Illustrations of the truth of these remarks are upon every page of history, and before our own eyes too, e.g. in the religious ideas and corresponding practices of India. A stream cannot rise higher than its source: a religion is never better than its idea of God.

So one of the grandest features of the Bible is found in the progressiveness of its revelation of the Divine Being through the long centuries of the Old Testament dispensation, and culminating in the person of our Lord Jesus Christ (Heb. i. 1, 2).

In the text we have one of the great utterances which purified and elevated the idea of God.

2. “The Lord our God is one Lord.” One in the unity of His nature, one in the solitariness and all-inclusiveness of His sway. “Know therefore this day and lay it to thine heart, that the Lord, He is God in heaven above and upon the earth beneath: there is none else” (Deut. iv. 39). Here is the bed-rock of monotheistic truth. In all ages man has been

ready to discover God everywhere, but even in this discovery he has been prone to err in two ways, either he has made everything to be God 'Pantheism', or he has supposed countless deities, gods of the hills, valleys, streams, woods, etc. (Polytheism). In majestic contrast with both these errors we have this sublime declaration: the Lord is distinct from His creatures and seeks their service: the universe is not the play of myriads of deities, but the creation of the one Lord God and under His one rule of wisdom and righteousness, of holiness and love. And the *one Lord* demands *undivided* allegiance: He cannot share His kingdom with another, in fact "there is none else" with whom to share it.

The New Testament completes this declaration, in the revelation of the Trinity—one God, whom we adore in three Persons.

3. Mark, how graciously the Lord is spoken of in the context. (a). "The Lord God of thy fathers" (ver. 3). Israel's history centres in certain memorable men, whose lives were made great by the Lord. He is the God of our Fathers, and our God whom we address, "Our Father, which art in heaven." (b). He is the guide and benefactor of His people (ver. 10, cf. Psa. xlviii. 14, James i. 17). The Lord, the only, the holy, the infinite, and the Eternal One is not far removed from us, but very near us.

4. The one Lord *claims our love* (ver. 5). We are apt to think the Old Testament religion was ceremonial: it was, had men but been willing to recognise it, deeply spiritual. Men have ever been too ready to overlook the spiritual in favour of the ceremonial, they are willing to yield unstinted obedience to ritual ordinances but will not submit to the spiritual.

The Lord claims our love. Other claims are found in the context—He is to be feared, served, revered (ver. 13)—but this claim is supreme. Love is the only assured source of real devotion: love cannot but serve. The Lord desires the homage of ourselves, not simply of our means or of our time, so He asks for our love. And all can love, wise and unwise, young and old. The Lord claims the love of *all*: this text stands face to face with every man and says, "*Thou shalt love*," etc. In the New Testament this claim is made more emphatic, because of the Incarnation and Calvary: they declare that "God is love," and hence rightly asks our love in return.

II. THE DEMAND CONCERNING HIS WORDS. "And these words," etc. The primary reference is to the words of verses 4 and 5: they are "regarded as the quintessence of the teaching of the entire book" (Driver, *in loco*). They are in fact the very centre of all revealed truth; the beginning of serious error is in faulty views of God (Psalm l. 21).

1. His Words are to be *in the heart*, "upon the heart" (R.V.), as it were imprinted there. In the Hebrew idiom, the heart is the seat of the intellect, and the soul is the organ of the affections and desires (Driver on Deut. iv. 29). No man's religion is right unless it has laid hold of his intellectual powers, "As a man thinketh in his heart, so is he."

2. His words are to be *taught to the children*, "pricked into" them (Driver). And why? That child life may be rightly trained, and that the holy teaching may be handed down to succeeding generations.

3. His words are to be *the subject of converse*. There is too little conversation about God and divine things among religious people. Yet who can tell its value. Remember how John Bunyan found one of the greatest instruments in his awakening in the godly conversation of certain poor women of Bedford, which he overheard.

4. His words are to be closely *bound to our persons* and to our *surroundings* (vers. 8, 9). They are to be a law of life ever before our eyes. The Jews interpreted these words in a very literal fashion, and hence instituted their phylacteries and mezuzoth. Memory is sometimes helped by suitable remembrances, but as in the cases just mentioned, the most sacred of symbols and means may easily degenerate into superstition. What is more sacred than the symbolism of a crucifix, yet what is there in Christendom that has so ministered to superstition? Not in any formal way, but in practical deeds and in the whole spirit, His words are to be the law of our life, ever before our mind's eye.

5. In a word the Lord is to be remembered *practically*, not simply by an act of memory. This lesson is enforced in almost every possible way in Deuteronomy, but especially in vers. 10-12, in view of the immediate future of the Israelites. They were about to enter upon the Land of Promise where new conditions of life were awaiting them: settlement in towns and villages would bring a great increase of wealth, and this would test their religious principles and moral character. In those new conditions of life, Israel was warned, "Beware lest thou forget the Lord." The same lesson needs our attention as a people, in these days of our rapidly increasing wealth,

Lord God of Hosts, be with us yet
Lest we forget, lest we forget.

And in our personal life, the warning should ever be before our minds: to forget Him is base ingratitude: to remember Him is to fulfil His command, and is the sure way of blessing.

J. CONDER NATTRASS, B.A., B.D.

CHRIST OUR ARK

Come thou and all thy house into the ark—GEN. vii. 1.

By Me if any man enter in he shall be saved.—JOHN x. 9.

The record of the deluge is one of the most picturesque and impressive of Bible stories. It is, however, more than a story; it is a parable. The ark in which the family of Noah was saved foreshadowed the salvation of the world by Jesus Christ. We therefore read together the two passages just quoted, that the facts recorded of the one may enable us better to understand the other.

I. IN WORKING OUT THE ANALOGY LET US BEGIN WITH THE ARK ITSELF.

1. *The Old Testament makes two things clear: The ark, in its construction was human; in its conception, it was divine.* The builder of the ark was Noah. He hewed the wood, laid the keel, set up the timbers, put in the beams, nailed on the planks, and with his own hands drove in the bolts. But Noah built the ark according to a Divine plan. Its dimensions, lines, compartments, and other details, were according to specifications supplied by the Divine Constructor. And but for its divinity it would have been a failure. The Tower of Babel, as bold and almost as reasonable a venture, came to nought, because it was solely a human contrivance; the ark succeeded because it was a human expression of the mind of God.

2. *The same is true of Christ our Ark.* He was the Son of Mary. Through the stages of infancy, boyhood and youth, He attained to manhood. He was subject to ordinary human experiences, such as hunger and weariness; and was familiar with both joy and sorrow. He was, Himself man, Christ Jesus. 1 Tim. ii. 5. Some affirm that He was nothing more. That He was wise and good, patriotic and philanthropic, even beyond all others; but a man, and nothing more. If it be so, raise a monument to His memory; lay a wreath of laurel beside His tomb; bid your sons remember and imitate the man of Nazareth. But get off your knees; for the best of dead men cannot help you in your sin or sorrow, and must not receive Divine honours. But that was not all. He was the Son of God. He claimed it; His claim was allowed by heaven; and admitted by those who knew Him best, and by independent witnesses who beheld His crucifixion. And it is because He is both the Son of God and the Son of Man that multitudes have since found redemption in His blood. Eph. i. 7.

II. PASSING FROM PLAN TO PURPOSE WE FIND A SIMILAR RESEMBLANCE.

1. *The purpose of the ark was to save.* "By faith Noah

prepared an ark to the saving of his house" (Heb. xi. 7). The incarnation of the Son of God was also in order to save. "Christ Jesus came into the world to save sinners" (1 Tim. i. 15).

2. *Before the event it was difficult to determine the nature of the Salvation to be secured by the ark.* But when the storm had burst upon the world and had swept the last survivor from the loftiest hill, and Noah and his family were secure within the ark, the deliverance provided thereby was fully understood.

Similarly, before the Advent, it had been difficult to define the mission of the expected Messiah. And mistaken anticipations of worldly dominion were common. But when He had come, and His life and teaching, His death, resurrection, and ascension could be reviewed by those whom He had appointed to be His witnesses, it was evident that His kingdom was not of this world, but that He came to emancipate men from the dominion and consequences of sin both in this life and that which is to come, and to make them meet for His heavenly kingdom.

3. *In both cases the provision made was adequate.* Without attempting to determine the tonnage of Noah's vessel, we may affirm that it proved to be sufficiently large to carry through the storm all who fled to it. Even so Christ has been demonstrated to be "able to save to the uttermost them that draw near unto God through Him" (Heb. vii. 25).

4. *The ark was provided for the saving of Noah's family.* And he helped them to safety by getting saved himself. It is still the will of God that we should be saved by households. And giving ourselves to God remains the most effectual way of getting our families saved.

III. THE BENEFITS OF BOTH SAVING PROVISIONS WERE TO BE OBTAINED IN THE SAME WAY.

1. *The predominant feature in the conduct of Noah was his obedience.* Whoever heard of a ship, with neither sails nor rudder, being built miles away from the sea, to meet a threatened catastrophe that was contrary to experience and opposed to reason! Noah did this, because God had directed him to do so. And when God bade him enter into and trust to the ship he had built, in the self-same day he obeyed. Gen. vii. 13. And gospel salvation is for those who believe God, and accept Christ, as He is offered. "As many as receive Him," etc., John iii. 12; "He that believeth," etc., John iii. 36.

2. *Noah's obedience was marked by evangelistic characteristics.* It is impossible to re-construct the world of Noah. But through the mists we descry a solitary man, impelled by a revelation from God, persevering in a herculean task, contending heroically against the prejudices and passions of a hostile world, determined to obey God promptly, at any cost.

In this age and country one who trusts in Christ for salvation will probably not meet with personal violence. But, in workshop or behind the counter, he may meet with opposition not less hard to bear. Some whose respect he values may regard him as a superstitious empty-head; and others will not hesitate to fling cruel epithets. Even at his own fireside he may have to stand alone—and, yet, not alone, for Noah's God will be there, to give him the victory.

CONCLUSION. The day of wrath is approaching; our ark is yet available; the door is still open for those who desire admission. Will you come, NOW?

ROBT. WHITTLETON.

* HOW PRAYER PREVAILED

Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him—ACTS xii. 5.

This was a time of terrible distress to the infant church. Herod and the Jews combined to persecute and slay. James, the brother of John was the first of the apostolic band to be baptised with his Lord's baptism, to drink His cup and to share His throne. Peter, arrested and imprisoned, seemed likely to follow speedily. Here we have:

I. HEROD'S MURDEROUS PURPOSE. His action in dispatching James had evidently pleased the people and wishing still further to ingratiate himself with them he plans another murder. Not that he cares for the Jewish religion or hates the Christian, but merely to serve his own turn he will immolate another victim. But he is calculating in his cruelty. He will not disturb the solemnities of the Passover, but will wait for a convenient opportunity to make the deed as public and popular as possible. Meantime Peter is kept in safe custody and under special guard night and day.

II. THE CHURCH'S PRAYERFUL EFFORT. They had lost James, and now if their leader were also taken they would be bereaved indeed. On the human side they were powerless; there appears to have been no person of influence who could appeal to Herod on Peter's behalf and to attempt to rescue him by force would be worse than useless. Yet while there was life there was hope. There was a way out of the prison which might be found round by the throne of God. By this way deliverance was sought and so intent were his friends upon their quest that up to the last night, and to the fourth watch of the last night, prayer was made without ceasing of the church unto God for him.

III. PETER'S RESTFULNESS AND DELIVERANCE. Peter is sleeping. Heaven and earth are in conflict concerning him, but he sleeps! Within a few hours of his intended martyrdom,

yet, like the Earl of Argyle, he is sleeping! A good cause, a quiet conscience and a firm faith are pleasant bedfellows to any man. "So He giveth His beloved sleep." He has a dream which is not all a dream. Angels innumerable and invisible, occupying no space and intermingling with each other are around us always. That one of these should become visible and should use a power over matter divinely given for Peter's deliverance, was not wonderful. What seemed a dream proved to have been reality when Peter found himself free on the public highway in the early morning. Heaven and earth are more nearly related than we imagine: we never know how much we are indebted to the ministry of angels who never become visible to us yet are none the less efficient in fulfilling the Divine purpose on our behalf. Rescued by miracle he now preserves himself in safety by concealment, after having acquainted his friends with his deliverance.

IV. THE ASTONISHMENT OF THE PRAYING CIRCLE. Their earnestness seems to have exceeded their faith. O how they longed for Peter's deliverance, but they could not be certain that it was God's will to deliver him. He had permitted James to be slain, and the same doom might now await Peter. But their dire need, their hope in God, their love for their leader all conspired to drive them to God in earnest prayer and to make them intensely importunate in their pleadings, for at least they could not be sure but that He might yet hear and answer. Yet when the manifest answer appeared in the person of Peter in their midst they were overwhelmed with astonishment.

1. Hence learn to pray submissively yet with importunity, even though faith may not be equal to the intensity of desire. God has regard to our real need and to the earnestness of our spirit. And we have regard to what we know of His fatherliness and can plead that when we have no definite promise to fit our case. As our earnestness may exceed our faith, so His bounty may exceed His promises.

2. See how persecution cements the church. How intensely they all loved Peter and how they all became one in their prayers and yearning desire for his safety. How beautifully bond and free are blended in the fellowship of the gospel, as the slave girl Rhoda, in her excess of joy runs in to tell of Peter's arrival without stopping to open the gate to him.

3. Note that above and beyond all human purposes is the Divine purpose. When we link ourselves with this we become unconquerable, for God is with us. The invisible forces of heaven still encompass His Elishas.

C. O. ELDRIDGE, B.A.

FOUR PRECEPTS AND A PROMISE—*Phil.* iv. 4-7.

I. The first precept is "To rejoice always in the Lord." (a) Negatively—not in ourselves, not in one another, not in our circumstances. But (b) positively in the Lord. (c) Rejoice *always* in the Lord. Illustrated and confirmed by Scripture references (Hab. iii. 17, 18; John xv. 1-10; 2 Cor. vi. 10).

II. Let there be universal charity. The word "moderation" does not quite convey to an ordinary English reader the meaning Paul intended by it. "The original word properly denotes a sense of what is seemly or right. As distinct from what is required by strict duty or formal law" (Ellicott). Perhaps "sweet reasonableness" would very fully express the force of the word. Wesley rendered the word "gentleness," and Bengel, renders it "kindly spirit." The R.V. reads "forbearance." Whatever rendering we accept we are to regard the precept as meaning that there are times when, for the sake of peace and goodwill, Christians should make concessions, and not stand wholly upon what they regard as "rights." This spirit is to be shown to *all* men. That evidently includes the rude and discourteous, as well as the amiable and courteous. The consideration that the *Lord is at hand* should at all times serve as both an *incentive* and a *restraint* in our treatment of men. Texts to be studied in connection with this precept: 2 Cor. viii. 1; 1 Tim. iii. 3; Titus iii. 2; 1 Peter ii. 8.

III. The third precept is one which places an interdict upon fret and worry. Be careful for nothing. Six times in our Lord's sermon "take no thought" is used (*μεριμναω*). St. Paul here uses the same word. Of course the prohibition does not mean we are not to give thorough forethought to the concerns of life; but only that having done so we should calmly leave the issues that are beyond our control to God. Comp.: 1 Peter v. 7; 2 Cor. vi. 1.

IV. This precept enjoins believing prayer. In nothing worry; but in everything pray. Three things are included: (a) Prayer. This includes soul worship. (b) Supplication. It is the word often used to express the cry of need sent up when compassed about by foes. (c) Thanksgiving. 1. For what God *is* to us. 2. For what He *has* done, *is* doing, and *will* do.

In the foregoing precepts are set forth (1) the *inward*, (2) the *manward*, and (3) the *Godward* aspects of the believer's life.

V. Then we have the consolatory promise. The word "and" connects the promise with the precept.

The peace is *God's* gift. It is not man-made, nor earth-born. When the Christian enters upon the Christian life he has peace *with* God. Paul in this passage, however, speaks of the peace *of* God, which is something more. The peace keeps or *garrisons* the heart. The promise is made to all who keep the precepts.

HENRY SMITH.

THE NEW SONG

And He hath put a new song in my mouth, even praise unto our God—PSALM xl. 3.

“There are feelings of which we do not speak to each other : they are too sacred. Such are most of our feelings to God,” says F. W. Robertson ; and he adds that the value of the Psalms is that they put these deeper feelings into words for us. Has the cry of penitence ever found more perfect expression than in Psalm li. ? Is there any other book in the world in which the soul’s joy and exultation in the Lord breaks forth as in some of these Psalms of praise and thanksgiving ? The note of praise is first distinctly heard in Psalm ix. : it is a solo :

I will sing praise to Thy Name,
O Thou Most High (ver. 2).

But he is not content to sing alone, soon he calls upon others to join in, as in full chorus :

Sing praises to the Lord which dwelleth in Zion :
Declare among the peoples His doings.

With growing frequency this note rises, and in the end everything else is lost sight of : the book of Psalms closes in a veritable Hallelujah chorus (Psa. cl.) :

Let everything that hath breath praise the Lord : praise ye the Lord.

I. THE SECRET SPRING OF PRAISE. This psalmist was far enough from singing at one time : he was in a “horrible pit,” in the “miry clay,” but the Lord brought him out of it. So the new song is the spontaneous utterance of one who has experienced a great deliverance. This is the secret of praise.

One of the oldest songs of all is that sung by Moses and the Children of Israel after the destruction of the Egyptians in the Red Sea : it, also, is the song of a great deliverance (Exod. xv. 1-3) :

I will sing unto the Lord, for He hath triumphed gloriously.
The horse and his rider hath He thrown into the sea.
The Lord is my strength and song,
And He is become my salvation.

Isaiah had that great event in mind (Isa. xi. 15, 16) when he sang that noble song of the redeemed soul (Isa. xii. 1-3) :

And in that day thou shalt say :
Behold, God is my salvation ;
I will trust, and not be afraid :
For the Lord JEHOVAH is my strength and my song ;
He also is become my salvation.

St. Luke has made us familiar with the strains of heavenly music that heralded and accompanied the entrance of the Deliverer into our world, beginning with Mary’s song (Luke i. 46) :

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.

And ending with the anthem of the angelic host (Luke ii. 14) :
 Glory to God in the highest,
 On earth peace, good will toward men.

On the eve of Calvary, Jesus united with His disciples in singing a hymn (Matt. xxvi. 30), probably the second part of the great Hallelujah (Psa. cxiv.-cxviii), and the same strain is heard (Psa. cxviii. 14) :

The Lord is my strength and song,
 And is become my salvation.

Christians have always been a singing people. After Peter and John had safely come through the first persecution, the brethren lifted up their voice to God with one accord in the words of the Second Psalm (Acts iv. 23-27.) And St. Paul cautions the believers at Ephesus not to be drawn aside by the sensual excitements of the heathen around them : "Be not drunken with wine wherein is riot, but be filled with the Spirit ; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord " (Eph. v. 18, 19).

These words are of special interest when connected with the description of the Christians in Bithynia, which the younger Pliny gave in his celebrated letter to Trajan, written forty years later (107 A.D.). He says, "it was their habit on a fixed day to assemble before daybreak and sing by turns a hymn to Christ as to God."

Right through the centuries the joy and thankfulness of the Lord's people have found expression in songs of praise to the Redeemer. In modern times two remarkable outbursts of religious song have taken place : the first in connection with the Reformation in Germany ; and the second, in our own country, at the time of the Revival in the Eighteenth Century when the Wesleys set their countrymen singing :

O for a thousand tongues to sing
 My great Redeemer's praise.

This was the distinctive mark of the Revival, the soul's joy in the Redeemer ; like the early Christians, the Methodists sang hymns "to Christ as to God." Praise is the outcome of personal deliverance and of personal trust.

II. HOW TO OFFER THE SACRIFICE OF PRAISE. By cultivating the thankful spirit : thinking of the Lord, what He is, great, holy, good. Calling to mind what He has done for us : the curse removed, the blessings bestowed (Ps. ciii. 2-5).

By speaking well of the Lord : "out of the abundance of the heart the mouth speaketh." Our Lord said, "Ye shall be witnesses unto Me " (Acts i. 8).

By assembling together and uniting in the worship of the church.

By singing the praise of the Lord. What does music

mean? It is the high province of music, not to present grand thoughts, for music is not articulate like language, but to excite and express the manifold emotions of the human heart; it reaches its noblest use, when, linked with worship, it becomes the channel by which the soul offers praise, the wings by which it soars to the throne of God.

By labouring to extend Christ's Kingdom, in the home, in the church, and in the world at large.

Thus we shall be prepared to join in the song of the redeemed in heaven: there "they sing the song of Moses, the servant of God, and the song of the Lamb" (Rev. xv. 2, 3.) The final deliverance recalls the Israelites on the shores of the Red Sea, only the song is set in another key now, it is "the song of the Lamb." "Unto Him that loved us, and washed us from our sins in His own blood, to Him be glory and dominion for ever and ever" (Rev. i. 5, 6).

THOMAS PUDDICOMBE.

CONDENSED SERMONS BY GREAT PREACHERS

CHRISTIAN PERFECTION

BY THE REV. JOHN LOMAS

Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection.—HEB. vi. 1.

I. WHAT ARE THE PRINCIPLES OF THE DOCTRINE OF CHRIST, AND IN WHAT SENSE ARE THEY TO BE LEFT? "The principles of the doctrine of Christ" are those elementary truths which lie at the foundation of Christian experience and practice, viz., the duty and necessity of repentance, enforced by the certainty of the judgement to come; the necessity of the Holy Spirit's influence and of His reception by all believers; with the joys of pardon and the hope of future glory.

1. These "principles" are not to be left *till they are thoroughly understood and mastered*. You will never introduce a pupil into the art of spelling before the alphabet is acquired. It is the duty of every public teacher frequently to inculcate the "principles of the doctrine of Christ." Till they are mastered they are not in any sense to be left. He understands repentance who has felt its sorrows, he understands pardon who has tasted the peace which flows from it, he knows the influence of the Spirit who has the "witness in himself."

2. But "principles" are *not to be abandoned*. They are to be left as the alphabet is left when the pupil proceeds to put letters together, as axioms are left for the purpose of making application of them to larger propositions, as a conquered country is left after the successful general has garrisoned it with his own troops.

We oppose the spirit and maxim of the text : (1). To those who are continually suffering their faith in first principles to be shaken—men who indulge a doubtful and sceptical temper—who know not when to be satisfied with evidence—who are constantly examining questions, as though they never had been, and never were to be settled. This is effectually to prevent all progress in religion. (2). To the indolence of those who regard principles as though they were the whole of religion. Such are continually recurring to the fact of their conversion, sometimes with self-complacency and sometimes in a spirit of indolence inconsistent with all improvement. What is the value of what we know in religion, except as preparatory to what remains to be learned? “Not as though I had already attained.”

II. LET US EXPLAIN THE EXHORTATION. “Let us go on unto perfection.” What is this perfection towards which we are continually to make progress? The term here refers rather to doctrine than to practice; but knowledge is only of importance as it is connected with holiness, that is practice. Would you have a scriptural representation of that perfection towards which we are to go? Take it in the prayer for the Ephesian Churches (Eph. iii. 14-21). Or in the words of St. John: “God is love, and he that dwelleth in love, dwelleth in God, and God in him.” Are you ready to say that such passages describe a state of which it is extremely difficult to form an adequate conception? We are not to be solicitous that doctrinal clearness should precede an experimental acquaintance with the truth. Clear views depend much more on fidelity to the grace and knowledge we profess than they do upon anything else.

1. Let us “go on to perfection,” by fidelity to the light and grace we possess, and by prayerful submission to the teaching of the Holy Ghost. Do not take the standard from the experience and views of others. There is almost endless diversity in the methods by which the Spirit of God conducts Christians to the knowledge of His Will. Religious biography is extremely serviceable, but becomes injurious when made the standard by which our own progress and attainments are to be regulated, and tends to produce an artificial character in religion, inconsistent with that beautiful variety which obtains in the productions of grace and in the works of nature.

2. Let us “go on to perfection,” and take care not to confound a part of religion with the whole. The sacred writers sometimes select the grace of love, to illustrate the character of the saint. But maturity of love supposes and depends upon maturity of other graces also—it implies the perfection of our faith and hope, as well as, of our charity.

3. In going on to perfection, let us remember, that this is a state to be attained in the present world. The understanding

of the man as distinguished from the understanding of the child is not difficult to ascertain. So it is with regard to the Christian: we are to go on unto the perfection of our faith—until the eye of faith is purified from every darkening and obscuring film. As to the faculty of understanding we are to seek to be men. We are to go on to perfection of love—and love is perfect when it absorbs all the powers of the spirit, fixing them upon God, and excluding every contrary propensity. But in all this it is the privilege of the Christian to have the teaching of the Holy Spirit.

III. LET ME NOW ENFORCE THE EXHORTATION OF THE TEXT.

1. *Your safety depends upon your obedience to the admonition of the text.* If you would not be forsaken by first principles, you must leave them; if you would not make a retrograde movement in religion, you must seek to advance. Indolence is the first step to declension; declension will be followed by apostacy: the only security against final apostacy is in Christian diligence. It is possible not only to lose the sense of the Divine favour, but also to doubt the reality of past experience, to go on to question the truth of all spiritual religion, and at length treat the whole as visionary and enthusiastic.

2. *The value of all past attainments depends upon the application made of them to future possessions.* You believe in the Son of God—on what does the value of that faith depend? It depends on the interest which it gives you in the sacrifice and intercession of Christ, on the union which it establishes between you and the Son of God. And this relation is to be prized because it will conduct you to the possession of Divine Nature and into the enjoyment of conformity to the Son of God.

3. *Regard to the credit of religion and your own consistency of character should induce you to attend to it.* Is religion valuable in any degree? Then it must certainly be valuable in the highest degree in which it can be attained. Here the largest desires are laudable, the most vigorous exertions to be commended. For the credit of Christianity we ought to seek to make a fair representation of it to the world. But the beauty of holiness, the loveliness of the Christian character is not to be expected, but in the case of those who have attained its perfection. Let all the graces blended together be the ornament of your character, that others may glorify your Father which is in heaven.

4. Consider further *the influence that Christian diligence will have on your closing hours.* Do you desire to have "an entrance ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ"? Remember the direction which precedes—"Giving all diligence, add to your faith, virtue," etc.; "*for so an entrance,*" etc.

5. *Christian diligence will have a favourable influence on our future state.* The degree of future glory—the splendour of our future crown—will be determined by the degree of our fidelity and of our Christian diligence. Borrowing the allusion of the text, I ask, in what form in the heavenly school do you intend to take your seat? In the alphabet class? Will you be in the rear? Or do you desire to take the foremost rank among the inhabitants of the celestial world? According to your diligence and fidelity now will be your future attainments.



Notes and Illustrations

PHYLACTERIES were small scrolls of parchment on which were inscribed Exod. xiii. 1-10, 11-16, and Deut. vi. 4-9; xi. 13-21. These were enclosed in cases, with leathern thongs attached, and bound on the forehead and left arm, at the time when Shema was recited. "Mezuzah" properly signifies a door-post: but among the Jews it is the name given to the small metal cylinder enclosing a square piece of parchment, inscribed with Deut. vi. 4-9 and xi. 13-21, which is affixed to the upper part of the right hand door-post in every Jewish house, and regarded as an amulet: the pious Jew, as he passes it, touches it, or kisses his finger, reciting at the same time Ps. cxxi. 8. (Driver's *Deuteronomy*).

THE SLEEP OF ARGYLE.—On the very day on which he was to die, and after his last meal, he lay down, as he was wont, to take a short slumber, in order that his body and mind might be in full vigour when he should mount the scaffold. At this time one of the Lords of the Council, who had probably been bred a Presbyterian, and had been seduced by interest to join in oppressing the church of which he had once been a member, came to the Castle with a message from his brethren, and demanded admittance to the Earl. It was answered that the Earl was asleep. The Privy Councillor thought that this was a subterfuge, and insisted on entering. The door of the cell was softly opened; and there lay Argyle on the bed, sleeping in his irons, the placid sleep of infancy.—*Macaulay*.

NOT I, BUT CHRIST (Gal. ii. 20).—You have seen those bright incandescent gas-lights which are now so widely used? The way they are made is very interesting. First, a little cotton cape, called the "mantle" (and for all the world it is just like a mantle, such as girls wear) is steeped for weeks, and months, if need be, in various chemicals, and these gradually soak into every fibre of the cotton. The "mantle" is now perched atop of a little pipe-stem stuck into the burner. What happens then? Just this. At the first touch of a match all the cotton is burnt up; not the smallest portion is left. But a new mantle is left hanging on the pipe-stem; it is one that is made, bit for bit, fibre for fibre, of the chemicals in which the cotton mantle was steeped. When the

gas is lit on this it gleams and shines with the wondrously bright light we have all seen. That light can help us to understand a great deal. You find it very stiff to make out what the apostle means when he says, "I live yet not I, but Christ liveth in me." Does not the incandescent "mantle" help us to guess at the meaning? It was cotton at first, but you can't get any light from cotton beyond a passing flash. What the cotton was steeped in, however, came to be a mantle by itself, and then the cotton was completely destroyed. The thing which shines is the thing that was made by what the cotton drew into itself. It is just so with us and the love of Jesus. The more we are lost in the love of Him, the more and more "self" is destroyed in us, and the Spirit, the Life, the love of Jesus, begins to make us like Himself. It is then we really begin to shine for Him. The more "self" is destroyed, and the more the Spirit of Jesus comes to be our true life, the more brightly we shine in the world as "lights of the Lord." The cotton can say, "I live, yet not I, but the things I have been steeped in live in me." The less of "self" there is in us, and the more of the love of Jesus, the more brightly we shine, because there is the more of Jesus in us for His Holy Spirit to work through. To die to "self," is to live to Christ.—*J. Reid Howatt.*



UNION FOR BIBLICAL AND HOMILETIC STUDY
IN ASSOCIATION WITH THE WESLEYAN METHODIST
CONNEXIONAL LOCAL PREACHERS' COMMITTEE
SESSION 1900-1901

MOTTO—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 TIMOTHY ii. 15.

SECRETARY :

Rev. J. A. CLAPPERTON, M.A., 4, Marlborough Terrace, Dewsbury.

TUTORS' REPORTS

I. HOMILETICS

"In the Elementary Homiletic Class we have had more papers to deal with than ever before: 190 Students have joined the class, and of these 154 have sent in papers with more or less regularity. The work has been exceedingly interesting, and, we believe, very helpful to the students themselves. The students have been grouped in 10 classes. In addition to the ordinary work of the class, I have examined a large number of sermon outlines sent in for criticism, and for this additional service the students have expressed the heartiest gratitude. The best student in my section is Mr. Clementson, Halling." J. EDWARDS.

"The year commenced with 14 Students, 2 others joining in November. There have been 69 papers sent in, about 63 per cent of the number possible. Five students have sent in papers each month, two have only missed once each. Two students only sent in one paper each and 3 others only two each. The work done has been of an average character and some of the students have made much progress. I recommend as prizeman, Mr. L. M. Larrington." C. FORRINGTON.

"I have been pleased with the work done by the Students during the past session, and many appreciative letters testify to its value. Some of the Students

have shown great earnestness and have consequently made considerable progress. It is to be regretted that so many of those who begin the session do not send in the full number of papers, but the majority send in a sufficient number to ensure a fair amount of definite and consecutive study which is certain to bear fruit in their preaching. It is abundantly evident that for those who are prepared to use it to the full, the U.B.H.S. is a great help in many ways. I have no hesitation in giving the prize for this class to Mr. J. Walters, Chesterfield—a thoroughly deserving student.”

FRANK COX.

“The work of the Session has been done with exemplary diligence by most of the students, but some have been hindered by sickness and others have fallen out of the running without reason assigned. One’s general impression is distinctly encouraging. There has been a serious attempt on the part of young men whose daily work is, in many cases, arduous, to study the Scriptures and to learn how best to pass on to others in the form of sermons ‘the truths they have embraced.’ I have been greatly gratified to observe the simple and direct evangelical character of the sermon-outlines sent in. No one has seemed anxious to show how ingenious he was, but in every case the absorbing purpose has been to set forth clearly and modestly the meaning and message of the gospel. The prize in my section must go to Mr. Henry Wallace, Balby, Doncaster, although one or two others have run him very close in ability and diligence.”

J. EDWARD HARLOW.

“Most of the students have done their work very creditably, notwithstanding great differences of education. The Session is but brief, and only seven papers were asked for and one could wish that each correspondent would resolve that in the future, no month shall pass without the answers being sent. Out of 15 students in my class only 3 sent in all the papers. I have advised some of the students to continue another year in the elementary class, but on the other hand some are quite ready to go up higher. During the year I have received several letters of thanks which have encouraged me very much.”

J. C. ADLARD.

“Two names stand out for work done during past Session: Mr. H. J. Maden, Bacup, and Mr. Alfred Moseley, Derby. They are very close together. If there is one prize for the class then Mr. Maden should have it.”

T. J. HILLARY.

III. THEOLOGY.

First Year's Theology Class, 1900-1.

“Most of the papers sent in show that good painstaking work has been done. I have been many times impressed with the excellence and fulness of the answers. The handbook has been thoroughly studied, and the proofs advanced in it carefully weighed. But several of the students seem to have found that the work required more time than they expected. A good deal of thought and application was necessary in dealing with some of the questions. But in most cases a grasp of the subject appears to have been secured such as would not have been gained by simply reading the book. Altogether 94 papers have been sent in and the marks average 73.9 per cent.”

A. D. BASKERVILLE.

“From my class of 40 in Elementary Theology only 55 papers have been sent in during the session. This consideration certainly saves the tutor’s time, but hardly accomplishes the design of the Union. Only 2 have sent in the full tale of seven papers. Of these Mr. Henry Wallace, Doncaster, has secured a total of 621 marks out of 700, or an average of 88.7 per cent. His expositions especially were very good. Mr. Arthur Sullivan, Heaton Norris, has also done well with a total of 590 or 84.3 per cent. Mr. H. R. Thacker, who joined late, has sent in six papers, obtaining 487 out of 600, 81.2 per cent. A few others have done good work, but 7 have sent in only three or fewer papers, while 23 have not written at all. The most common fault in the answers is a too literal adherence to the language of the text book. The letters of appreciation received have been most encouraging.”

C. ARNOLD HEALING, B.A.

CLASS FOR CANDIDATES FOR THE MINISTRY

"The total number of names sent me as entered for this class was 61. Of these 2 withdrew, 21 sent no papers, 7 sent one each, 6 sent two, 3 sent three, 1 sent four, 2 sent five, and 19 completed the course of six papers. Twelve questions were set in each paper, with a maximum of 216 marks. With one or two exceptions, every student who took the whole course gained at least two-thirds of the marks. The following were the best results:—A. T. Dean, 204 marks; J. J. Mee, 200; W. Jeffels, 195; A. H. Creed, 184; R. W. Hasler, 182; E. H. Creed and R. Heaps, 181; and J. F. Robson, 180. The work of the class has been to me a great pleasure, and I trust it has been of some service to the Church. Many much-appreciated letters testify to the gratitude of the brethren."

J. CONDER NATTRASS, B.A., B.D.

IV. ADVANCED THEOLOGY.

"Fourteen students joined this class, but only from 6 were any papers received: 1 student sent one paper, 1 sent two, and a 3rd sent three, whilst three completed the course. Seven papers were set containing twenty-five questions to which a maximum of 150 marks was assigned. The results were:—John Eagle, 141; J. S. Dyson, 135; W. P. Dengate, 133. The papers were most intelligently done, and I only regret that others did not persevere in the course."

J. CONDER NATTRASS, B.A., B.D.

V. COMPARATIVE RELIGION.

"The work of this section has been a distinct advance on last session. The quality has been good, and the cases of 'final perseverance' more numerous. The chronic regret has, however, again to be expressed that so many students begin well, but fail to persist in their interest or diligence, and in the case of nearly all the members of the class lack of punctuality in sending in the monthly papers occasions a good deal of inconvenience. Fifteen students including one lady, joined the class in September. From three of these only one paper has been received, and from four of them the Tutor has had no communication at all. Three others, however, have never missed a month in sending most admirable papers. These have made the joy of the Tutor's work. Their marks have been 86 per cent., 85 per cent., and 76 per cent. respectively. The first of these students, Mr. J. Bowell, London, I have pleasure in recommending to the Council for the prize in this section. The other two, Mr. A. Sullivan, Heaton Norris, and Mr. J. W. Gibson, Brompton, merit the distinction of honourable mention for their steady and intelligent work during the Session. It has been decided to add next session Grant's *Religions of the World*, in Guild Text-book Series (A. & C. Black), as a companion to the selected Text-book of the section for the reading of the members of the class."

FREDERIC PLATT, M.A., B.D.

VI. BIBLE STUDY (OLD TESTAMENT)

"In my section of the Old Testament Class there were 26 names. From half of the number 20 papers have been received, and only 5 have been at all persevering. The work of these has been painstaking and praiseworthy. At the top of my list is Mr. T. M. Kelshall, Port of Spain, Trinidad, who has gained almost the maximum number of marks. Closely following him is Mr. G. W. Dowsett, Camberwell, and worthy of honourable mention are Mr. G. W. Cossey of Newchurch-in-Rossendale, and Mr. Cameron Alleyne, San Fernando, Trinidad. The papers of Mr. John Hayes, Lincoln, were admirable, but unfortunately he did not complete his studies."

ERNEST E. ORMISTON.

IX. CHRISTIAN EVIDENCE

"Fifty-four names have been forwarded to me for the above class. From 16 no work has come; 11 have sent once; only 9 have—up to the end of May—completed the course. In all 144 papers have been received. The general standard of work

has been higher than that of last year. Mr. A. T. Dean, of Barnsdale Road, W., heads the list with the exceptional average percentage of 96. Over 80 per cent. has been secured by Messrs. Heaps, Riggall, Nicol, Keall, Cossey, and Smithson; and over 70 per cent. by Messrs. Lundy and Hemsley. The incomplete work of Messrs. Robson, Porter, Wallace, Henderson, Thacker, and J. Brown, has been sufficiently good to be worthy of note. If any of these care to finish the course I shall be pleased to receive their papers."

RICHARD E. BROWN, B.A.

XI. ETHICS

"The names of seven students were sent to me at the beginning of the Session, but only four of these have actually sent in papers. The total number of papers sent in is eleven and the standard of work has been fairly high all round. The best papers were those sent in by the Rev. J. J. Hart."

W. ERNEST BEET, M.A.

XIII. ENGLISH COMPOSITION

"I have received 54 papers during the Session, sent in by 16 students. Three students—Mr. G. W. Cossey, G. T. Dyer, and Gledhill, have sent in the full number of papers, one for each of the seven months. The first two of these have done well, Cossey's work being of a high standard, decidedly the best sent in. Three others—Messrs. Kershaw, Toney, and J. W. Padgett—have sent in five papers each, and have all done well, especially Padgett, who has gained 73 per cent. on the work he sent in. One student, Mr. W. S. Osborne, has sent in four well-written papers—61 per cent. Of the remaining 9 students, some of whom have joined since the beginning of the Session, 5 sent in two papers, and 4 only one."

S. B. GREGORY, B.A.

XV. LOGIC

"Of 40 names forwarded as students of this section, 25 have sent in work. The total number of papers is 72. Only three, however, have answered every month's questions, and it is clear that many do their work under considerable pressure from other duties, and with much commendable perseverance. One, Mr. John Eagle, obtains 75 per cent. of the marks. Mr. G. W. Cossey comes next with 67 per cent. Others might have been well up in the list if they had been able to continue. The letters received have been ample evidence of the benefit of the U.B.H.S., and the appreciation of the help afforded."

A. ERNEST BALCH, M.A.

XVI. PSYCHOLOGY

"Eleven students joined this class, but of these 5 have sent in no papers at all. Of the remainder, some have shewed a much greater degree of perseverance than others. One student, who began very well, unfortunately soon seemed to exhaust her energies and sent in no further paper after the second. Possibly the Text-book has seemed a little hard to some to whom Psychology is a new study. It is to be hoped that, with a simpler Text-book next session, more satisfactory results may be obtained. Good work has been done by Sister Helen McLean, but the most successful papers are those of Miss Steenson, who has done really well, and whom I recommend for a prize."

W. ERNEST BEET, M.A.

XIX. ADVANCED NEW TESTAMENT GREEK

"The class consisted this year of 10 members; of these two sent in no work for correction. The other eight, with one exception, have worked with pleasing diligence throughout the Session. While all have done well, two or three stand out as Greek Testament students of special ability. I have given a mark of 15 for each paper, making a maximum of 105 for the seven papers. The following is the order of merit:—Miss O. Hands, B.A. (Bromyard), and Mr. H. Thompson (St. Helens), 96 each; Mr. T. M. Kelshall (Trinidad), 85; Mr. J. S. Dyson (Huddersfield), 80; Mr. H. Keall (King's Lynn), 72; Mr. W. H. Singleton (Manchester), 66; Mr. A. N. Walton (Newcastle-on-Tyne), 62 (for six papers). Mr. E. Andrews sent in only three papers."

R. M. POPE, M.A.

XXI. WESLEY

"The class of which I have had charge during the year has been but numerically small, but some good earnest work has been done. Many who appear to have had but small educational advantages have done their best to get much help from the course of study selected, and thus qualify themselves for their noble work. It is evident that such a class, for the systematic study of Wesley's Sermons and Notes on the New Testament, is serving a distinct purpose amongst those who need it most. I cordially recommend Mr. Joseph Whitaker, Sowerby Bridge, for the prize for not only being the head of the class, but for securing more than 90 per cent. of the full number of marks."

G. GILBERT MUIR.



OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY ROBERT BREWIN

Aug. 4—THE GOLDEN RULE—Matt. vii. 12

We require rules for the right government of our lives. The Bible gives us the best rules on this subject. The text has sometimes been called the Golden Rule. Let us look : I. *At what it does not teach.* It does not teach us : 1. To do to others as they do to us. This course of conduct is common. Unworthy of a Christian, unkind, and disastrous. 2. To disregard others as though we had no concern with them. Indifference to others who belong to the same race, are redeemed by the same precious blood, and invited to the same glorious heaven is also wrong, ungenerous and unchristian. II. *The text teaches us.* To do unto others in all things as we should like others to do unto us. We like others : 1. To be courteous to us. 2. To refrain from speaking evil of us. 3. To be thoughtful of us and considerate towards our failings. 4. To sympathise with us in overwhelming sorrow. 5. To defend us when we are unjustly assailed. 6. To help us when we are in poverty or trouble. 7. To pray for us. 8. To guide us in difficulties. 9. To brighten our lives by pleasant words and deeds. 10. To help us toward heaven. 11. To deal fairly by us in everything. III. *The text teaches us that this is according to the Scriptures.* 1. Scripture precepts. Exod. xxi. 33-34 ; xxiii. 4, 5. Prov. xxv. 21. 2. Scripture examples. Moses. Exod xxxii. 32. David. 1 Sam. xxiv. 4-17.

Aug. 11—THE BEST SHIELD—Gen. xv. 1

Christians are soldiers. The enemy is strong, numerous, subtle, unwearied. We need a shield for our protection and defence. I. *There are various ways of defending ourselves.* 1. Some use physical force. Peter used the sword. Matt. xxvi. 51, 52. 2. Some go to law with their enemies. 1 Cor. vi. 1-7. 3. Some call fire from heaven to destroy them. 2 Kings i. 10. Luke ix. 54-56. 4. Some lie and dissimulate. John ix. 19-22. 5. Some take to flight. Not so others. Neh. vi. 11. 6. Some bribe the enemy with money. 2 Kings xv. 20. II. *God is the best shield, and this in many ways.* 1. He defends us on every side at once. Psa. cxxv. 2. Isa. lii. 12. No other shield can do that. Goliath's shield failed. 1 Sam. xvii. 49. 2. He is absolutely impenetrable. Job i. 10. Every other shield has been pierced but this. 3. He protects us at all times, and in all places. By night. By day. Sleeping or waking.

Psa. cxxi. 2-1. 4. He covers the soul as well as the body. No earthly shield can do this. 5. He is a personal, living, Divine Shield. He loves us, speaks with us, comforts us, and inspires us. 6. He is the special Shield of every individual believer's life. Every child, man, and woman may claim this text. 7. He is an everlasting Shield. He cannot forget. He will not forsake. He cannot be wrested from us. He never changes. Can we all say to-day, "The Lord is *my* shield?"

Aug. 18—THE POWER OF PRAYER—Jas. v. 16

Among the great forces of the world the power of prayer to accomplish much ought ever to hold with us a high place. Let us notice: I. *What true prayer is.* Everything called prayer is not prayer. 1. It is simple. Like a cry. Psa. lvi. 9. Isa. xix. 20. Lam. ii. 19. 2. It is particular. Matt. vi. 9-11; xviii. 19. 2 Kings xix. 14. 3. It is a drawing near to God. Psa. lxxiii. 28. Luke xviii. 3. 4. It pleads with God. Neh. i. 8-11. Psa. xxvii. 9. 5. It is fervent. James v. 16. Luke xxii. 44. Phil. i. 4. 6. It is mixed with thanksgiving. Phil. iv. 6. 1 Thess. i. 2, 3. 7. It expects the answer. Mark xi. 24. James i. 6, 7. Heb. xi. 6. 8. It is bold. Heb. iv. 16. Heb. x. 19. Esther iv. 16; v. 2. 9. It will not be denied. Luke xi. 5-9; xviii. i-7. 10. It asks in the Name of Jesus. John xiv. 13, 14. II. *What it has done, is doing, and can do.* 1. It healed Abimelech, obtained the blessing for Jacob, and stayed the plagues of Egypt. 2. It divided the Red Sea, defeated the Amalekites, and obtained pardon for sinful Israel. 3. It stayed the sun, delivered Asa, and raised the Shunamite's child. 4. It brought rain in Elijah's time, delivered Hezekiah, and often delivered David from trouble. 5. It exalted Daniel, delivered Esther and her people from death, and produced the wonders of Pentecost. 6. To-day it ensures religious revivals, converts sinners, heals sickness, comforts the sorrowful, and obtains pardon and holiness. 7. It ensures our final salvation.

Aug. 25—ABRAHAM'S GREAT TRIAL—Heb. xi. 17

The full story of this great trial is told us in Gen. xxii., and to this chapter we must now turn. We notice here: I. *That every believer's life has its trials.* Abraham had his: we have ours. They are, however, but trials. They are measured by God, and they are soon over. 1 Cor. x. 13. II. *Some trials, like Abraham's, are very sudden and very severe.* Peace, happiness, prosperity, and then great sudden trial. It was severe. It demanded Isaac. It required that he should offer up Isaac. It seemed to make God a liar. Gen. xiii. 15; xvii. 15; 16, 19. III. *Our trials, like Abraham's, may be borne by faith in God.* Abraham believed in (1) the goodness of God, (2) the truthfulness of God, (3) the power of God. Heb. xi. 19. IV. *Our trials are always followed by precious comforts.* 1. It was so with Abraham. Gen. xxii. 15, 18. 2. It was so with Christ Himself. Matt. iv. 11. 3. It was so with the Apostles. Comp. Acts xxvii. and xxviii. See also Rev. i. 9; vii. 9-17. V. *Our trials appear beforehand to be greater than we find them.* It was so with Abraham. Gen. xxii. 12. It was so with David. Psa. xxvii. 2. And with Hezekiah. 2 Kings xviii. comp. with 2 Kings xix. 35, 36. VI. *Our trials refine our characters, increase our piety, and increase our eternal rewards.* 2 Cor. iv. 17. Isa. xlviii. 10. Heb. ii. 10.

REVIEWS

SOME RECENT WORK IN NEW TESTAMENT CRITICISM

BY THE REV. W. ERNEST BEET, M.A.

Under the title of *An Introduction to the New Testament* Messrs. Macmillan have recently sent forth a brilliant little book from the pen of Dr. Benjamin Wisner Bacon, Professor of N.T. Exegesis in Yale Divinity School. The writer must be ranked amongst the somewhat advanced American critics, and some of his conclusions will hardly meet with acceptance by many English N.T. scholars. Some of the more remarkable results to which Prof. Bacon comes I shall endeavour briefly to set forth, for, though we may find that we are unable to accept them, they are none the less worthy of our consideration. As an example of Prof. Bacon's boldness in handling his materials mention may be made of his treatment of the often quoted words of Papias as to the sources of his information with reference to the facts of the Gospel. He tells us that he used to inquire "What said Andrew, or Peter . . . or John, or Matthew, or any other of the disciples of the Lord; and the things which Aristion and the Elder John, the disciples of the Lord say." These words of Papias have given rise to much discussion as to whether he meant to distinguish these Johns as two, the Apostle and the Elder. It *may* have been so; but it is by no means certain that this was the case. Prof. Bacon has no hesitation in the matter, and by slightly altering the text (reading TOUTON for TOUTOU) makes it unmistakeably refer to two Johns. His rendering of the last clause is as follows:—"And what things Aristion and the Elder John the disciples of *these* were saying." In his opinion the Apostles (including John) were dead at this time, while the present tense in the last clause indicates that the Elder was still alive. It being assumed that the Apostle was dead, the text of the Papias fragment must therefore be altered to bring it into unambiguous agreement with the assumption in question. If facts may thus be altered in accordance with our theories a proof will always be forthcoming for any thesis that we care to propose.*

While we may hesitate to allow the legitimacy of such an emendation as to the foregoing it betokens an intellectual keenness and freshness of thought which leads us to expect that the author's treatment of N.T. problems, even where we are unable to follow him, will be illuminating and suggestive. That this is the case the sequel will, I think, abundantly prove.

(1) *The Pauline Epistles*:—As against the usually accepted view which regards 1 and 2 Thess. as forming a group apart and as written during the second missionary journey, Prof. Bacon groups with them the four Great Epistles (Rom., Cor., Gal.) as the Epistles of the First Period, that to the Galatians being regarded as, in all probability, the earliest written of all, dating from somewhere about the year 50. Adopting the "South Galatian" theory, he regards "the churches of Galatia" to which the Epistle is sent as being those in the towns evangelised on the first journey (Acts xiii. 14) and popularly designated as Phrygian, etc., and

* It is only fair to say that this point has been worked out by the Author in an Article in *Journal of Biblical Literature*, 1897, which I have not seen. But there is not the slightest hint in the work referred to that the emendation was made on any other than subjective grounds.

again visited in the second journey (Acts xvi. 1-6), in the course of which, perhaps while the Apostle was at Corinth, this Epistle is supposed by Prof. Bacon to have been written. The "quickly removing" (Gal. i. 6) is thus readily explained. But the term "quickly" is a relative term, and we cannot be certain as to the precise point of reference of the Apostle, whether, for instance, he refers to the rapidity of the defection *after it had once begun*, or whether he is thinking of the interval since his own last visit, the arrival of the disturbers, or his reader's conversion. This being so the word "quickly," as Prof. Beet has pointed out "affords no sure note of the time when the Epistle was written," and no argument can safely be built upon it.

But this is not by any means the whole of Prof. Bacon's argument, or indeed the main part of it. The great question at issue at the time of the writing of this Epistle was that of the relation of Gentile Christians to Judaism. To settle this matter, some time previously, a Council had been held at Jerusalem as narrated in Acts xv. This chapter is regarded by Dr. Bacon as exhibiting some confusion, and he conceives the following to have been the course of events. After the Council (vers. 1-15), which decided that the yoke of Judaism should not be put upon the shoulders of the Gentiles; Paul and Barnabas returned to Antioch accompanied by Peter (*not* Judas and Silas, as we are told in v. 22). Then arose the collision between Paul and Peter (Gal. ii. 11 seq.) This led to a second complaint being made to Jerusalem, in response to which Judas and Silas went down to Antioch, and it was precisely stated on what conditions the Jew might sit at the Gentile's table (v. 20). This definite pronouncement Prof. Bacon thinks "in the nature of the case" must have followed and cannot have preceded Peter's vacillation. By thus forcing back the time of this controversy the way is cleared for placing the Epistle to the Galatians at an earlier point in Paul's career than that to which it is generally supposed to belong. Brilliantly as this is worked out it is not quite convincing. There does not appear to be sufficient ground for the view that *two* assemblies are spoken of in Acts xv., the controversy between Peter and Paul being placed between them. Peter appears as blameworthy in the matter, because he went back upon his own words, and did not merely hesitate when an unforeseen contingency arose, as Dr. Bacon's argument tends to show. It is far easier to think that the collision at Antioch took place on the occasion of Paul's visit at the close of his second journey (Acts xviii. 22, 23), as conjectured by Dr. Findlay. If that be the case this Epistle cannot have been written at so early a date as is claimed for it by Prof. Bacon. The internal evidence from subject matter also connects it in time with the great evangelical epistles. Bishop Lightfoot placed it between 2 Cor. and Rom., and with him agree Drs. Findlay and Beet. The case for this order is a very strong one, so strong indeed as to leave little room for doubt. The strong feeling manifested in 2 Corinthians boils over into Galatians, while the theme of this latter epistle, when the feeling has cooled, is dispassionately worked out in Romans.* This tells very heavily against the view adopted by Dr. Bacon

* Considerations of space make it impossible to set forth adequately this line of argument from subject-matter, which appears to me to be convincing. For a full and able statement of the case the reader may be referred to Findlay's *Epistles of Paul the Apostle*.

which brings Galatians into closer connection with Thessalonians than with those Epistles whose subject-matter is closely linked with its own.

After the dispatch of his first letter to Corinth, where his authority had been questioned, St. Paul had passed through a great mental and spiritual conflict. When the news reached him that the letter had been received and the crisis was passed he was filled with comfort and expresses his thanksgiving in the Second Epistle. Close study of this epistle, however, reveals certain interesting problems arising out of it. Attention may first be drawn to the fragment vi. 14 and vii. 1, which, Prof. Bacon urges, interrupts the connection between vi. 13 and vii. 2-4, and thus looks as though it had by some means or other been violently interpolated here. It would fairly agree with the letter mentioned in 1 Ep. v. 9-13 which, unless this be the letter in question, has been lost. Prof. Findlay† seems inclined to identify this fragment with the letter in question; Prof. Bacon points out the possibility of it but hesitates to commit himself to this view decisively. The opinion of the latter as to the denunciatory chapters, x.-xiii., is much more decided, however. Granting that such denunciation was well deserved, he argues, with considerable force, that "what is incomprehensible is, that this denunciation, which is not of the recalcitrants directly, but of *the Church as a whole* for yielding to them, should come *at the close* of a letter 'overflowing with joy' (vii. 4). ‡ A letter is referred to in ii. 4 and vii. 8-12, which would appear to be of a very different character from 1 Cor. Dr. Bacon thinks that the facts can best be met by regarding 2 Cor. x. 1-xiii. 10 as preceding chaps. i.-ix., and as forming a part of the painful letter referred to. We thus have, in whole or part, four letters from Paul to Corinth (1) 2 Cor. vi. 14-vii. 1 (2) 1 Cor. (3) 2 Cor. x. 1-xiii. 10 (4) 2 Cor. *minus* foregoing portions. This conjecture is both interesting and plausible, but can hardly claim to be more than this. We cannot have any assurance that we possess the *whole* of St. Paul's correspondence with Corinth, and the letters to which it is suggested that the above-mentioned fragments belong may, of course, have been utterly lost. It implies too a state of confusion in the text of our 2 Cor. which is very difficult to explain in the case of a composition which must early have become widely known.

The only other letters of St. Paul to which space allows us to refer here are the Pastorals. In the words of Prof. Bacon we are here confronted with difficulties "of three classes: (i.) as to historical situation; (ii.) as to the implied ecclesiastical organisation and doctrinal development, both orthodox and heretical; (iii.) as to style and vocabulary."

(i.) The three are admitted to be companion letters, and it is pointed out that in 2 Tim. iv. we have one clearly defined historical situation, which is essentially the same as that of Phil. ii. 17 (*Cf.* 2 Tim. iv. 6). But in this very chapter "we find representations irreconcilable with this historical situation. Verses 9, 11-18, 20, 21a, compel us to assume that Paul had recently been at Troas, Corinth, and Miletus." Dr. Bacon

† Op. Cit. p. 75.

‡ Prof. Findlay, Op. Cit. pp. 100-101, argues strongly, on the other side, that it is the disloyal minority that the Apostle has in view in these chapters. Though this is quite possible, *decisive* indication appears to be lacking, and standing as it does, something may be said for the view that it is addressed to the whole church.

considers that such repetition of St. Paul's "course" as this implies is improbable on the absence of any evidence for it outside the Pastoral Epistles themselves, especially in view of Acts xx. 25, 38. It is admitted that there is a Pauline element in the letters, but in their present form their genuineness is open to some doubt, as no place can be found for them in the known life of Paul. In reply to this it may be urged that we have no *complete* life of Paul, the narrative of Acts comes to an end with the preaching of the Gospel by the great Apostle in the world's Metropolis, not altogether unfittingly, as Mr. W. F. Moulton has pointed out.* There appears to be no insuperable difficulty in the way of thinking that, after his first imprisonment, St. Paul enjoyed a further period of liberty which allowed him to visit the places mentioned. So far from holding with Dr. Bacon that the evidence of the Pastorals is open to doubt where unsupported, we are of opinion that, *in the absence of any evidence to the contrary*, it should be accepted, and we should be guided by it in forming our ideas of the later years of the Apostle. To reject it, under these circumstances, appears to be a decidedly *à priori* method of treating historical records which is very difficult to justify.

(ii.) Under this head it is objected that the counsel as to the methods of opposing false doctrine are un-Pauline and conventional in character, and it is hinted that the state of development of the Ecclesiastical organisation implies a somewhat later date than can be brought within the life of Paul. But as Dr. Kühl† says, "The prescriptions of these epistles bear throughout an eminently practical stamp; they find their characteristic expression in the exhortation to Timothy, *Be thou a pattern of the believers.*" Though no doubt the development in respect of organisation of the early church was rapid, it was not more so, in the opinion of Prof. Findlay, than we might expect "in a time of so much mental activity and unrest."

(iii.) The style and language are said to be un-Pauline, in evidence of which *hapax-legomena* and other peculiarities of style and diction are quoted, and the absence of characteristically Pauline words is noted as conspicuous. This argument is dismissed by Prof. Salmon‡ in a very summary, indeed in too summary a fashion, but Prof. Findlay§ meets it in a masterly way, pointing out that the matter dealt with is novel, thus calling for a new terminology; that St. Paul's characteristic mannerisms are preserved; that the frequency of medical terms betrays the influence of his companion Luke; and occasional Latinisms are due to his surroundings and company at Rome. These considerations make us decline to accept the view that the Pastoral Epistles are the result of an accretion of non-Pauline matter around an originally Pauline nucleus.

Although we cannot accept many of the conclusions of Dr. Bacon his work none the less commands respect. With great skill, and in a reverent spirit, he has accomplished his task and has given us a most able and suggestive book. In this paper our attention has been confined to the Pauline Epistles, leaving for future treatment his equally interesting work upon the synoptic problem and the Johannine books.

* *Old World and New Faith*, p. 213.

† Quoted by Findlay, *Op. Cit.*, pp. 203-4.

‡ *Op. Cit.* p. 400.

§ *Cp. Cit.* p. 212-3.

MEN AND BOOKS : A MONTHLY SURVEY

BISHOP WESTCOTT

THE death of Dr. Brooke Foss Westcott has deprived the Anglican Church of its most distinguished prelate and has taken from our midst one who belonged to all the Churches of Christ. He was a truly great man, doing a great man's work with simplicity and sincerity. Such a man the English Church produces as its best and ripest fruit. With all his depth of sympathy and breadth of view he was a typical Anglican and could not but have belonged to one of the two great Universities. Called, against his will, to high executive office in the Church he not only answered to the call but set himself to do the work of a Bishop where many of his predecessors had sought rather to do the work, or at least to preserve the state, of a prince. He came not to be ministered unto but to minister as all true servants of Christ must come, and he held a place in the hearts of his people such as probably no other Bishop of Durham, not even his distinguished predecessor Bishop Lightfoot, ever won.

Bishop Westcott's fame, however, will rest chiefly upon his literary labours. He was a prolific writer, but he never wrote carelessly or in haste. We have no space here to refer to his books in detail, but many of them should be in the hands of all preachers. Perhaps from the preacher's point of view his most valuable book is his masterly and profoundly spiritual *Commentary on St. John's Gospel*. This is, in many respects, an ideal exposition for English readers. Dr. Westcott did not belong to the most modern school of commentators, who are more interested in what the latest criticism has to say than in what Jesus began both to do and to teach. He had the ear and heart of the disciple and was therefore fit to be a teacher in the school of Christ.

Equally able, suggestive, spiritual are his expositions of St. John's Epistles and of the Epistle to the Hebrews. To appreciate these, however, the reader should have, at least, some knowledge of Greek.

Bishop Westcott had intense sympathy with all who sought the social deliverance of the people and was President of the Christian Social Union. His writings on social questions are courageous and weighty, altogether different from the halting words we are accustomed to hear from the few Bishops who venture to touch such burning questions. He will be as sincerely mourned and his abiding influence will be as great outside his own communion as within it.

We were reading his latest book *Lessons from Work* when the sad and unexpected tidings of his death reached us. That volume is a worthy memorial and exhibits many sides of his character, many aspects of the truth he loved to teach. May we commend to our readers as the last message of this distinguished preacher, expositor, and saint, these solemn words on the study of the Bible? They were addressed originally to the Durham Junior Clergy Society.

I charge you then to prize and to use your peculiar heritage which was most solemnly committed to you at your ordination. Our English Church represents in its origin and in its growth the study of the Bible. In the study of the Bible lies the hope of its future. For the study of the Bible in the sense in which I have indicated, is of momentous importance at the present time, and it is rare. There is much discussion about the Bible, but, as I fear, little knowledge of it. We are curious to inquire—and it is a reasonable curiosity—when this book and that are written; but we are contented to be ignorant of what this book or that contains. We remain blind to the magnificent course of the Divine education of the world, and still less do we dwell upon the separate phrases of “friends of God and prophets,” and question them and refuse to let them go till they have given us some message of warning or comfort or instruction. Such failures, such neglect, seal the very springs of life. They deprive us of the remedies for our urgent distresses. Who does not know them? We are troubled on all sides by wars and rumours of wars, by the restlessness and anxiety of nations, and classes; we ask impatiently if this wild confusion is the adequate result of eighteen centuries of the Gospel of Peace? We ask impatiently, and the Bible offers us an interpretation of a history and a life not unlike our own, and helps us to see how the counsel of God goes forward through all the vicissitudes of human fortunes and human wilfulness. Our hearts again constantly fail us for fear of the things which are coming on the world. The Bible inspires us with an unfailing hope. We are yet further perplexed by conflicts of reasoning, by novelties of doctrine, by strange conclusions of bold controversialists. The Bible provides us with a sure touchstone of the truth, while

The intellectual power, through words and things,
Goes sounding on, a dim and perilous way,
and brings us back to a living fellowship with Him who is the Truth

THE TEACHING OFFICE OF THE CHURCH

Dr. Davison, in his Presidential Address to the Pastoral Session of the Wesleyan Conference, drew attention to many important points usually over-looked in such deliverances. One cannot but feel that such men as Dr. Davison are raised to the chair of the Conference that they may give a higher tone to its proceedings than can well be given by those who are distinguished chiefly as ecclesiastical statesmen or admirable men of business. He lamented the serious loss involved in the devotion of so much time to the details of Connexional business to the exclusion of such conversations as John Wesley delighted to hold with his preachers in the first Methodist Conferences.

We are thankful, however, that not only in the President's address, but in Dr. Findlay's speech in the Representative Session attention was called to the need of a more thoroughly instructed ministry. We are, perhaps, disposed just now to exaggerate the value of a university training and to over-estimate the meaning of a degree. The history of the Anglican Church should teach us that a man may be able to take a good degree at Oxford or Cambridge, and yet be very far from having learnt the very rudiments of the Gospel. On the other hand we must insist upon a far higher average of intelligence and a better standard of education *before* a man is allowed to enter our Colleges. The means of securing a fair education are now within reach of all. If a man cannot read and write intelligently, if he knows little or nothing of history, of literature, of theology, and the Bible, it is his own fault. Sometimes it is due to sheer idleness, sometimes to misapplied diligence.

Young men who are looking forward to the ministry, or to becoming lay-preachers, often fritter away their time in attending meetings night after night, instead of redeeming the time for honest, earnest study. This is a great evil which our elder preachers ought to check, and which must be checked if we are to secure efficient candidates for the ministry. Firm dealing on the part of District Synods for a year or two would go far to remedy the evil.

We are glad to note how cordially the U.B.H.S. was referred to. It is doing a great and increasingly valuable

work. We are devoutly thankful that we had the opportunity of initiating this enterprise and are glad to know that it is more efficient than ever in the hands of Mr. Clapperton and the Committee.

“LIFE AND LETTERS OF PHILLIPS BROOKS”*

These portly volumes ought to be mentioned here, for although they are too costly and much too voluminous for the ordinary reader, they contain one of the most fascinating stories on record of the growth and development of a modern preacher. Few men have been able to wield such a widespread and deep influence as the popular Bishop of Massachusetts, and the story of the *preacher's evolution* as it is here portrayed, is one which every preacher should study. We could wish that the biographer would issue a small volume dealing with this particular subject, and especially showing the preacher's methods of work. Some of the extracts from Bishop Brooks' notebooks are exceptionally interesting. We give two specimens of his *Sermon Germs* :—

Amos v. 4. One must be in harmony with the principles of life in order to live ; *e.g.*, the forces of nature, the laws of the land, the men about us, all good things. This must be what is meant by seeking God ; not His favour, but His nature. This is what is meant by Christ reconciling us to God. The full life of Jesus. . . . There is a rich vitality in the man who has sought God.

Acts viii. 8. Religion is primarily personal, secondarily, social. Evil of reversing this. But after the personal, the social to be considered. What would a city be with Christianity accepted universally ? 1. Belief. 2. Behaviour. 3. Charity. City joy is made up, independently of personal happiness, of social life, business prosperity, and public spirit. The love of company. A revival in a city. The beauty and healthiness of it. . . The qualities wanted in civic life are just the Christian qualities.

MISSION SERVICES IN NEW ZEALAND

The Outlook (New Zealand) now represents the Presbyterian, Congregational, and Methodist Churches of the Colony. None of these denominations is able to support satisfactorily an organ of its own, so they have clubbed together and the result is, on the whole, very satisfactory. So far as the literary matter is concerned the result is distinctly good, but

* By Prof. A. V. G. Allen. Macmillans.

the paper and printing leave something to be desired. We wish the new venture entire success. Not only in New Zealand, but here in the Old Country there are too many small religious papers and magazines, a wise amalgamation would be a gain all round.

A recent issue of *The Outlook* has some wise observations on a mission lately held in the Methodist Churches, which may be read with profit by all pastors and preachers.

Another notable thing about it is they looked for the "break down" at the beginning of their mission. They did not use the first precious days in urging Christian men and women to re-consecrate themselves. They sailed straight into the work and pleaded with sinners to accept Christ, and God honoured their faith. A very general impression prevails that when a special mission is to be held the first nights should be devoted to appeals for higher living on the part of Christians, and that afterward the unconverted should be urged to surrender to Christ. This idea is necessarily a hindrance to successful work. It assumes that the minister and his people have not been making the necessary preparations, and that they have not taken hold of God for the salvation of men. It also ignores the fact that a deeply spiritual appeal for full consecration and holy living is likely to touch and influence the unsaved as much as the saved. We have known a very promising mission to be a total failure so far as persuading sinners to come to Christ is concerned by this very thing. When we only get the "break" at the end of a mission we have to close it just when it is most likely to influence the man in the street. The surest and quickest way of raising the faith of the church is to have a score of seekers at the penitent form. God will do as much for us at the beginning as at the end of a mission if we only believe for it.

We are inclined to agree with this criticism. We are apt to wait too long and to think too much of the value of our own preparation and expect the Holy Spirit to work only along the lines we mark out for Him. On the other hand it must be remembered that the initial preparation ought to have been made long before the Mission itself begins.



DID ST. PAUL USE A COLLECTION OF OUR LORD'S SAYINGS ?

BY THE REV. R. MARTIN POPE, M.A.

M. SABATIER says of St. Paul (*The Apostle Paul*, p. 81),
 “ If he never appeals to the Saviour's words to establish or defend his doctrines, this fact, however strange it may appear to us, encumbered as we are with scholastic methods, has nevertheless a cause and an explanation other than that of ignorance or contempt. The Apostle was far from regarding the teaching of Jesus as a collection of sayings, an external law or written letter which he had nothing more to do than to quote at every turn. Christ was to him, above all things, a life-giving spirit—an immanent and fertile principle, producing new fruit at each new season.” A general assent may be given to this view as a statement of principle, but it is calculated to leave a misleading impression as to St. Paul's method, if too much stress is laid on the words we have ventured to italicise. There is evidence in the Epistles that St. Paul had access to a traditional collection of Christ's words and probably a written collection. M. Sabatier's position is doubtless strengthened by his ruling out the Pastoral Epistles as unauthentic, but even if we reject the Pastorals, it is still possible to find in the other Pauline writings traces of the author's acquaintance with the actual words of our Lord, and through these to arrive at the conclusion that he used a collection of *logia* of Jesus. The following illustrations are not exhaustive but are to be regarded as typical. We may take in order (1) the speeches recorded in the Acts (2) the Epistles (3) the Pastorals.

1. A study of the Acts speeches discloses only one direct quotation—the famous “unwritten” saying in Acts xx. 35, where St. Paul exhorts the Ephesian elders to remember “*the words of the Lord Jesus* how He said, It is more blessed to give than to receive.” The specific description points to the fact that there was a collection of Christ's sayings known not only to the apostles but current also in the churches about A.D. 59. This particular saying is preserved nowhere else.

The apostles' answer to the jailer at Philippi ("Believe on the Lord Jesus," etc., Acts xvi. 31) looks like a formula for converts adapted from some saying of our Lord (Comp. Mark xvi. 16, Luke viii. 12). In Acts xxi. 14 we find the words, "The will of the Lord be done" used as a statement familiar to the apostle and explanatory of his state of mind at the time. Is it a direct quotation from the Lord's prayer? Compare also Matt. xxvi. 42.

2. Taking the Epistles in chronological order, those to the church at Thessalonica bear remarkable evidence of the apostle's knowledge of the words of our Lord. Professor Findlay *Thessalonians*, Camb. Bible, p. 34, remarks on "the repeated *echoes of the words of Jesus*" as something "quite unusual in St. Paul." I may quote some of the most striking of these.

1 *Thess.* iv. 16-17

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air.

1 *Thess.* v. 2

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

Matt. xxiv. 30, 31

They shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet and they shall gather together his elect from the four winds, from one end of heaven to the other.

Matt. xxiv. 43 (*Luke* xii. 39, 40)

But know this that if the goodman of the house had known in what watch the thief would come, he would have watched, etc.

The passage, 1 *Thess.* v. 1-6, as a whole, appears to be a reminiscence of our Lord's discourse on the second coming preserved in the above quoted chapters of Matthew and Luke.

2 *Thess.* ii. 2

We beseech you . . . that ye be not soon shaken in mind or be troubled.

Matt. xxiv. 6

See that ye be not troubled.

The word used (Greek, *throcisthai*) in both passages is the same, signifying a fluttered, nervous state of mind. We may note in passing the phrase in 1 *Thess.* iv. 15, "This we say

unto you *by the word of the Lord*" which may possibly signify a quotation from the sayings of Christ. Professor Findlay, however, regards it as equivalent to a solemn message coming, as it were, "from the mouth of the Lord" but not as an actual saying of Christ, like that in Acts xx. 35.

In First Corinthians we have the well-known passage (1 Cor. xi. 23) which preserves the sacramental formula ("This is my body, which is for you") in words almost identical with those of St. Luke xxii. 19; also, "this cup is the new covenant in My blood." The Apostle introduces the incident in these words, "I received of the Lord that which also I delivered unto you," etc. The Lord's supper may have formed the subject of some immediate communication made by the Risen Lord to the Apostle, but the actual words accompanying the administration were doubtless taken from traditional record to which the Apostle had access. Compare also the following passages:—

1 Cor. vii. 10

But unto the married I give charge, yea not I but the Lord, that the wife depart not from her husband.

Matt. v. 32

I say unto you that every one that putteth away his wife saving for the cause of fornication maketh her an adulteress.

In other passages of the same chapter he expressly gives judgement on his own authority, *e.g.*, v. 12, "But to the rest say I, not the Lord," and v. 25, "Concerning virgins I have no commandment of the Lord."

1 Cor. ix. 14

Even so did the Lord ordain that they which proclaim the gospel should live of the gospel.

Matt. x. 10

The labourer is worthy of his food (or "of his hire," Luke x. 7).

Compare also for echoes of the Sermon on the Mount

Rom. xii. 14, 17, 20.

Bless them which persecute you, bless and curse not.

Matt. v. 44, 39 (R.V.)

Love your enemies and pray for them that persecute you.

Resist not him that is evil.

Recompense to no man evil for evil.

If thine enemy hunger feed him, etc.

In this case, St. Paul may preserve an actual portion of the original gospel : as Polycarp in his Epistle to the Philippians (c. ii.) has this sentence, "*not recompensing evil for evil, or reviling for reviling, or blow for blow, or cursing for cursing.*" Compare for a similar reproduction of the words of the Sermon on the Mount

Phil. iv. 6
In nothing be anxious.

Matt. vi. 25 (*cp.* 34)
Therefore I say unto you. Be not anxious for your life.

Also observe

1 Cor. xiii. 2
If I have all faith so that I could remove mountains. . .

Matt. xvii. 20
If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place.

Ephes. vi. 14
Stand therefore having girded your loins with truth.

Luke xii. 35
Let your loins be girded about.

3. We may now consider the "faithful sayings" of the Pastoral Epistles.

The phrase is used five times, viz. :

(*a.*) *1 Tim.* i. 15, Faithful is the saying and worthy of all acceptation that Christ Jesus came into the world to save sinners.

(*b.*) *1 Tim.* iii. 1, Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work.

(*c.*) *1 Tim.* iv. 9, Faithful is the saying and worthy of all acceptation. For to this end we labour and strive because we have our hope set on the living God who is the Saviour of all men, specially of them that believe.

(*d.*) *2 Tim.* ii. 11, Faithful is the saying, For if we died with Him, we shall also live with Him : If we endure, we shall also reign with Him : if we shall deny Him He also will deny us : if we are faithless, He abideth faithful for He cannot deny Himself.

(*e.*) *Tit.* iii. 8, Faithful is the saying, and concerning these things I will that thou affirm confidently to the end that they which have believed God may be careful to maintain good works.

The formula is unique, though something similar is found in *Rev.* xxi. 5, xxii. 6, "These words are faithful and true." It introduces a quotation and in two cases (*a* and *d*) of the five "faithful sayings" of the Pastoral Epistles, a quotation from Christ.

1 *Tim.* i. 15

Christ Jesus came into the world
to save sinners.

Luke v. 32

I am not come to call the
righteous but sinners to repent-
ance.

That (*d*) is also a quotation from Christ is clear from the reference in Polycarp (*Ep. Phil.* c. v., "*As He promised to us to raise us from the dead and that if we exercise our citizenship worthily of Him we shall also reign with Him*, that is, if we believe." Now compare :

2 *Tim.* ii. 11

If we deny Him, He also will
deny us.

Matt. x. 33

Whosoever shall deny Me . .
him will I also deny.

The quotation in this case is undeniable and it is possible that there is a connection between another of the clauses and the same discourse in Matthew, *c.g.*,

Matt. x. 39

If we died with Him, we shall
also live with Him.

He that loseth His life for My
sake shall find it.

There are some remarkable expressions in *Rev.* iii. which appear to be quotations from *Matt.* x., and which may preserve some portion of the original utterances of our Lord, *c.g.*,

Rev. iii. 5

I will confess his name before
My Father.

Matt. x. 32

Him will I also confess before
My Father.

Now compare

Rev. iii. 21

He that overcometh I will give
to him to sit down with Me in My
throne.

2 *Tim.* ii. 12

If we endure with Him, we shall
also reign with Him.

Thus both Revelation and 2 Timothy appear to preserve words which once formed part of one of our Lord's discourses—an inference which almost amounts to certainty when the passages are taken along with the reference in Polycarp quoted above.

The other "faithful sayings," though not paralleled by any utterances of our Lord recorded elsewhere, may well originate from the same source and be classed as traditional sayings not recorded in our gospels. No one doubts to-day

the existence of collections of *logia* in the generations succeeding the death of Christ. The custom of collecting specimens of a new teacher's wisdom is in harmony with the oriental mind, which delights in the aphoristic expression of truth. A well-known passage (in Euseb. iii. 39) preserves the statement of Papias that "Matthew compiled the *logia* in Hebrew" and that Peter was Mark's authority, though Peter did not use in his teaching "a connected arrangement of our Lord's words" (*kyriakôn logôn*). The title of Papias' work was "An Exposition of our Lord's sayings" (*logia kyriaka*).*

Finally, the recent discovery of the Oxyrhyncus papyrus containing fragments of a collection of sayings of our Lord confirms the belief that such collections were in existence at the end of the first century and at the beginning of the second. There is nothing to show that the sayings of our Lord preserved in the Pastoral Epistles belong to the Matthew *logia*: but may not St. Luke, the fellow-traveller and friend of the Apostle, have been in possession of some written sayings which he used as the basis of his gospel? His object in writing the gospel was to assure Theophilus of "the certainty concerning the words" which had formed the staple of the catechetical instruction given to Theophilus. The whole subject opens up the synoptic problem and suggests as a theory of the origin of the gospels, first, oral reports of the sayings of Christ, then collections of written *logia*, and lastly a brief gospel, like Mark's, gathering round the sayings of Jesus the incidents of His life.



* Dr. Salmon (Introduction N.T., p. 99) vigorously maintains that *logia* means the whole of the Gospels, but the word eminently suits a series of *sayings*. See "Sayings of our Lord" (Hunt & Grenfell's, p. 18).

THE INCONSISTENCIES OF SIMON PETER A STUDY IN EDUCATION

BY THE REV. C. RYDER SMITH, B.A.

THE study of Simon Peter's character is peculiarly attractive. One reason is that, like Jacob's, it is typically human. Ordinary men feel a sympathy with these far more readily than with others of the great men of the Bible, as Abraham or Paul. Chief among the traits of their humanity is their inconsistency. The seeming contradictions in Peter's character are especially marked. Several of the occasions when he is prominent in the Christian story gain their interest from this fact. The same Peter, for instance, who first of the disciples confessed that Jesus was "the Christ, the Son of the living God," is found, ere the words have well died away, rebuking this very Son of God! If the story were not so well worn, how piquant the situation would seem! A fisherman chiding the Messiah! Or, again, how human at once and puzzling is the disciple who drew his sword upon a whole cohort of soldiers and a few hours later swore his Lord's denial at the challenge of a maidservant! Once more, in that exciting scene at Antioch, of which we only catch a glimpse, when Peter and Paul faced each other to the former's blame, what contradiction there is in his conduct! To admit that Gentiles received the Holy Ghost and then refuse to eat with them! It seems strange that Jesus should name such an one Cephas, Peter, Rock. At times he seems rather to be "unstable as water." The picture of the man Simon is unmistakably true to nature, and yet a puzzle. No doubt it would be less natural were it less puzzling, yet nature but enhances the puzzle's attraction.

The writer wishes to suggest that the contradiction of Simon Peter's character arose *in part* from the limitations of his education, that his shortcomings and hesitations were mental rather than moral.

It is probable that Peter received the education of the "elementary school" of his time and people. This would include "reading, writing, and perhaps the elements of arithmetic," especially reading, and that in Hebrew (Hastings' *Dictionary of the Bible*, article "Education"). From the circumstances of his life by the busy Lake of Galilee, he would

probably acquire a colloquial knowledge of Greek as well as of Aramaic. He would, therefore, in some respects, though not in all, compare with a Welshman who speaks both his native tongue and English. Perhaps a nearer parallel would be with a modern of Hebrew race who speaks both English and Yiddish. Peter's fisherman life would teach him self-reliance, though, again, the range of its emergencies would be limited. He was neither a "rough uneducated peasant" on the one hand, nor had he the "formal training . . . of St. Paul" on the other (Hastings' *Dictionary*, article "Simon Peter"). *Mutatis mutandis*, his class would correspond to that with "a Board School education" in our own day. If there had been any newspapers in Galilee, their editors would have denoted it by "the man in the street." Peter was a fine representative of the "intelligent working man" of his day, a class found only but always where there is popular education.

Men of this type have certain well-defined qualities. In the first place they exhibit better than any others that to which their race "has already attained." To know the England of to-day one does not turn to its teachers—poets, philosophers, reformers. They declare the promise of the race's future. They set the goal towards which the present can only strive. Not the few prophets of the future, but the many pupils of the past, show what a people now has come to be. These pupils are found in the class of which we speak. A sober, intelligent mechanic, far better than Tennyson or Gladstone, embodies England to-day. He is the index of our attainment. And this obtains also for other countries and times. In the many appreciations of various races found in current literature a man relatively of the same class of society as Simon Peter is taken as type. Similarly Peter is a standard of the best attainment of Judaism in the first century. Paul shows what we may hope of the Jews when at last their race begins again to advance, but Peter is the representative of his times. Such men as he embody the best achievement of Judaism at the era of the Messiah. It is significant that they were expecting the latter, and that Jesus chose His disciples from their class. He knew that they stood for His "people Israel." Peter typifies the best Israel of his day.

Again, this class forms the stable element in any nation. It is remarkable, and yet natural, that modern democracy only succeeds as yet where such a class of intelligent working-men exists. Representative institutions do not thrive among the Latin races because of the instability of an uneducated electorate. In England and America the "intelligent working-man" is the mainstay of government. He gives ballast to the ship of state, or, to change the figure, his class is the rock on which the whole building stands. Reliability is his characteristic. He "holds fast" that which he "has already attained." Nor is it a surprise to find Him who "knows what is in man" giving to such an one the name Cephas, Rock.

Another characteristic of this kind of man is the rapidity with which he accommodates himself to new circumstances. Here is the chief advantage of the "practical man" over the student. He acts while the latter is beginning to consider the case. He is ever ready in an emergency. This advantage accrues partly from the experience of practical life. A man must needs be smart of action who could manage his boat aright when the sudden squalls of the Sea of Galilee struck it. But this is not all the explanation. The "practical man" is prompt to meet an emergency partly also because, unlike the student, he does not pause to think out the principles of his action. Almost instinctively he sees the best practical, present course, and that suffices. Still less does he pause to consider all that follows from the principles involved in the course he adopts, in what way they will affect the sum of life. For him experience is the great teacher. Indeed, after he has come to manhood and his character is fixed, experience is almost the only teacher. The British working-man is quick to adapt his action to an emergency, but John Bright used to say that it takes ten years to teach him a new idea. And when he has learnt it, he is slow to carry it out in all its applications. He is the very man for compromise. The Pilgrim Fathers were many of them such men. All their action involved the principles of liberty of conscience and the equality of man before God. Yet how slowly they came to recognize the first of these; Dr. John Brown has drawn an amusing picture of the precise rules of social standing by which they regulated the ownership of the meeting-house pews in direct contravention of the second.

But while "practical men" like Peter act before they think, students, having a "formal training," must think before they act. They do not adopt any principle until they have fitted it into the sum of knowledge and applied it in thought to the whole world. Peter was the very man to meet the emergency of Pentecost. His ministry began on the spot. But it was long before he realized its implications. As Bishop Westcott points out, in Peter's speech that day the death of Jesus is passed over as an unexplained difficulty. Only much later did he admit the truth that Gentiles also might be Christian, though this too was involved in Pentecost. Paul, the scholar, on the other hand, must think before he acts. This is the meaning of the three years in Arabia. There he thought out the principles involved in the acceptance of Jesus as Christ, and all their consequences. Paul first explained Pentecost; he is the first Christian theologian. A scholar's forethought saved him from the inconsistencies of Peter.

A little consideration will show that the qualities stated above as characteristic of his class explain in part the contradiction in Peter's action on each of its three chief occasions. If any should think the qualities chosen to fit the case, let him examine for himself the character of a present-day representative of Simon Peter's class. Human nature in its broad tendencies does not change.

The confession of "Simon Bar-Jonah," "Thou art the Christ, the Son of the living God," marks a crisis in the history of revelation. It came to Peter from the "Father which is in heaven." But God's revelations are always made to those who are ready to receive them. It was up to this confession that Jehovah had been leading Israel since the days of Moses. That it was possible testifies to the existence among the Jews of a class whose expectations of the Messiah were not altogether unworthy. It meant that Judaism with all its shortcomings had served its high purpose as the forerunner of Christianity. And the man to whom it was given to express the highest truth his people ever reached, the man who embodied the best attainments of his nation, whose heart recognised in Jesus the fulfilment of its hopes, was the typical intelligent working-man of his time. Simon Peter links the old faith and the new.

Close, however, by his strength lay his weakness. Jesus, now within a few months of Calvary, took the opportunity of Peter's confession of His Kingship to teach the disciples His way to a throne. Matthew's words are significant, "*From that time began* Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up." He began to teach a crucified King, victory by suffering, life through death. This was new teaching, and not at all after the mind of the age. Peter, the child of his age, did not understand it, and, after the manner of his class, slow to learn, outright rejected it. That also is the way of his class. Jesus' sharp rebuke failed to convince him. Once and again in the next few months Jesus returned to the subject, but precept does not soon teach such men. Peter only learnt by experience. So little impression did the gospel of success by suffering make upon him that at the last he went into the Garden of Gethsemane with his hand upon his sword!

This brings into view the second and most interesting of the contradictions of Peter's life. What Bible student has not lingered in wonder over the contrast, life-like at once and strange, between Peter in the Garden and Peter in the Judgement Hall?

In these last days of Jesus, and especially after Palm Sunday, Peter's shrewdness had taught him that a crisis had come. He would expect it to take the form of a struggle between the enthusiastic people and the faction of the priests. He knew the latter well enough to suspect them of an attempt to seize Jesus unawares in the absence of the crowd, and his Master's semi-secret movements confirmed this suspicion. Probably, therefore, it was in anticipation of some such attempt that he pledged his faithfulness and "spake exceeding vehemently, If I must die with Thee, I will not deny Thee" (Mark xiv. 31). He expected a fierce hand-to-hand fray on a sudden in a dark corner, so he went armed.

Peter was as good as his word. It was not his fault that he did not die with Jesus in Gethsemane. His blow at Malchus was meant only to be the first of a desperate man's many blows. But on the blow Jesus began to teach Peter by

experience that lesson which His precept had failed to teach, victory by submission, success by suffering, life through death. The sudden intrusion of this principle into his practical life dazed Peter. Jesus healed Malchus' ear, and Peter realized that had his blow reached, as he meant it, the brain of that "super-serviceable knave," Jesus would have raised him from the dead. What could be done for such a Master? It seemed to Peter that Jesus would not let him die for Him. Experience is a hard teacher, but Peter had refused to learn in any other way that the Christ must needs be crucified. It was under the numbing mental paralysis which this discovery brought that Simon Peter denied his Lord. It was no use, to confess One who would work a miracle to ensure crucifixion. That was how it seemed to Peter.

It will be said, however, that one of the qualities of Peter's class, mentioned above, is readiness in emergency. Where was that now? One answer would be that Peter's sudden discovery of so utterly revolutionary a principle might well stun any man, however quick to meet smaller exigencies. But a truer answer lies in the peculiar nature of this emergency. From his point of view *it could not be met*. There was nothing for him to do. His was the strong man's misery at his own helplessness. This misery joined the bewilderment of his mind to sharpen the remorse that tore his heart as he wept without the gate.

Of the amazing readiness of this fisher of Galilee to meet the emergency of Pentecost notice has already been taken. It is true that the disciples were expecting a supernatural gift, but its novel circumstances would have embarrassed almost any other. It is true, too, that Peter and the rest had special help from above, but here also, as at the Confession, help was given to those who could receive it. Peter is the greatest of practical men, and Pentecost his greatest day. It would be hard to match among heroes this "Rock" as he came then to his own.

Yet it is easy to spy Peter's weakness even in the midst of his strength. There were none among the converts at Pentecost but "Jews and proselytes," yet the "speaking with other tongues" could only typify one truth, that Christianity was for all the nations. Peter, however, did not so learn it,

but only from his old teacher, experience. It is a delight to notice with what gentleness the risen Lord gradually taught the Apostle that Gentiles might be Christian, yet remain Gentiles, and especially how He began the lesson with a vision, a form of teaching peculiarly fitted to Peter's nature. It is like a parable spoken after the manner of the Jesus of the old days for Peter's sake. The falling of the Holy Ghost upon Cornelius and his fellows completed the lesson.

While, however, Peter accepted the principle, he showed the slowness of his class in allowing in practice its logical consequences. This is seen in the story of the conflict at Antioch between Peter and Paul, which the latter Apostle half tells in the Epistle to the Galatians. It affords a unique instance of the action taken under the same circumstances by a man with a relatively complete education and one whose opportunities and attainments in the discipline of his thought were necessarily limited.

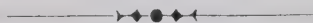
After the vision of Joppa Peter did not hesitate to obey Cornelius' summons to Cæsarea, nor to eat there at the same table "with men uncircumcized." On his return to Jerusalem he justified his action to them "that were of the circumcision" (Acts xi. 2), and he seems to have followed the same practice wherever the Gentile element preponderated in a church (*cf.* Gals. ii. 12). Probably, however, he did not grasp the full consequences of the principle involved. He did not see that the logical outcome was the extinction of Judaism as a Church. Perhaps those that "came from James" (Gals. ii. 12) pointed this out to him. At any rate their arrival put him upon a dilemma. Probably they were men of importance in the Church at Jerusalem, and it became at once evident that if they, and so every other Jewish Christian who chanced to meet with a Gentile Christian, were as a matter of course to conform to Gentile customs at the common board, Judaism was *ipso facto* merged in Christianity. The action of the Jewish newcomers forced this upon the Apostle's notice. Once more he was the pupil of experience. It seems certain that he met the emergency in the way characteristic of his class, by suggesting a compromise. Its nature may perhaps be gathered from St. Paul's brief references to the occasion. The Church was threatened with its first schism, and both

Apostles were anxious to heal the breach. The difference had arisen over table-customs (Gals. ii. 12). The importance of these to the early Christians must be judged by the fact that at the common meal the Sacrament of the Lord's Supper, the bond and sign of Christianity, was taken. It is scarcely credible that Peter should at this stage suggest that the Gentiles should in all points, even to circumcision, conform to Jewish usage. Probably he urged that, since the Jewish Christians had conceded so much to their Gentile brethren, the latter should so far "Judaize" (ver. 14) as to adopt Jewish customs at the common table. Such a compromise would at least be characteristic of such a man. He was of the class which "makes haste slowly," and, alternately progressive and conservative, only by degrees applies to practical life the logic of a new principle. While of course, especially in the face of Paul's statement that Peter took up his position "fearing them that were of the circumcision," it is not suggested that the limitations of his education wholly explain Peter's action in this or on any other occasion, yet it is clear that such compromise would be natural to his practical mind.

This, however, is not the way of a trained intellect. Paul, as he thought out in Arabia the system of religion involved in the acceptance of Jesus as Messiah, had seen that Christianity must ultimately supersede Judaism. He did not, however, force this truth upon the Jewish Christians. He was willing that the change should come slowly. On the other hand he was not willing that its coming should be unduly checked, still less prevented. He knew that the dispute at Antioch was not merely an opportunity for the exercise of charity on either side, but that a foundation principle was at stake. If once it were laid down that Gentile Christians should observe Jewish table-customs, a new legalism would be imposed upon the Church and Christianity become a bastard Judaism. Paul saw the great principle in the little act. Hence he risked schism and "resisted [Cephas] to the face" (Gals. ii. 11), not only urging the Christian doctrine of salvation (vers. 15*f.*), but thrusting upon Peter the logic of his own past usage (ver. 14), until he "stood condemned" (ver. 11 R.V.) Peter's strength was not suited to such debate. It is evidence of his greatness that he

could recognise the victory of his mighty opponent, and, as the doctrine of his Epistles shows, thereafter makes its fruits his own.

Here, then, is yet another bit of evidence of the reality of New Testament history. How close the parallel between its incidents and modern experience of what man is, and how wonderful the Providence that chose Peter to witness at Pentecost and Paul to write to Rome !



NOTES ON THE EPISTLE TO THE ROMANS

BY THE REV. ARTHUR HOYLE

CHAPTER II. 17-29

IN the second part of this chapter Paul comes to personal dealing and to great plainness of speech. But he is not ever of the kind that, with indignation, cast caution to the winds : here he is very circumspect, putting his accusations in the meeker form of questions, yet have these questions a ring of passion that gives them point. When he has closed there is no mistaking the thoughts of his mind, but he is very anxious to carry even the Jew along with him.

The preliminaries to the series of questions, that make up verses 17-20 are not flung out at a hazard : in their fire they are orderly and embody an analysis of Jewish complacency. The first flight of that complacency is found in verses 17-18, and the second in verses 19, 20 ; the first deals with the privileges the Jew reposed among, and the second sums up his superior air as he looked round upon others : then, in verses 21-23, the Apostle turns aside from his enumeration and tries the very soul of the man, from complacency in privilege and superiority he demands the actual product—God will render to every man according to his works (v. 6., what are the works ?

17. *Bearst the name of a Jew* ; probably there is a hint that the name is not worthily borne ; Paul begins with the lowest and rises ; *and restest upon the law*—not upon the doing of the law, but on having the law, as if a defaulting member of a society should plead that he had the regulations

and rules framed and hanging in the place of honour in his best room : *and gloriest in God* ; it is possible to find food for vanity in God, as our monopoly. We are given to see the keen irony of these words, but we may well believe that a Jew would assent to all that Paul says and find no kind of sting.

18. *And knowest His will* ; note how the conception rises and the complacent Jew is shown as balancing himself on ever giddier heights—from the nation to the law that made the nation, from the law to the God that gave the law and in God the very core of His sovereignty : *and approveth the things that are excellent* ; in this and the next phrase we are back again in the synagogue and the complacent Jew, as he hears Moses and the prophets read, gives his hearty and patronising assent to the highest : *being instructed out of the law* ; he has got his light from the law ; when we think of some of the matters this light was turned upon, the irony becomes mordant indeed—whether it be lawful to eat an egg laid by a hen on the Sabbath !

19. One can hardly think that even the most complacent of Jews could, from this verse forward, miss the other meaning. *And are confident that thou thyself art a guide of the blind* ; the Jew had never a doubt, in Paul's day, his confidence was as a front of brass, and this confidence was his snare—adequate and entire, he needed nothing and became incapable of further progress : *a light of them that are in darkness* ; note how Paul paints the Jew as seeing himself over against the other—the other is the dark back-ground, against which he is luminous : it is his sense of ability to do these things that is dwelt upon, not that, in fact, he does lead and enlighten—much otherwise.

20. Still there goes on the enumeration of the things concerning himself about which the Jew is confident ; *a corrector of the foolish, a teacher of babes* ; of these four things, about which the Jew was so fully assured, examples can be found among the claims of the Rabbis. What the outcome of it all was, we shall see, but to think highly of one's self is not a form of thought which ministers to moral safety. Then Paul gives the ground upon which the Jew based his confidence ; *having in the law the form of knowledge and of truth* ; there he rested and from that he soared. The key word is the *form*, an air of the disdain that has gone before may still linger about this word, but no one can imagine that, in itself, Paul regards the law as having no substance and reality. The Jew had, in the law, God's own outline of the realities so far as he was then capable of apprehending ; the moral facts were there given in a shape that the mind of man could open to, and take in, where the Jew was wrong was in ignoring all else and looking for nothing more.

21. "At length the Apostle turns to strike": now he asks for the actual outcome of all this; what are the works? *Thou therefore that teachest another teacheth thou not thyself?* The exaltation that the Jew gloried in and upon which Paul has insisted so much is that he was equipped to teach—he can show the other how to build the bridge and get safe to the other side—can it be true that he is wallowing in the river, half-drowned in sin? These blessed truths—has he taken them home? We shall see, for now come the details: *a man should not steal, dost thou steal?* The Jew is the trafficker of the ages, his own social exclusiveness has ever led him to amass bullion by preference, he fingers cash, the usurer of the nations he had great opportunity for easy pilferings and grew to dishonesty—here Paul gives the favourite vice its plain name.

22. *Dost thou commit adultery?* The Semitic character is weak at that point and the Jew, through his love of gain, became the pander of a corrupt aristocracy. *Dost thou rob temples?* Much discussion has taken place on this question—but there seems no doubt that in spite of the Jews horror of everything associated with idolatry, he could put aside that horror on occasion and venture into a heathen temple to rob. The sin was a common one in that day, and denotes the decay of idolatry—the growing conviction that an idol was nothing in the world. Plunder made possible puts aside fear of the abomination, and we can easily understand how a conventionally pious Jew would argue that he was only spoiling Egyptians.

23. *Through thy transgression of the law dishonourest thou God?* This then is the product of the *glorying in the law*—dishonour unto God; this is the spiritual result that has worked itself out and this is what all the complacency and privilege and superiority amounts to—dishonour unto God.

24. Everything is clinched and it is hinted that the appalling development is not recent—by a quotation from Isa. lii. 5. Men judge the God by His worshippers—we do that by the heathen unto this day, and the heathen judge our God by us. It is not a thing to be wondered at—men judge a high conception, a glorious ideal by what it does, that which is so impotent can only be a dream. Nay, may not the high words be a cunning cloak and the origin like the product, the God as the people?—so argues the rough logic of the average man. The logic is not sound—but the one that gives occasion for it is culpable. Here then is the conclusion of the whole matter—no guide, no light, neither a corrector nor a teacher, only a blasphemy. If the Gentiles are without hope, surely, so also are Jews.

25. Now there emerges, once more, the antagonist Paul

has in view and the antagonist raises the objection—But how about circumcision? Profiteth it nothing? Shall we, who have in our bodies the sign and seal of God's acceptance, shall we be cast away, are we without hope? The Jew had an almost fierce faith in this rite, as moderns have been known to have in sacraments. *For circumcision indeed profiteth*;—he does not say *justifieth*, as Bengel notes, but *profiteth*: there is advantage in belonging to the great nation to which God has specially revealed Himself—just as there is great advantage in being born among Christians, one has better opportunities, but opportunities are what we make of them: *if thou be a doer of the law*; with that one word what a casting down of the Jew and of many; the covenant is between two and the objecting Jew is reminded of his part—obedience. How the Jew stood in that, we have just seen. *But if thou become a transgressor of the law, thy circumcision is become uncircumcision*; all is annulled, a mere flesh sign has no spiritual content—nay, it is a reproach, a witness of thy contempt of the covenant, and its encouraging, steadying symbol.

26. *If therefore the uncircumcision keep the ordinances of the law.* The verses (26-7) are put in the form of a question because Paul would appeal to the objector's sense of fairness, and moreover, it is a gentle method of carrying war into his enemies' country: the Gentile who has accepted Christ, or the Gentile who does by nature the things written in the law (v. 14) are *the uncircumcision who keep, etc.*: shall not his *uncircumcision be reckoned for circumcision?*—"be accepted as equivalent to it." If the rite is of no saving value on failure to fulfil the condition, shall not fulfilment of the condition make up for absence of the rite? Is not gold still gold, whether it bear the stamp or not?

27. *And shall not the uncircumcision which is by nature*: the latter part of the clause reminds us that uncircumcision is the state into which God wills that all men should be born; it is, in many cases, outside the man's power of choice; *if it fulfil the law judge thee*; when the Great Assessor gives His verdict and doom upon the Jew, who is only one outwardly, the uncircumcised Gentile, who has fulfilled the law, shall cry—"just and righteous are Thou, O Lord, and faithful in all Thy ways": the universal assent will be given to the condemnation as a revelation of the righteous judgement of God (ver. 5). "It is bitter for them to hear, not only that they shall be judged *like* the Gentiles, but that they shall be judged *by* them" (Godet): *who with the letter and circumcision*: in spite of the fact that thou hast the written law, clear, unvarying and steady in its light, and bearest in thy body a pledge and token of a great transaction between thy race,

thyself and thy God : *art a transgressor of the law* ;—a mere transgressor, a silly sheep only known for breaking fences, a brutish person disdainful of God's bounds and his own place. This appeal to the objector's sense of fairness and his moral instincts throws light on the methods Paul used to win men and on the methods and witness of the Divine revelation.

In the next two verses we have set forth the principles from which Paul has just been arguing, he has so turned the Jew's world upside down that he must explain and justify.

28. *For he is not a Jew, which is one outwardly* ; in these two last verses Paul goes back to first principles, principles upon which all the prophets rested and which it was their peculiar work to drive home to the generations of Israel. If specific instances are necessary ponder Lev. xxvi. 41 ; Deut. x. 16 ; Jer. iv. 14 ; Ezek. xliv. 9. Without the truths that are re-stated in these verses, and that are of the very pith and marrow of the Old Testament, the whole system of the Mosaic dispensation would only have been a snare and a delusion. But principles such as these are just the vital matters that men allow to drop out of mind—it is so much easier to keep hold of forms than vision, impulse and truth. *Outwardly* is never very difficult, but we know that it is never of any worth ; the conscience of man does not approve it ; why should we come to think that God can ? *Neither is that circumcision, which is outward in the flesh* ; that which was *outward in the flesh* was given with a view to its sinking in, it was a symbol to help the thought, to move the effort and the prayer for purity, for the utter casting off of all obstinacy and imperfection : it was only valid when it was the seal upon these spiritual realities, or the seal upon the strenuous effort to attain unto these things. Let it never be forgotten that the whole ministry of the prophets is rooted and grounded in these facts, that in these facts lies the germinal and growing principle of the Jewish faith, and that here we find the preparation for and the great basal fact upon which Jesus the Christ came to build. In the denials of this verse—denials which cannot be denied while we believe that God is a Spirit and can only accept realities—Paul states, what, to a commonplace Jew, must have been the very wildest of paradoxes, so had they come to multiply *outwardly* and *the flesh*.

29. *But he is a Jew, which is one inwardly* ; in ver. 17 Paul had said *if thou bearest the name of a Jew*—and now he will say who have, not the name only, but the nature and the status before God—he whose interior being and life answers to God's thought and will, as they were manifested in the call of Abraham and the revelation of Moses and the prophets : *and circumcision is that of the heart* ; see preceding

verse ; again and again we find the prophets preaching that the heart must be circumcised—dedicated and cleansed, or God would cast off for ever : *in the spirit, not in the letter*—a sudden widening of the horizon and the glory of God the Holy Ghost shines down a long vista : here we have one of those swift and worshipful upliftings with which students of Paul are so familiar in the mood and in the man. The thought has been of the heart and its sanctity, and on the moment Paul's thought worships the Sanctifier—the Divine element in which circumcision becomes real and victorious. What is *the letter* ? It is a part of a word, something that has no meaning apart from the whole ; it helps to make a whole and that whole helps to make other wholes in ever widening circles—but a word may become a letter, if you take it apart from the whole. Anything taken apart from the whole is mere *letter*—so Jew, and circumcision, taken apart from the whole as God revealed Himself in Moses and the prophets, are mere letter : in such form they kill ; they are outward, have no vitality and poison the springs : *whose praise is not of men but of God* ; Paul, as Dr. John Brown used to say, knew how to make a word carry double and be all the lighter for its burden : here we have a play upon the word Jew—Judah—Praise. We remember the Song of Leah when she bare her fourth—*this time will I praise the Lord : therefore she called his name Judah*. It is a most suggestive hint. The kingly qualities of Judah are shown all through—of his tribe was the Lion : we know the Great One, that in the fulness of times, crowned the praise of Judah—verily not of man but of God. We may take Paul's meaning, if we will, as signifying that the true Jew does not live for human approval but for the Divine, but it is generally safe to believe that Paul sees the very sun in the heaven and by its light.



CHRIST'S USE OF NATURE METAPHORS

BY REV. PROFESSOR J. G. TASKER

IT is, *in the words of his Lord and Master*, that the Christian student of nature will look for the clearest light on the connection between the natural and the spiritual world; nor will he look in vain. Before Jesus "opened the book" in the synagogue at Nazareth and announced that in Him the ancient Scriptures were fulfilled, He had in His conversation with Nicodemus compared the influences of the Spirit to the action of the wind, and He had spoken to the woman of Samaria of "the living water" and of the spiritual "harvest" of which her faith was the first fruits (John iii. 8, iv. 35). Thus the earliest recorded sayings of Christ reveal a mind accustomed to read the open book of nature and to trace in its familiar processes analogies to spiritual truth. If, as is probable, His brethren James and Jude are the authors of the Epistles which bear their respective names, we may reverently think of the children in the home at Nazareth as learning to love nature and to observe her ways. The similes of James are frequently derived from rural life: the flower withering away under the burning sun suggested to him thoughts of the transitory nature of earthly prosperity, and the disappearing mist became an emblem of human life (Jas. i. 11, iv. 14). Jude, too, had watched the clouds drift past without watering the earth, and had marked the tree which in the autumn bore no fruit; these and other graphic metaphors impart force and beauty to his description of the character of hypocrites who had crept into the Church (Jude 12, R.V.).

But whatever be the truth in regard to "the brethren of the Lord," there can be no doubt that in those years when Jesus was advancing in wisdom, nature was to His "pure eyes" imparting heavenly truth. When our Lord formally began His ministry and in the *Sermon on the Mount* taught His disciples "how to pray," He also gave them commandment to "behold the birds" and to "consider the lilies of the field" (Matt. vi. 9, 26*f.*) To pray aright it cannot, therefore, be needful to shut the eyes to the beauties of nature; on the contrary, Jesus would have us learn from "the grass of the field" to cast aside the anxious care which is inconsistent with the true spirit of prayer (Matt. vi. 31; *cf.* Phil. iv. 6).

Nevertheless, whilst bidding His disciples learn such lessons from nature, Jesus was careful to direct their attention to the *difference* between "the birds of the heaven" or "the lilies of the field" and the children of the Heavenly Father who, in the hour of need, can ask Him for "good things" and for the Holy Spirit who in the inward life is the all-comprising good (Matt. vii. 11, *cp.* Luke xi. 13). "Of how much more value" than the birds and the lilies are spiritual beings who, in childlike trust and humble gratitude, can cast all their care on God? He feeds the birds and clothes the lilies, and will therefore be *much more* willing to supply His children's needs.

Our Lord's use of natural metaphors is proof not only of His delight in nature, but also of His consciousness of *the limitations of nature's teachings*. He saw the "invisible things" of God—His power and wisdom and goodness—revealed in the sunshine and the shower, in the cornfield, the vineyard, and the orchard; His parables drawn from the material world set forth the principles which determine the spread of His kingdom amongst men; but the straining of language in His own expositions (*cp.* the recurring phrase "*he* that was sown" Matt. xiii. 19, etc.) of their meaning shows that nature is not a perfect image of grace. For example, the mutual influences upon each other of the seed and the soil cannot adequately represent the effect of the Divine word upon human hearts, in the kingdom of nature the soil cannot rid itself of thorns and stones, whereas in the kingdom of grace the purifying of the soul is conditional on willing obedience to the truth (1 Peter i. 22); in the kingdom of nature the seed has no power to change the soil, whereas in the kingdom of grace the word of truth renews the nature, and when rooted deep within and "mixed with faith" saves the soul (Jas. i. 18*f.*; *cp.* Heb. iv. 2). It was not to nature that Jesus sent His disciples to learn their duty and their responsibility as moral and spiritual beings, hence the majority of His parables are drawn from the relations of man to his fellow-men. How contrary to His teachings are all the various forms of naturalism! Between Him and ourselves, there was, moreover, this great difference. He had no consciousness of sin, therefore to Him the thought of God was always welcome. The Sinless One had no desire to hide from God's face among

the trees of the garden ; it was never any effort for Him to "rise from nature up to nature's God." Christ's communion with His Father was unaffected by the fact that nature cannot assure the sinner that the thoughts of God are thoughts of peace. The condition upon which we may share the experience of Him who never tried to put God far from all His thoughts is laid down in His own words, "No one cometh unto the Father, but by Me" (John xiv. 6, R.V.).*

Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations.]

"SEVEN TIMES A DAY DO I PRAISE THEE"

A HARVEST HOMILY

Seven times a day do I praise Thee.—PSALM cxix. 164

DAVID prayed three times a day (Psa. lv. 17). Daniel prayed three times a day (Dan. vi. 10). But the Psalmist says he gave thanks seven times. Some of the sweetest Psalms begin with prayer and end with praise: they begin with a miserere and rise to a Hallelujah.

We certainly ought to praise God "seven times a day" for health of mind and body, for a happy home, for the work He has given us to do, for loving friends and for "all the blessings of this life." But if God has bestowed upon us spiritual blessings, if He has answered our prayers, if the Good Shepherd has sought us and found us, and if we are in those Arms which are soft as love and stronger than death, then eternity will not be too long to praise God.

We too often count our sorrows and forget our mercies. "A devout Christian woman of the last century adopted the habit of writing down, daily, a record of the mercies and good gifts which crowned the life of each day. On the opposite side of the page she wrote an account of her daily crosses and sorrows, and at the end of the year she confessed that the benedictions so outnumbered the calamities that her life seemed like an unbroken golden chain, and every hour was a link that lengthened this chain of blessings." "A friend of mine," says Archdeacon Sinclair, "was talking to me . . . about his life in a great Northern city, and he said that whenever he felt put out, or worried, or cross, or vexed,

* *Spiritual Religion* (Fernley Lecture, 1901, pp. 78-81).

or depressed, because things had not been going on as he wished, he went into one or other of the great hospitals, and what he saw there always sent him home calm, refreshed, and contented."

I. TO PRAISE GOD IS A CHRIST-LIKE THING. "He took the cup,"—it was the cup of unutterable sorrow—"and gave thanks" (St. Luke xxii. 17). So did David's Lord, and David said in Psalm xxxiv., "I will bless the Lord at all times"—literally, "at every time," whatever happens, even though my eyes stream with tears. When Luther was in deepest darkness he would say, "Come and let us sing the 46th Psalm." William Law's advice is well worth quoting and well worth remembering: "If anyone would tell you the shortest, surest way to all happiness and all perfection, he must tell you to make a rule to yourself, to thank and praise God for everything that happens to you. For it is certain that, whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing. Could you, therefore, work miracles, you could not do more for yourself than by this thankful spirit; for it . . . turns all that it touches into happiness."

II. TO PRAISE GOD HELPS OTHERS. Dr. George Matheson, of Scotland, is totally blind, and yet he says, "My God, I have never thanked Thee for my thorn. I have thanked Thee a thousand times for my roses, but not once for my thorn. . . Thou Divine Love. . . teach me the value of my thorn. . . Show me that my tears have made my rainbow. . . Then . . . shall I know my cross was a gift from Thee." How helpful are such words! How full of strength and sweetness! And, thank God how infectious they are too. I remember particularly one expression of my own sweet mother, who used to say, "I am full of praise."

3. AND TO PRAISE GOD BLESSES OURSELVES. "A joyful and pleasant thing it is to be thankful" (Psa. cxlvii. 1, P.B.V.) But if we are to praise God He must put the song in our mouths (Psa. xl. 3). As the Hebrew Psalmist prayed, "O Lord, open Thou my lips; and my mouth shall show forth Thy praise" (Psa. li. 15). And if He graciously opens our lips, then "whether the sky be grey or blue, whether there be song in the trees or not, whether the land is a cloth of gold under the shimmer of summer or enshrouded beneath the snow of winter," † we shall say, "I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. iii. 18).

F. HARPER, M.A.

† Rev. J. Alford Davies.

GOD'S WILL CONCERNING THE LITTLE ONES

Even so it is not the will of your Father, which is in heaven, that one of these little ones should perish.—MATT. xviii. 14.

Here we stand upon *terra firma* with no misgiving in regard to the "decrees" or "secret will" of God. "The only begotten Son, which is in the bosom of the Father," He hath fully assured us that if any of these little ones perish it is not because He has so willed it; but it is in spite of His Divine will and good pleasure. God's will is their salvation, and Christ has come to effect it.

I. THESE LITTLE ONES ARE IN DANGER OF PERISHING.

1. Not while they continue in infantile innocence, for "of such is the kingdom of heaven." Made sinners by the one man's transgression they are made righteous by the One Man's righteousness. We need neither fear nor weep for the lambs early folded above: for the tender flowers transplanted to bloom in the heavenly Eden.

2. But around us in this naughty world there are multitudes of men and women whose appearance, language and daily life plainly declare them to be on the way to eternal ruin. A few years since these were little children, the joy and care of their mother's heart; they attended our Sunday Schools and sat in our sanctuaries: but now they are among the ungodly and the profane. It was not our Father's will that they should become what they now are: but such they are, and such the children and young people attending our School may soon become unless they are soundly converted and rescued, for—

3. They inherit a fallen nature, so that they are inclined to respond to the evil influences around them. Evil companions, cheap literature reeking of impurity and infidelity, drinking customs and inducements to gambling, together with the craft and subtilty of the devil who is ever watching to destroy the young, these together constitute so terribly dangerous an environment that humanly speaking the wonder is, not that any are lost, but that any are saved.

II. BUT IT IS NOT OUR FATHER'S WILL THAT ONE OF THESE LITTLE ONES SHOULD PERISH. What then has He done to carry His will into effect?

1. He has, through His beloved Son, declared Himself to be on the children's side. Jesus has taken the children into Himself and taught that in receiving one of them He is received, and that what is done to them is done to Him. Let the friends of children take heart, "the Lord is on my side": but let the corrupters of youth know that they are fighting against God.

2. He has placed the children under special guardianship.

Among the angels the work of guarding childhood is no mean office. Angels who are constantly admitted to court are honoured with this special business (ver. 10).

3. He has most terribly threatened their adversaries (ver. 6).

4. The Lord Jesus has come as the Good Shepherd to seek and to save them (v. 14).

5. By His Spirit He seeks to draw them in tender years to Himself.

III. LET US THEN BE ENCOURAGED HEARTILY TO CO-OPERATE WITH GOD.

1. Let us take a fair view of the situation. On the one side is God Himself, together with Christian parents, teachers, ministers, and friends, with all those varied influences and institutions which go to make up true Christian society: on the other are the devil, the publican, the bookmaker, together with all those various evil companions, influences and institutions which make up the ungodly "world" as it exists in our own particular neighbourhood. We may be sure no mercy will be showed by our adversaries: they will ruin the child if they can. Many of them may be acting blindly, selfishly, thoughtlessly, or even ignorantly, but they will not hesitate: they will carry on the work of ruin till they land him in the bottomless pit, unless they are prevented.

2. Let us be desperately in earnest to save the children. God began with each child before we were able to begin. Let us co-operate with God, thankfully recognising this, and supply the opening mind with such a knowledge of Divine things and surround the child with such an atmosphere of prayer and of goodness in our homes as will be both a safeguard against evil and an incentive to all good. And as childhood merges into youth the influence of a Christian home and of Christian employers should work with the church and the Sunday School to draw our young friends towards God and goodness.

A word to our young friends. You see how the matter stands and how heaven and hell are bidding for you: remember the decision rests with yourself. In a short time your destiny will be fixed, but you will have fixed it. There were never better helps on the way to heaven, and it was never easier to go to hell. You can drift without effort into eternal ruin, but it will take a struggle to reach heaven. But heaven is worth the struggle. God wills your salvation more earnestly than the wicked one desires your ruin. Will you even now accept the redeeming love of God? Cry unto Him, "My Father, be Thou the guide of my youth"; and He will say, "Fear not, I will be with thee." Then you may boldly say, "The Lord is my Helper, I will not fear what man shall do unto me."

C. O. ELDRIDGE, B.A.

MARKING THE DESTINY OF SINNERS—*Job* xxii. 15-17

Eliphaz warns his friend Job, that the destiny of sinners is always a terrible one. He points his moral by a reference to the wicked antediluvians, "whose foundation was overflowed with a flood."

It is a study fraught with instruction to mark the way, or observe the characters, conduct, and issues of human lives. Sometimes in Scripture, the righteous are held up to observation, but here the wicked are regarded as examples to be shunned. "Mark the way." Let all your observation of men be turned to personal application and practical use. Never lose sight of the fact, that all the evil developed in the worst men exists in you potentially and in germ, and the holiest saint is but human like yourself. Set before you the sin and doom of ancient transgressors, as so many beacons to warn you of their fate.

Compare the state, strength, relative knowledge, and judgement of other men with your own condition, helps, and illumination, before you congratulate yourself on your own superior virtue and happier destiny.

I. OBSERVE THAT THE WAY OF WICKEDNESS IS A WAY OF IMMEMORIAL ANTIQUITY, BUT THE PATH OF OBEDIENCE IS OLDER STILL. Sin is older than the world itself, trodden by the rebellious angels, and the world before the flood, but it is, nevertheless, an innovation on the older order of an unsullied and unpolluted universe. Heaven shall restore the primeval purity of creation.

II. THE WAY OF GOD WITH REBELLIOUS SINNERS HAS ALWAYS BEEN THE SAME. There has always been Nemesis, penalty, retribution following transgression.

III. THE SUPPOSED STRONG FOUNDATIONS OF PROSPEROUS SINNERS ARE NOT ABLE TO WITHSTAND THE DIVINE JUDGEMENTS. The expectations of the sinners here referred to, were utterly disappointed, and their ambitions thwarted, "cut down," or felled like a tree.

IV. THE JUDGEMENTS OF GOD ARE OFTEN STARTLING IN THEIR SUDDENNESS. "Out of time," or prematurely ripe for judgement, if not ripe in years. Have we not seen the same thing in our observation of contemporary society? How speedily the crash comes, that overthrows the plans and schemes of a life-time.

V. MARK HOW THE PRESENCE OF GOD TROUBLES THE WICKED; they "said unto God, depart from us, and what can the Almighty do for them?" The bad man desires not the reproof of purity, the restraints of the consciousness of God. He would fain remove to some outlying province of the universe, where law and God might be unknown. Vain hope!

Men say to the Almighty, Depart from us (1) by warring against their moral instincts, (2) by openly transgressing the Divine law, (3) by resisting reproof, and persecuting their instructors.

W. E. DALY, LL.B.

* THE HEAVENLY CITIZEN—*Phil.* iii. 20 (R.V.)

The meaning is that true believers are citizens of the *heavenly* world, in contradistinction from a *worldly* community. We live in two spheres: locally we are citizens of this world, spiritually we are citizens of the heavenly world. Our earthly citizenship is the shadow of the heavenly. The underlying idea is that human society is divided into two great communities, that associated for worldly purposes, and that for heavenly, or religious, purposes.

I. HOW DO WE BECOME CITIZENS OF HEAVEN? None are such by earthly birth (*Eph.* ii. 3-12). Cannot be purchased in the way of merit. All the excellencies of the "natural man" are worthless for the purpose of securing a claim to heavenly citizenship. By spiritual birth which gives a new heavenly nature (*John* iii. 6). Effected by faith in a crucified Saviour (*John* i. 12, 13; iii. 16). As the dying Israelite was, so to speak, born again as to his natural life by looking at the brazen serpent, so is the sinner, who looks trustingly to Jesus, the recipient of a new life. How gloriously simple and free! It follows that heavenly citizenship is the gift of God's mercy through Jesus Christ (*Eph.* ii. 4-6). The inheritance, which we had sold for nought, is thus, and only thus, restored. This should be realized more clearly and practically.

II. WHAT ARE THE PRIVILEGES OF THE HEAVENLY CITIZEN?

Right of access to the Sovereign. We have never to wait our turn for audience—always accessible, etc. "In Christ" we have an established place before Him.

Right of protection, maintenance, and education (*Heb.* i. 14; *Psa.* xxxiv. 7; lxi. 3). Standing in the relation of children to our liege Lord, He undertakes our maintenance, and ultimately He will call us to sit at His own table (*Psa.* lxxxiv. 11; *Phil.* iv. 19). By manifold means and ministries we are being trained and disciplined for service.

Right of entrance into the heavenly city (*Rev.* xxii. 14). Forfeited by sin, restored by Christ, given to all trusting souls. "Right." That is marvellous indeed, until we come to realise how, by grace through faith, sinners can, with propriety, speak of "right." Rests on a deed of gift (*Rom.* vi. 23). The "right" of sonship, heirship, inheritance (*Rom.* viii. 17). How should we admire, adore, and love that Saviour Who has procured this right, and Who graciously confers it upon all who believe and obey.

III. WHAT ARE THE RESPONSIBILITIES OF THE HEAVENLY CITIZENS ?

Obedience to the King. Subjection to His laws. No hard bondage—perfect freedom, precept becomes privilege (Rom. vi. 17, 18 ; Psa. xix. 11).

In a service which Thy will appoints
There are no bonds for me.

He never requires obedience where He does not promise strength to obey.

To uphold and increase the honour and glory of his King. Open confession. Striving to add to the number of His subjects (Num. x. 29). Act in character. "Walk worthy."

To promote the welfare and peace of his fellow citizens. We cannot shirk this duty without injury to our own souls, and damage to the Christian cause.

Is your name "written in heaven" ? Do you belong to this privileged community ? Registration in the roll of the church insufficient.

ALFRED TUCKER.

CHRIST CRUCIFIED

For I determined not to know anything among you save Jesus Christ, and Him crucified.—1 COR. ii. 2.

This is a strong expression. 1. It is deliberate. "I determined." 2. It is the deliberate resolve of a very determined man. Acts xxvi. 9-11. 3. The expression is very strong in its exclusiveness. "Not anything." 4. It is remarkable when the audience is considered. "Christ and Him crucified" would not meet the taste of the proud, wicked, and cultured city of Corinth, but it should hear of nothing else. It would, in time, alter their tastes, and enable Paul to write to them, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ ; that in everything ye are enriched by Him," etc. 5. It is remarkable for its final clause, "and Him crucified." He would preach of Christ's lowly birth, and innocent childhood, and zealous youth, of His pure manhood, of His miracles, of His wonderful sayings, and of His unceasing kindness, but, until their hearts were melted and subdued, they should hear mainly of "Him crucified." Was Paul right ? Is the preaching of Christ and of Him crucified our main business to-day ? Let us devoutly gather at "the place that is called Calvary," and try to learn the lesson taught us here.

I. CHRIST AND HIM CRUCIFIED IS A MOST SUBLIME THEME FOR HUMAN THOUGHT. When this sun arises all the stars disappear. The best men are but poor copies of Jesus Christ. He is the great Original. Samuel Rutherford once wrote, "I thought of Jesus Christ till every stone in my prison cell shone like a ruby." Christ is "far above all principality,

and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come." Eph. i. 21.

II. IN CHRIST CRUCIFIED WE HAVE A GLORIOUS REVELATION OF THE LOVE OF GOD.—"Herein is love," etc. 1. Tender, compassionate love. God *so* loved," etc. 2. Love to sinners. Of all grades, climes, and ages. To you. 3. Universal love. "The whole world." 1 John ii. 2. 4. Beyond any earthly love. 5. Redeeming love.

III. CHRIST CRUCIFIED IS THE ONLY FOUNDATION OF OUR PEACE WITH GOD. Bunyan, speaking for all of us, says of his pilgrim: "He ran thus till he came to a place somewhat ascending, and upon that place stood a cross, and, a little below, in the bottom, a sepulchre. So I saw in my dream that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, when it fell in, and I saw it no more." Who will find peace there to-day?

IV. CHRIST CRUCIFIED IS GOD'S CHOSEN WEAPON FOR THE CONQUEST OF THE WORLD. It was and is "a stumbling-block" to the Jews, and many others. 2. It was and is "foolishness" to many classes of persons. 3. But *it prevails*. In the street. In the Mission Hall. In crowded Chinese and Indian Cities. It is "the power of God unto salvation to every one that believeth."

V. CHRIST CRUCIFIED FURNISHES THE LOFTIEST MOTIVE FOR DEVOUT SERVICE. Paul said, "The love of Christ constraineth us." 2 Cor. v. 14. 1. It inspires the preacher. 2. It supports the workers in the slums of our cities. 3. It sustains the missionary, among deadly fevers, and savage and ungrateful men. 4. It enabled the martyrs to rejoice in their sufferings for His sake. 5. It has drawn out the noblest benevolence.

ROBERT BREWIN.

Notes and Illustrations

GOD OUR REAR-WARD.—*The God of Israel will be your rear-ward.* (Isa. lii. 12). The greatest danger is from thy past—from the rear of thy life. Thou hast been marching on, leaving unconquered fortresses in thy rear. Thou hast not overcome the past enemies of thy life. Old habits are lying in ambush unsubdued. They will meet thee again, my soul, in an hour that thou knowest not. Thy yesterday is not dead; it is waiting for thee in the secret chamber. It will come up to confront thee in thine hour of weakness, and will force thee to stay thy march. Is there no power that will go back to take up the crosses I have left by the wayside? Is there no hand that will stretch into the past to do for me what I have

left undone? Yes, and that is my comfort. My God, thou art my rear-ward. Thou art crucifying my past every day. Thou art redeeming me from the errors of yesterday. Thou art lifting up those crosses I have left by the wayside. Thy work is undoing hour by hour the mischief wrought by mine. Oh, thou Redeemer of my past, Thou hast set me free to begin anew without the damping sense of spot or stain! I have entered Thy kingdom as a little child again; my past is all gathered up when Thou art my rear-ward.—*George Matheson.*

THE HEAVENLY CITIZEN (Phil. iii. 20).—St. Gregory remarks, in illustration of this passage:—"As the house of our exterior life is the building which the body lives in, so the house of our thought is anything whatever that the mind is centred in by affection. For everything that we love, we, as it were, make our dwelling-place by reposing in it. Whence Paul, because he had fixed his heart in things above, being still upon earth, indeed yet a stranger to earth, said, 'Our conversation is in heaven.' And again: 'Let us behold the eagle building itself the nest of hope in high places. He says, 'Our conversation is in heaven,' and again, 'Who hath raised us up together, and hath made us to sit together in heavenly places.' He has his rest in high places, because in truth he fixes his thought on things above. He wishes not to degrade his mind to the lowest objects, he wishes not by the baseness of human conversation to dwell on things below. Paul was perhaps then confined in prison when he was witnessing that he was sitting together with Christ in heavenly places. But he was there, where he had already fixed his ardent mind, not there, where the sluggish flesh was still necessarily detaining him."—*Newland.*



THE NEW SESSION OF THE U.B.H.S.

BY THE REV. J. A. CLAPPERTON, M.A.

AS the work of the U.B.H.S. begins this month a few suggestions may prove welcome to those who wish to make a selection among the various classes. As a general rule, three classes entail sufficient work for one Session (seven months).

TEMPERANCE CLASS

A new class (No. XXII.) has been added for the study of the great subject of Temperance. The text-book is Spiers's *Methodist Temperance Manual* (post free for 2s. 2d.); the tutor, the Rev. John Freeman. This ought to prove one of the most useful branches of the U.B.H.S. If young Temperance workers and the officials of Bands of Hope will only join the class and steadily pursue its work, we feel assured that a mighty impulse will be given to the instruction of the young in this most weighty matter.

LOCAL PREACHERS ON TRIAL

The Special Class for Local Preachers on Trial (No. XXI.) proved highly successful, and the Rev. A. O. Sanderson, M.A., may be congratulated on the very wide and useful work that he has there initiated. The work has been remodelled for the present session to enable the students to complete their study of Wesley in one Session. They should in most cases take Class I. at the same time.

LOCAL PREACHERS

For the work of preaching, three things in particular are needed :—Guidance in *handling ideas* ; in *gathering ideas* ; in *the use of illustrations*. For such purposes the three following sets of classes may be recommended :—

HOMILETICS (or Composition).

THEOLOGY, or BIBLE STUDY.

CHURCH HISTORY, or BIBLICAL GEOGRAPHY, or COMPARATIVE RELIGION.

Where any of these are unnecessary, the student might with advantage take one or more of the classes for general culture—Evidences, Ethics, Logic, Psychology, Greek, Hebrew.

CANDIDATES FOR THE MINISTRY

These students have sometimes one year to spare for preparation ; sometimes two or three. The following courses are suggested :—

ONE YEAR'S COURSE : Classes V., IX., XV.

TWO YEARS' COURSE :

First Year—Classes I., V., XVIII.

Second Year—Classes IV., IX., XVIII., and XV. (if time).

THREE YEARS' COURSE :

First Year—Classes XVIII., VI. or VII., I.

Second Year—Classes XIX., V., IX.

Third Year—Classes XIX., IV., XV.

SUNDAY SCHOOL TEACHERS

The classes of first importance to Sunday School Teachers are those numbered VI., VII., VIII., X., XVII.

The student is at perfect liberty to choose any others that he or she thinks likely to be helpful.



UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1901-1902

MOTTO—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—
2 TIMOTHY ii. 15.

SECRETARY :

Rev. J. A. CLAPPERTON, M.A., 4, Marlborough Terrace, Dewsbury.

GENERAL DIRECTIONS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

NOTE: All Text-books can be obtained from the Secretary *post free* at the prices named below.

I. HOMILETICS

(1) Elementary. Text-book: Eldridge's *Lay Preacher's Handbook*, 1s. 6d. Tutors: Revs. J. Edwards (29, Connaught Avenue, Mutley, Plymouth), T. Puddicombe, C. Forrington, H. Windross, H. C. Floyd, J. T. Gurney, W. J. Moulton, B.A., Frank Cox, J. E. Harlow, J. C. Adlard, J. T. Hillary.

All Members who worked in this Section during the past Session, and who purpose to continue during the Session now commencing; and all New Members joining this Section, should send the September paper to the Rev. J. Edwards, not later than the 30th of the month; they will then receive notification of the Tutors to whom they are severally designated.

Every Member joining this Section should without fail send in the September paper; this will materially help us in arranging the classes for the Session.

Students are strongly advised to procure the Revised Version *with marginal references* (5s.) and to make constant use of it in their preparation.

Students are requested to note:—1. A fully-written sermon is not required save in the case mentioned below: but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper to exceed 400 words in length, *except* the fully-written sermon required in March.

WORK FOR SEPTEMBER: Send outline of Sermon suitable either for Missionary Sunday, on Matt. ix. 36-38, or for Children's Day, on Mark x. 13-16.

II. ADVANCED HOMILETICS

Tutor: Rev. R. J. Wardell, Dovedale, Liscard, Birkenhead. Text-books: Wardell's *Manual of Sermon Construction*, 1s.; and Phillips Brooks's *Lectures on Preaching*, 2s. 10d. (Subject for Wesleyan Local Preachers' Connexional Examination).

WORK FOR SEPTEMBER: 1. Read carefully the first 27 pages in Brooks. 2. Write a short paper on the first principles of primary importance, which are always to be taken for granted in relation to the subject of preaching. 3. Work out any two of the exercises given on p. 11 of the Manual.

III. SYSTEMATIC THEOLOGY (ELEMENTARY)

Text-book: Gregory's *Theological Student*, 2s. 2d. (A) First Year's Course, pp. 1-155. Tutors: Revs. C. A. Healing, B.A., 9, Stanhope Road, South Shields; A. D. Baskerville, Clydach, near Abergavenny. (B) Second Year's Course, pp. 156-272. Tutor: Rev. E. H. Maggs, Bacup, Manchester.

A. FIRST YEAR'S COURSE

WORK FOR SEPTEMBER: pp. 1-20. Questions 1, 4, 7, 9, 11, 13. Expound Psalm xix. 1-6, bringing out teaching in Natural Theology.

B. SECOND YEAR'S COURSE

WORK FOR SEPTEMBER: pp. 156-170. Questions 111, 113, 114, 115, 118, 119, 120. Give doctrinal exposition of Rom. iii. 24-26.

NOTE: All the above questions are taken from the Questions for Self-Examination, pp. 273-288.

IV. ADVANCED THEOLOGY

Text-book: Banks's *Development of Doctrine in the Early Church*, 2s. 2d. Tutor: Rev. A. E. Salmon, 113, Splott Road, Cardiff.

WORK FOR SEPTEMBER: pp. 1-35. 1. What are the views held by the various churches as to the authority of General Councils? 2. Give a list of the Apostolic Fathers and their writings. 3. Give a brief account of Gnosticism. 4. Explain Dynamic and Modal Sabellianism.

V. CLASS FOR CANDIDATES FOR THE MINISTRY

Tutor: Rev. J. C. Nattrass, B.A., B.D., 3, Summerfield, Leith, N.B. Text-book in Theology: Gregory's *Theological Student* (2s. 2d.); Banks's *Manual of Christian Doctrine* (2s. 8d.) to be read concurrently. Eight questions will be set each month, selected from those in the Text-book, pp. 273-288.

In view of the fact that considerable stress is now laid upon knowledge of the structure and contents of the Bible, it is proposed to go through certain sections of the *Oxford Helps to the Study of the Bible* (1s. 2d.) Two questions will be set on this subject in each of the papers.

WORK FOR SEPTEMBER: Gregory, pp. 1-41: Questions 1, 4, 13, 15, 18, 19, 22, 23, *Oxford Helps*, Part I., § 1-7. 1. What is meant by the Canon? Were the books of the Apocrypha esteemed canonical by the Jews? 2. Have we sufficient reason to believe the Old and New Testaments have come to us substantially as written? Name four important versions of the Scriptures.

VI. BIBLE STUDY (OLD TESTAMENT)

Tutor: Rev. T. H. Barratt, B.A., 13, Soho Road, Handsworth, Birmingham. Text-book: Dods on *Genesis*, 2s.

WORK FOR SEPTEMBER: Read Introduction and Genesis i.-v. 1. State as clearly as you can, what is your view of the relation of modern doctrines of evolution to

the Creation Story in Genesis. 2. What use is made in the New Testament of the story of Cain and Abel? 3. Give some account of the symbolical use of the "serpent" in Holy Scripture.

VII. BIBLE STUDY (NEW TESTAMENT)

Tutors: Revs. W. F. Lofthouse, M.A., 19, Byron Street, Bradford; W. H. Spencer, Thornton Heath, Surrey; W. H. Phipps, B.A., 20, Pretoria Avenue, Walthamstow; H. Martin, M.A., Lismore, Devizes. Text-book (Subject for Local Preachers' Connexional Examination): Plummer's *St. John*, 3s. 3d.

N.B.—Will the students of this class note that owing to the recent reduction in price of the text-book, some who have ordered the book through the Secretary have been charged 4s. 1d., instead of 3s. 3d. If they will apply to the Secretary, he will send them the difference.

WORK FOR SEPTEMBER: Read Introduction, pp. 9-32. 1. Compare the references to St. John in the New Testament with the legends of his later life. Do they harmonize with one another? 2. What is there in the 4th Gospel which makes you think it could not have been written in the second century, A.D.? 3. What passages in Chapters xiii.-xxi. point specially to St. John as the author?

VIII. BIBLE ENGLISH

Tutor: Rev. A. W. Bunnett, M.A., Thorne, Doncaster. Text-book: Clapperton's *Pitfalls in Bible English*, 1s. 6d.

WORK FOR SEPTEMBER: Read first 22 pages. Questions: 1. Explain the six pitfalls in Isa. xxi. 14; 1 Thess. iv. 15; 2 Thess. ii. 7; 2 Chron. xiii. 7; 2 Sam. vi. 22; 1 Sam. xvii. 6. 2. Annotate the five passages:—Phil. iii. 21; 2 Cor. ix. 2; 1 Peter iii. 1; Lev. xxv. 5; 1 Cor. xv. 38.

IX. CHRISTIAN EVIDENCES

Tutor: Rev. R. E. Brown, B.A., 93, Aireville Road, Frizinghall, Bradford. Text-book: Banks's *Scripture and its Witnesses*, 2s. 2d.

WORK FOR SEPTEMBER: Introduction. Write an analysis of Chapter iii. (pp. 22-30). NOTE: The chief use of an analysis is for review work. It should therefore be as brief as is consistent with thoroughness, and arranged in such a way—paragraphs, headlines, etc.—that the eye will readily grasp the various points.

X. CHURCH HISTORY

Tutor: Rev. E. E. Ormiston, 195, Great Cheetham Street, Manchester. Text-book: Cowan's *Landmarks*, 7d.; and Barmby's *Gregory the Great*, 1s. 11d.

WORK FOR SEPTEMBER: Cowan, Chapters i.-iv., pp. 1-26. Questions: 1. What were the reasons of the persecution of the Christians under the Roman Empire in the First Century and the first half of the second? 2. Trace the development of Episcopacy during this period. 3. What was the teaching of the gnostics and of the heretics in St. John's time?

XI. ETHICS

Tutor: Rev. W. E. Beet, M.A., Royton, Oldham. Text-book: Radford Thompson's (1) *Utilitarianism*, 5d., and (2) *Auguste Comte*, 5d..

WORK FOR SEPTEMBER: Read *Utilitarianism*, pp. 1-22. Note carefully what is said as to a physical theory of Ethics. Utilitarianism is a variety of Hedonism, and there is a tendency at the present time to disuse the term altogether and to speak of Universalistic Hedonism. The views of Bentham, Mill, and Spencer should receive careful attention, observing that those held by the first really cut at the root of all moral distinctions, while Mill's admission of the existence of differing *quality* of pleasures is really a surrender of the cardinal point of Utilitarianism.

XII. ENGLISH GRAMMAR

Tutors : Revs. G. Allen, B.A., 34, Antrobus Road, Handsworth ; J. E. Clarke, St. Austell. Text-books : Morris's *Primer*, 1s. ; and Wetherell's *Exercises*, 1s.

WORK FOR SEPTEMBER : MORRIS, Sections 6-33. Wetherell : Exercises, 3, 12-16 (not classifying abstract nouns) ; Exercise 6 ; Exercise 7-41 ; Exercise 11, 1-10.

XIII. ENGLISH COMPOSITION

Tutor : Rev. S. B. Gregory, B.A., Barrhead, Glasgow. Text-book : Nichols' *English Composition*, 1s.

WORK FOR SEPTEMBER : Lesson, Read Part I., Chapter i. Questions : 1. What is a "sentence" ? Distinguish between simple, compound, and complex sentences. 2. Explain the following terms : Clause, Phrase, Paragraph, Loose, Sentence, Period. 3. Write a brief essay on "War."

XIV. COMPARATIVE RELIGION

Tutor : Rev. F. Platt, M.A., B.D., 1, Guy's Cliffe, Undercliffe, Bradford. Text-books : Geden's *Comparative Religion*, 2s. 2d. ; and Grant's *Religions of the World*, 7d.

WORK FOR SEPTEMBER : Read first 68 pages. Questions : 1. Explain what is meant by Comparative Religion. 2. What are the chief forms of worship found among early or uncivilized races ? 3. Describe the Egyptian belief with reference to the dead and a future state.

XV. LOGIC

Tutor : Rev. A. E. Balch, M.A., 35, Loudoun Square, Cardiff. Text-book : Jevon's *Logic*, 1s.

WORK FOR SEPTEMBER : Read carefully pp. 1-26. Note specially the distinction between inductive and deductive reasoning, and the relation between them ; the difference between negative and opposite terms ; the meaning of terms, extension and intension. Refer throughout to the questions at the end of the book. If possible refer to article on "The Study of Logic" in *Preacher's Magazine*, September, 1896.

XVI. PSYCHOLOGY

Tutor : Rev. W. E. Beet, M.A., Royton, Oldham. Text-book : Ryland's *Story of Thought and Feeling*, 1s.

WORK FOR SEPTEMBER : Read Chapter i., an interesting and easy lesson. Points worthy of attention are :—Stream of consciousness ; attention and inattention ; sub-consciousness.

XVII. BIBLICAL GEOGRAPHY

Tutor : Rev. A. W. Cooke, M.A., 34, Denver Road, Stamford Hill, N. Text-book : Cooke's *Palestine in Geography and History*, 2 vols., 4s. 4d.

WORK FOR SEPTEMBER : (a) Read carefully Chapters i. and ii. (b) Write a paper on "The Influence of the Country upon its History."

N.B.—Students beginning now with the second volume, will find instructions in the Magazine next month.

XVIII. NEW TESTAMENT GREEK

Text-book : Clapperton's *First Steps in N.T. Greek*. Fee (including Text-book but not Subscription), 5s.

XIX. ADVANCED NEW TESTAMENT GREEK

Tutor: Rev. R. M. Pope, M.A., 2, Oak Terrace, Beech Street, Fairfield, Liverpool. Subject: *St. James's Epistle*. Fee (not including Subscription), 5s.

XX. HEBREW

Tutor: Rev. A. T. Burbridge, B.A., Henley-on-Thames. Text-book: Maggs's *Introduction to the Study of Hebrew*. Fee (including Text-book but not Subscription), 5s. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

Tutors: Revs. A. O. Sanderson, M.A., 79, Milton Street, Middlesbrough; G. G. Muir, Epworth, Priory Road, Hastings; R. Bond, 32, Mansfield Road, Ilford, E.

WORK FOR SEPTEMBER: Second Catechism, Chapters i. and ii. The Sermons—read iv. and xlix.-liii.—analyze and carefully prepare i. and vi.—the notes on St. Matthew. Questions: 1. What are the Scripture facts concerning the Godhead on which is built up the Doctrine of the Trinity? 2. What are we saved from? Give reasons to prove the folly of a sinner's trust in the Righteousness of the Law. 3. Briefly, what were the grand doctrines Wesley declared Whitfield to have faithfully preached? 4. What does Wesley in his notes on Matthew say about "false prophets," bruised reeds, the title of Rabbi, and the voluntariness of Christ's death.

XXII. TEMPERANCE

Tutor; Rev. John Freeman, Islington, Birmingham. Text-book: Spiers's *Methodist Temperance Manual*, 2s. 2d.

WORK FOR SEPTEMBER: Read Chaps. i.-iv. Questions: 1. Give the meaning of the term "alcohol" and the composition of "ethylic alcohol." 2. Write a short account of malting and brewing, explaining clearly what is meant by "fermentation." 3. Describe the process of "spirit distillation." 4. How would you answer anyone who said that wine was God's gift?

PREPARATORY READING CLASS

For a more elementary branch of the U.B.H.S. see our issue for next month.

TUTORS' REPORTS (CONTINUED): SESSION 1900-1901

N.B.—(1) The prize for Psychology has been gained by Miss Steemson; not Miss Stevenson as in July Magazine.

(2) To the Honours Lists should be added: Mr. H. Dow, Kirkcudbrightshire, in the *Homiletic* class; Mr. E. A. Pitt, Trinidad, in the *Theology* class (First Year).

THEOLOGY (FIRST YEAR)

"Thirty-three students, 122 papers; 8 students sent in full number. The work of many of the students deserves the highest commendation. Perseverance would have brought many others to a high place on the list." EDWARD GREEVES.

(SECOND YEAR)

"I have been pleased with the work done in the class, the only matter for regret being the small number of papers sent in. I received papers in September from 13 members. Of these 8 have sent in three or more papers, and 5 the full number. The latter have all qualified for honourable mention. Messrs. E. Legge, E. Morgan and B. B. Youell have kept well together, and their percentage of marks is the same—86. Messrs. R. Beckley and J. Bowell have a percentage of 84 and 75 respectively. There are others who would have done well, if they had taken the full course."

E. H. MAGGS.

BIBLE STUDY (N.T.)

"Thirty-nine students have sent papers; 12 have sent in all the seven papers;

2 have sent six ; and 10 have sent four. Mr. Young thinks the text-book a little advanced for the majority of students (probably any text-book would be hard). Mr. Phipps found questions on Introduction generally well done: on Exposition not so well (text-book perhaps partly to blame). Mr. Harding found text-book carefully, perhaps too carefully, studied and followed. Both Mr. Young and Mr. Harding speak of gratifying progress made by members of their class. To the Honour's List already published, two names should be added—F. Newsome and G. M. Wilkinson.”

W. F. LOFTHOUSE, M.A.

CHURCH HISTORY

“My class has been small from the beginning, and only a few of the members kept the work up to the end of the Session. But what work has been done has been distinctly good: some of the papers have been excellent in quality. Mr. E. A. Pitt, of Trinidad, who has worked steadily from first to last, has won the first place, Mr. W. J. Shield coming next.”

HENRY MARTIN, M.A.

ENGLISH GRAMMAR

“Exercises have been received from 47 students, but of these only 19 have done the work at all regularly. Mr. A. E. Porter has done a capital session's work, and stands first in percentage of marks. Mr. A. T. Dean has earned the second place well by painstaking work. We have been glad to notice that a larger proportion than last year's of the weakest students kept resolutely to the work, despite its difficulty for them.”

GEORGE ALLEN, B.A.

C. RYDER SMITH, B.A.

CHARLOTTE J. SMITH, B.A.

OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY ROBERT BREWIN

Sept. 1—PEACEMAKERS BLESSED—*Matt. v. 9*

Christ is the Prince of Peace, the gospel is a message of peace (Eph. ii. 17), and heaven is the abode of perpetual peace. I. *Peacemaking is needed in this world.* 1. Wars between nations are frequent. 2. Family quarrels. 3. Political party strife. 4. Personal quarrels. II. *Christians may become peacemakers:* 1. By their personal example of peaceableness. Rom. xii. 18. 2. By opposing the war-spirit in the country in which we live. 3. By proposing the peaceful settlement of quarrels. Gen. xiii. 8, 9. 1 Sam. xxv. 10-33. Acts xv. 36-40. 4. By commending to others the examples of Moses, David, Gideon (Judges viii. 2, 3). Job (James v. 11). An angel (Jude 9). 5. By commending to others Christ's teaching and example. Matt. v. 21-24, 38-41, 43-48. 1 Peter ii. 19-23. III. *Peacemakers enjoy many rich blessings.* 1. They are truly called “children of God.” Matt. v. 9. 2. They see the blessed results of their efforts for peace. 3. They enjoy great inward satisfaction. 4. They shall be praised by those between whom they have made peace. 5. God smiles upon them, and commends them. 6. Their reward shall be great in heaven. 1 Cor. iii. 8.

Sept. 8—JACOB AT BETHEL—*Gen. xxviii. 16*

The life of Jacob is an intensely interesting one. Recount its chief events. Let us look at him here at Bethel. I. *His desolate and lonely*

position. 1. An exile from home. Gen. xxvii. 41-43. 2. Homeless in a wilderness. "A certain place." 3. Exposed to wild beasts, the night cold, and other dangers. 4. An uncomfortable bed: the earth. Stones for pillows. Verse 11. II. *His glorious dream.* John i. 51. Gen. xxviii. 12. 1. Christ, like this ladder, stoops right down to earth. John i. 14. 2. Christ, like this ladder, reaches right up to heaven. Heb. i. 3. 3. Angels descend to earth by this ladder. Heb. i. 14. 4. Sinners of all ages, climes, degrees, and countries may reach heaven by this blessed pathway. John xiv. 6. 5. Christ is the only ladder by which we may climb to heaven. Acts iv. 12. John iii. 36. III. *His devout consecration to God.* 1. He sets up a memorial of God's mercy to him. Ver. 18. 2. He poured out what he had as a sacrifice upon it. 3. He called the place Bethel, or "the House of God." 4. He promised solemnly that if God would bless him and be with him, he would truly serve and obey him. Ver. 21. 5. He promised that, however rich he might become, he would give a tenth of all that he had to God.

Sept. 15—A PARABLE ABOUT PRAYER—*Luke xviii. 1*

We have in this chapter a very interesting story about a poor widow and how she prevailed in prayer. Notice: I. *The widow's need.* An adversary oppressed her, and she required that justice should be done in her case. Judges were appointed and times set for disposing of all such cases. II. *The widow's difficulties.* 1. She could not employ an advocate. 2. The judge was an infidel, inhuman, cruel, and selfish. See verses 4, 5. 3. The case was a very urgent one, yet she could get no answer. III. *The widow's prayer.* 1. It was definite, clear, and simply expressed. 2. It was earnest. She pleaded for an answer. 3. It was believing prayer. She expected an answer. 4. It was continuous and importunate. Ver. 4. In all these respects she is set forth before us as an example. Let us follow it, for God delights to answer our prayers. IV. *The widow's success.* 1. It was delayed (ver. 4). God's answers are sometimes delayed. 2. It was complete. She got just what she wanted.

Sept. 22—STRONG DRINK CONDEMNED—*Prov. xx. 1*

Some things are good, others are harmless, others are mixtures of good and evil: strong drink is here wholly condemned. I. *Wine is a mocker.* Wine inflames men to mock at (1) God and religion (songs and conversation); (2) religious people and their ways; (3) the woes of poor little children and of women. II. *Strong drink is raging.* 1. It makes people cross and ill-tempered. 2. It incites to cruelty to wives and little children. 3. It leads to crimes of violence, wife-beating, stabbing, street fights, and to hundreds of cases of manslaughter, and murder. For illustrations see daily papers. 4. It enrages man against himself and leads to suicides. III. *It deceives men and makes them "not wise."* 1. Men say it lengthens life, but it really shortens it. 2. Instead of promoting health it undermines it. 3. Teetotallers prove that strong drink is not a necessity. 4. Instead of helping to enrich men it robs the poor of what they have. Last year £160,000,000 were spent in strong drink in Britain. 5. It deceives the Government who think the revenue needful. 6. It deceives the soul into a fatal carnal security.

Sept. 29—EVERLASTING MERCY—Psa. ciii. 17

Justice deals with men as they deserve. Goodness is kind to the unfortunate and poor. Mercy pardons sin and pours blessing upon those who deserve only cursing. I. *God delights in showing mercy to the guilty.* Micah vii. 18. 1. Forgiving mercy. Neh. ix. 7. Luke xv. 20. Acts xiii. 38. 2. Healing mercy. Psa. ciii. 3. Isa. viii. 22. 3. Cleansing mercy. Psa. li. 7-10. 4. Comforting mercy. 2 Cor. i. 4, 5; vii. 6. 5. Keeping mercy. Psa. cxxi. 4-8. 2 Tim. iv. 18. II. *Mercy can only be obtained on certain conditions.* 1. Our sins must be confessed and forsaken. Prov. xxviii. 13. Isa. lv. 7. 2. We must come to God through Christ alone. John x. 9; xiv. 6. 3. We must believe the gospel. John iii. 16. Mark i. 15. 4. We must follow Christ to the end of our lives. III. *The mercy of God toward those who fear Him is everlasting.* 1. Even believers need mercy, for they often fail and forget and alas, sometimes sin. 1 John ii. 1, 2. 2. The mercy of God follows the believer all through life and then lifts him to glory. Psa. xxiii. 6.

REVIEWS

A Service for the Sick in Home and Hospital. By Mark Guy Pearse. London: Horace Marshall & Son.—Mr. Pearse is an ideal chaplain for the sick and dying, and has greatly delighted in his pastoral relation to St. Luke's House. In this volume he provides (1) suitable services for the sick room, and (2) a number of readings of varying length such as may be read to or by the afflicted. These last are marked by the profound sympathy and delightful cheeriness which Mr. Pearse's readers know so well. In the Preface we have a good suggestion which we commend to all visitors of the sick that they "may find in such a service an inducement to gather the family together and thus afford an added interest and blessing."

Spiritual Religion: A Study of the Relation of Facts to Faith. Being the Thirty-first Fernley Lecture. By John G. Tasker. London: C. H. Kelly. 3s.—Professor Tasker is one of the most cultured of Methodist Ministers; a man whose modesty alone has prevented an earlier and wider recognition of his peculiar ability. Practically the whole of his ministry has been devoted to quiet tutorial duty in Germany and in England. His appointment as Fernley Lecturer was a well-deserved recognition of good work already accomplished. It would have been difficult to select a more suitable subject than Spiritual Religion, which is described in Dr. John Caird's "comprehensive definition" as "The communion of the soul with God." Mr. Tasker has a wide knowledge of modern writers, German and English, and his Lecture is perhaps almost too largely made up of quotations. The foes which Spiritual Religion encounters are from Mr. Tasker's point of view not so much the world the flesh and the devil, as certain philosophers and theologians who would rob the seeker after God of that elementary faith which believes that God is, and that He is a rewarder of them that diligently seek Him.

Obviously there can be no true practical spiritual religion until the soul has won the power of approach to God, and knows that communion between God and man is possible. Students, preachers, and intelligent people troubled by the doubts characteristic of our time, will find this volume most helpful. Preachers will incidentally find some excellent quotations, and many points for sermons. The closing chapters on Communion with God in the Church and in the World are very excellent. We give an extract from Chapter v., "The Revelation of God in Nature" on pp. 410-412 of this issue.

The Century Bible. Editor, Prof. W. F. Adeney. St. Luke. By Professor W. F. Adeney, M.A. St. John. By Rev. J. A. McClymont, D.D. (Edin.) Edinburgh: T. C. & E. C. Jack. 2s. each net.—These handy volumes provide an annotated New Testament of the most attractive kind. The binding is a triumph of suitability and good taste. The notes are helpful, sufficient, and are as much to be praised for what they omit, as for what they contain. We are weary to bear the commentaries which are filled with quotations and discussions of other men's blunders. The average Christian man wants just so much exposition as will enable him to read intelligibly the Holy Scriptures. We notice that Mr. Adeney refers to "Geddes' and Moulton's Concordance." We presume he means Moulton and *Geden's*.

We confess that we opened Prof. Adeney's *St. Luke* with some misgivings, for we had suffered much in reading Dr. Bruce's commentary in the Expositor's Greek Testament, and we "wronged" Mr. Adeney "with fears untrue" expecting that he would travel on somewhat the same road. On the contrary his little book treats the Gospel as "the most beautiful book in the world" deserves to be treated—with reverent affection as well as critical fairness. Dr. McClymont has also most successfully met the needs of his readers. We cordially welcome this new Commentary, and commend it confidently to preachers and teachers. To private students also these volumes will be most valuable. They are excellent devotional companions for the daily reading of the Gospels.

Studies in Christian Character, Work, and Experience. By the Rev. W. L. Watkinson. First and Second Series. London: C. H. Kelly. 2s. 6d. each.—These are not sermons—for whoever heard of a sermon that could be printed in two such small pages? Yet they are the thoughts of a preacher of the first rank about passages of Scripture. Delightful reading at any time for all sorts and conditions of Christian men and women they will be particularly useful to preachers and class-leaders. To read the texts and titles is a liberal education for a class-leader, and the chapters are as full as those who know Mr. Watkinson will expect to find them of wisdom and the highest kind of sanctified wit. Of course every page tempts to a quotation and grains of gold lie thick throughout these charming volumes. They demand further consideration than we can give here. The type, binding, paper, all add to the charm for they are exquisitely "got up."

The Development of Doctrine from the Middle Ages to the Reformation. By Prof. J. Shaw Banks. London: C. H. Kelly. 2s. 6d.—This very able manual is a supplement to Mr. Banks's volume on "The

Development of Doctrine in the Early Church." It is, however, in some respects likely to win a larger circle of readers, for the times of which he treats and the doctrines discussed come much nearer to the men of to-day. The chapters on Luther and Melancthon are specially able and very readable. Young preachers should by all means secure these volumes.

The Baptist Pulpit. XVI. Sermons preached in Villages. By W. Carey Sage, M.A., B.D. XVII. The Renewal of Youth. By James Owen. London: A. H. Stockwell. 2s. 6d. each.—The dedication is enough to win attention for Mr. Sage's volume, "To the one hundred or more brethren who have been connected with my various Local Preacher's Classes, and to the brethren and sisters of the Bratton Baptist Church scattered throughout our eight villages nestling under the edge of Salisbury Plain." Many Nonconformist ministers are grieved to find themselves set down in lonely little villages, and their one anxiety seems to be to get to a town. Mr. Sage has chosen the more excellent and the more Christian way. He has set himself to preach and teach in the villages in such fashion that his hearers will understand him and may be led to intelligent faith in Christ. We most sincerely commend this vigorous and useful volume to all village preachers. And not to village preachers only. We should be glad to hear preaching of this kind in town or country.

The second volume is by one of the best known and one of the ablest of the older Baptist ministers. James Owen, of Swansea, needs no commendation. His sermons are thoughtful, evangelical, effective, and this volume well sustains his reputation.

Pictures of Church History in Pen and Pencil, from the Close of the New Testament to the Death of Bede. By Charles Tyler and Gordon Hargrave. London: Headley Brothers. 3s. 6d.—This beautifully printed, well-illustrated, and well-written book amply justifies the authors in their claims to have shewn that Church History is not "dry." It is curious how little interest even intelligent Christian people take in this subject, yet it has stories as fascinating as any that secular history can boast. But if any find this method of presenting ecclesiastical history *dry* they must be left in ignorance. It makes a handsome gift-book or reward and would be a popular addition to any library.

Sermon Seed Series: Psalms. Isaiah. By J. F. B. Tinling, B.A. London: Hodder & Stoughton. 1s. 6d. each.—These handy little books provide, as the title suggests, material out of which sermons may grow. The condensation is severe, but does not prevent the seed from putting forth shoots in many directions. There is a good Index of Subjects which adds much to the practical usefulness of the compilation. No doubt many preachers will find them of real value in the way of suggesting not only topics but methods of treatment.

The Biblical Illustrator. By Rev. J. S. Exell, M.A. Proverbs. Nisbet & Co. 7s. 6d.—This volume contains more than 700 pages, very closely printed and gathered from a wide range of homiletic literature.

The Book of Proverbs is too much neglected by preachers, and we hope this volume of *The Biblical Illustrator* will lead many to turn to this ancient collection of the sayings of the wise. The Introduction closes with an excellent summary of contents for homiletic purposes. "The Words of the Wise, or Proverbs of Experience. Treasures in the House, or Proverbs of Home-Life. Closer than a Brother, or Proverbs of Friendship. The Reward of the Diligent, or Proverbs of Industry. The Suicide of the Soul, or Proverbs of Purity. The Principal Thing, or Proverbs of Wisdom. The Struggle with the Strong, or Proverbs of Counsel. The False Balance, or Proverbs of Trade. Wine a Mocker, or Proverbs of Temperance. The Issues of Life, or Proverbs of Restraint. The Better Choice, or Proverbs of Integrity. The Shining Path, or Proverbs of Holiness. The Exaltation and Reproach of a Nation, or Proverbs of Politics (Bp. W. S. Perry)."

The Tongue of the Trees. By H. J. Swallow, Rector of Hawthorn. London: Elliot Stock. 1s.—We are glad to see another series of sermons by the author of "Hawthorn Homilies." Perhaps these sermons are not quite equal to those contained in that delightful book, but they are very fresh and readable, abounding also in good quotations from many sources.

The Society of Friends. Its Faith and Practice. By J. S. Rowntree. London: Headley Brothers. 1s.—This is a second and cheaper edition of a work we reviewed very favourably a short time since. This is a very convenient little book and more handy than the larger edition. It is also issued in paper covers for sixpence.

The Man, the Mummy, and the Fiery Cloud. By C. E. P. Antram. A. H. Stockwell. 2s. 6d.—This closely-printed book "deals with the question of authority in the Church from the Nonconformist standpoint and is cast in the form of an allegory or Parable for the Times." It is based upon Exod. xiii. 18-22. We have tried to read it but without much success or profit.

George Whitehead: His Work and Service. By William Beck. Headley Brothers. 2s. 6d.—George Whitehead was for sixty-eight years a minister of the Society of Friends. He suffered much for the truth's sake, and was one of those of whom the world was not worthy. His story is well worthy to be told and re-told.

Twelve Lessons. By Six Members of Adult Schools. Headley Brothers. 1s.—Very excellent lessons for adult classes. Of course the point of view is that of the Society of Friends, and there are some phrases we should hesitate to accept.

Should I go to the Theatre? A Question of Vital Importance. By Arthur H. Stockwell. One Penny.—Mr. Stockwell has no difficulty in giving good reasons why the answer to his question should be an emphatic *No*. The subject is indeed one of practical importance and we hope this tract may have a wide circulation.

THE TRANSIENT AND THE ABIDING

BY THE REV. GEORGE G. FINDLAY, D.D.

The voice of one saying, "Cry!" And one said, "What shall I cry?" "All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever."—*ISAIAH xl. 6-8.

A MYSTERIOUS superhuman voice puts this cry into the prophet's lips. It is as though the rush and lapse of time itself became audible, and spoke its message to the thoughtless and fleeting generations of men. There are hours in life, solemn and critical for us each, at which we are compelled again to hear it,—as when one year, or one century, passes into another, or when our dead pass from our side to their long home. The prophet's cry reverberates along the corridors of time from each generation and age to the next; our vanished years and the centuries of history take up the echo. They proclaim to us with one voice the transience of all earthly things, the abiding worth and undecaying power of the word of the living God, and the safety and permanence alone of those hopes and interests of mankind which have their foundation and their warrant here. "All flesh is grass"—brief and frail in duration as the green grass in yon burning eastern clime; and "the goodliness thereof"—its bloom of beauty, its flush of pleasure, its pride of strength or wealth—more fleeting still, as the flower that withers while the grass is green! The inspired figure is touchingly reproduced by one of our English poets:—

Look at the fate of summer flowers,
Which blow at daybreak, droop ere evensong;
And grieved for their brief date, confess that ours,
Measured by all we are and ought to be,
Measured by all that trembling we foresee,
Is not so long!

* "I said" is the reading of the Septuagint, and is preferred by some critics. If the third person is correct, the sense is probably the same: the prophet, whose self-effacement throughout his book is very remarkable, forgets his own personality and speaks of himself quite indefinitely. The message is everything and the messenger nothing.

Hear the same note from a very different voice: Marie Bashkirtseff, a Russian girl of splendid genius, "with the ambition of a Cæsar," her biographer writes, "smouldering under her crop of red hair." is dying at twenty-four with less faith than a Pagan, and she writes in her journal: "O to think that we live but once, and that life is so short! When I think of it, I am like one possessed, and my brain seethes with despair!"

1. There is no fact more familiar; it is the threadbare theme of preachers and moralists. "The living know that they must die," and that they may die at any time. But how little this great overshadowing fact enters into our calculations. It is not natural that the young and vigorous should dwell upon it; the instincts and hopes of life are strong in them; yet it is only reasonable to think of the end at fit times, and from the first to count upon it. The general rule affects most of us little, until it is translated into a particular fact. "A thousand 'may' fall at thy side, and ten thousand at thy right hand," if it does "not come nigh thee!" You hear of scores of casualties in some South African battle, of a hundred men perishing in a distant mine-explosion or disastrous storm; you read the death-column in the morning newspaper; and it will scarcely affect your breakfast appetite. Ah, but when it comes nigh *thee*—when it means not a regimental death-roll, or half-a-million victims in some Indian or Chinese famine, but *myself*; when the grim spectre stands shaking his dart over my prostrate form; when some other life is touched, of wife or child or heart's brother, dear as my own, then how monstrous, how all untimely it appears; then it seems as if one had never known that this is the common lot. Then, perhaps, you find out what an awful abnormity, what a chill, speechless horror is death to the soul of man, the true king of terrors! At that hour may you and I be able to say, "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ"!

Such is life itself. But what of "the goodness thereof"? While it is sad that our earthly existence should be so short, often it proves sadder still that it should last so long with all its goodness departed. To look on desolated homes, on exiled peoples, on shattered fortunes, on manly strength and

reason sunk in dotage, on lives from which everything has vanished that made them lovely and pleasant,—this is more sorrowful than death. There is the bark that once sailed out, richly freighted, from a prosperous home, “youth at the prow and pleasure at the helm”; but it was steered into wild seas, and stricken by the tempest of God; now it drifts a shattered and shapeless hulk, a melancholy wreck of all that the man might have been. And even in the best-ordered and most fortunate lot, that has never suffered those “rebukes” with which God “chastens man for iniquity, making his beauty to consume away,” the goodness of earthly life, its prime of vigour and natural delight, belongs only to one season and marks the point from which life inevitably wanes and declines.

And yet, for all that, the goodness of life is goodly. We need not scorn it because of its frailty, nor trample on the summer flowers because they fade. There is nothing in the word of God, nothing in the seriousness of religion, which teaches us to despise the wholesome joys of natural life. Oh the goodness of this fair earth, full in all its regions of the riches of the Lord! Oh the mystery and the glory of starlit skies, the grandeur of mountain and ocean, the splendours of science and of art, the teeming various life that fills land and sea and air! And the goodness of this our human existence—of childhood with its exquisite freshness and innocent mirth, of youth with its buoyancy and ardour, of manhood with its strength and courage and success, of old age with its chastened affections and ripe wisdom and clustering honours! How much is still left to us, how much is restored by God’s pardoning grace, that is very good! How vast the resources of the great Maker and Lord of creation, that He can afford to lavish this wealth of adornment and delight on things which seem only born to die,—that He can “so clothe the grass which to-day is, and to-morrow is cast into the oven”!

2. Thus the message of time speaks with individual pertinence to all mortal men in age or youth. But it has a second and a larger bearing: “Surely *the people* is grass.”

The vision of the prophets of Israel ranged far beyond the narrow boundaries of personal life. “See,” said God to

the shrinking Jeremiah, "I have set thee over the kingdoms, to root out and pull down and destroy and throw down, and to build and plant." So in truth it has proved. To this day the nations are judged, and thrones are set up or cast down, according to the principles of right, the laws of the government of God, declared by the prophets of Israel. Nothing is more astonishing than the way in which these feeble solitary men, belonging to a despised people—and themselves often despised amongst their people—confronted the empires of their day and all that proud and ancient civilization. Nothing is more astonishing than the political language of their prophecies,—unless it be the completeness of their fulfilment. Egypt, Tyre, Nineveh, Babylon—names famed then for everything venerable in antiquity, rich in commerce, terrible in war, whose fleets covered the seas and the tramp of whose armies shook the earth when our ancestors were painted savages—where are they, what are they now? They are just what these men foresaw and what we read in their pages, "a habitation of dragons, a joy of wild asses"; these have been, and are largely at the present time, amongst the most oppressed and impoverished and desolate regions of the earth. Because those great world-empires were built on violence and wrong, and were corrupted by vile idolatries; therefore the prophets of God foresaw their overthrow, and one after another they fell into decrepitude and ruin. He "blew upon them, and they withered; and the whirlwind carried them away like stubble."

And do you think that our British Empire, with its fabulous wealth and world-wide dominion, and our vaunted European civilization, are stronger or more formidable in the eyes of the Lord God Almighty than were these ancient thrones and systems? Do you suppose that He cannot, or will not if we provoke Him beyond measure, rid Himself as easily of us as He did of Tyre and Babylon? Why not! If by our lust of gain, by the heat and unscrupulousness of our party passions, by the reek of our great cities with their festering vices, by our British arrogance and vaunting of the arm of flesh, we become a smoke in His nostrils, an offence beyond endurance to the Father and Maker of men, who are we that we should escape His punitive arm? Why should we expect national

immunity in the twentieth century after, any more than they in the tenth or twentieth century before, His Son came to "rule the nations with a rod of iron" and to "dash" the rebellious "in pieces like a potter's vessel"?

But apart from the pride and ungodliness which destroy great nations, even as the sins of individual men shorten and embitter their natural lives, there is a period set to the existence and glory of every people. All human institutions and constructions¹—politics and commerce, industry and art and learning—all that earth holds of great and goodly is, in comparison with God and His abiding word, but withering grass and fading flower. "They all shall wax old as doth a garment, and the moth shall eat them up like wool."

3. Yes, and the prophet's thought mounts higher, his view stretches further even than this. *The visible universe*, this whole material fabric, has written upon it the same secret doom. The world itself is a creature of time, and in its season "decayeth and waxeth old."

The 102nd Psalm, whose strain the New Testament repeats in honour of the eternal Son,* describes material nature as the Almighty's wardrobe. The starry heavens, the effulgence of day with its veil of wind-driven clouds, the many-coloured fields, the desert sands, the forest-clad and snow-capped mountains, the wide tossing plains of the ocean, this whole radiant, manifold creation, what is it but the splendid drapery with which God invests Himself as He appears to men, and of which He will as easily *divest* Himself when it is done with? "They shall perish, but Thou remainest. Yea, they all of them shall wax old like a garment; and as a vesture shalt Thou fold them up, and they shall be changed. But Thou art the same, and Thy years shall have no end." Earth and time are passing; God alone is enduring.

Such then is the prophet's message, with its threefold application—for men, for the nations, for the world. Our puny lives with their goodliness of earthly joy, the history of nations stretching through centuries, or of worlds and systems of worlds in whose chronology millions of our solar

* Hebrews i. 10-12.

years are units, or of creation itself with its illimitable cycles—it is all to God and His abiding word but as the withering grass and fading flower, as the smoke which His breath disperses, but “as yesterday when it is past, and as a watch in the night.”

So we sit down face to face with the old mystery, the sphinx of Egypt, the everlasting riddle of finite life. Far as thought can pierce, through all time and space, there stretches the reign of death ; change and decay meet us everywhere—on the child’s ruddy cheek, in the motions of the farthest star. Human reason is as baffled and burdened by the enigma, as in its first attempts at thought. Philosophy can but define it; science makes it vaster and more terrible. But the prophet holds in his hand a clue to the solution. In this law of mortality he sees no blind necessity, but the decree of God the All-wise and Merciful. There is no fate, no chance, no inscrutable destiny disposing of human fortunes ; “it is the Lord—let Him do what seemeth Him good.” “The grass withereth, the flower fadeth, *because the spirit of the Lord bloweth upon it.*” Blossoming and blighting alike are in His breath. And He “bloweth where He listeth,” whose listing is never that of caprice or ignorance or indifference, but of love and righteousness and wisdom, infinite in their range and unfailing in their beneficent designs, though hidden in the manner and scope of their operation.

Let us understand that a sovereign and wise purpose is at work behind the fugitive and uncertain course of our individual lives. “The Spirit of the Lord bloweth upon it,”—and “spirit” means intelligence, will, direction, as well as secret and irresistible power. The great winds of God that strew wrecks upon the coast or breathe health to the wasted form of a sick child, that burn up the crops with fiery heat or drive the plague from the city streets, never move at random ; they act under strict and necessary laws, and every movement is a part of that intelligent and gracious plan by which the universe is governed. The prophet teaches not mere submission, but patience and hope, when he gives this explanation. For “the breath of the Lord” to which he ascribes the blighting of way-side flowers, and of great nations and civilizations, is the force to which the spirit of

man is itself allied. The very power which gave being to our race when God breathed from Himself into Adam's nostrils "the breath of life."

So much, at least, as this we are taught by revelation of the Spirit's aims and methods, of the great design of God and the increasing purpose that runs through the ages and binds the centuries together: *the transient exists for the sake of the abiding*, the natural for the supernatural. The world and the flesh are the scaffolding for the word of God to build upon. As the husk is to the kernel, so are all outward things to the life of the Spirit, which as a hidden germ forms itself within them and grows to its ripeness, till it shoots forth and bursts the decayed envelope. "Our outward man decayeth; but our inward man is renewed day by day." The flesh dies, but the spirit lives; the flower falls, but the *fruit* remains.

"All flesh is grass"—such is the sorrowful truth of the text; but we are not all, nor altogether flesh. "There is a spirit in man, a breath of the Almighty," which gives him other powers and other hopes. This measureless difference exists between ourselves and the things about us: they are *things*, we are *persons*. The worlds of time and space, and all they contain, are but the raiment of the Almighty, garments which He puts on or off, indifferently, at the motion of His will. He cannot and does not treat human beings so. We are *persons*, to whom He speaks and from whom He waits an answer. To us He communicates that "word" of His, which made the worlds and will unmake them—"the word which, by the gospel, is preached *unto you*." Such is the dignity, the high and strange responsibility of our being. "Stand upon thy feet," He says, "son of man, and I will speak with thee!" There is that in you which responds and corresponds to the Eternal Word that built the heavens. He treats with us as with persons,—intelligent, affectionate, like Himself. He asks our consent, our confidence, our loyal co-operation and reasonable service; and from men God cannot accept anything less. He has sent His own Son to commend His love to us. "My son," the Almighty says to you and me—He cannot say it to a beast or a tree, to a star or a world, but He says it now to you, "*My son*, give Me thy heart." For we are His sons, and we have hearts to give to our Maker, or to withhold.

For some it is, presumably, the eleventh hour. Time hurries by ; life is terribly uncertain. Do not dare to see to-morrow's light, without yielding your heart humbly to its Maker and Saviour. Will not the time past suffice for cumbering the ground, and for adding sin to sin ? Soon, very soon for us all, the end will come. Soon your mortal frame and mine will be dust and ashes, soon this earth itself will be a whirling heap of dust and ashes ; but God's word abides, and personal character abides ; and as each man acts by that word so he will be for ever !



HOURS WITH GREAT PREACHERS

PHILLIPS BROOKS

BY THE REV. JOHN EDWARDS

"O Lord and Sovereign of my life, take from me the spirit of idleness, despair, love of power and unprofitable speaking."—
PRAYER OF EPHRAIM OF SYRIA.

THESE words—found in one of the notebooks of the great preacher after his death—seem to give the key to his inner life, and to express with great accuracy the spirit in which he attempted and performed his life task. Sharing with Beecher and Moody the honours of the American pulpit, and in some points perhaps surpassing both these teachers as an influence in the national life it is, as a preacher that Phillips Brooks will be best remembered. Although the two portly volumes * in which Prof. Allen has told the story of his life are not likely ever to become popular, and are weighted with too many letters and dissertations to attract any but the most patient and omnivorous reader, they will prove a very interesting study to all who delight in watching the inception and development of a great preacher's career. If the almost interminable pages could be skilfully condensed, and brought

* *Life and Letters of Phillips Brooks, by Prof. A. V. G. Allen. Macmillans.*

into the compass of a moderately-sized volume, the book would rival in interest the finest modern biography, and be worthy to rank with those sermons and lectures which Phillips Brooks gave to the world, and which have aroused nearly as much interest as did the writings of F. W. Robertson.

It is not our intention here to give a detailed sketch of Dr. Brooks's life, but rather to refer to his work as a preacher, and to point out those methods by which he obtained such a commanding influence in the religious world.

Born of a sturdy Puritan stock, and trained in the best traditions of Puritanism under the careful eyes of a godly father and a praying mother; the foundations of his character were well and truly laid, and the young life was early, if unconsciously, prepared for its great mission. His education was begun in the Latin School at Boston, and continued at Harvard; but at that date there was no indication of that possession of those powers which ultimately made him one of the world's most potent religious teachers. He was at first designated for the teaching profession; and although he was earnest and attentive to his duties, his attempts in that direction ended in comparative failure. Having at length determined to give his life to the service of Christ in His Church, he spent three rather dull years in a Theological Seminary in Virginia, where, in addition to studying theology on the somewhat narrow lines then in vogue, he read widely on his own account. Here his power of concentrated and steady work soon began to tell, and those who knew him best, foretold for him a career of usefulness, if not of popularity. But his real powers began to develop and to reveal themselves after he was settled in his first rectorial charge at Philadelphia. Here it was that he began to feel the joy and the responsibility of the prophet's mission, and commenced that career of popularity which made him in later life one of the foremost preachers of the age.

Like all great souls, he had to pass through a period of trial and disappointment. The first and second years of his ministry brought to him great weariness of spirit, and filled his heart with a keen sense of loneliness and of depression. He was learning not merely the rudiments

of the preacher's profession, but also to estimate his own powers, and to sound the deepest needs of the human soul. In these early days he had a fondness for unusual and peculiar texts ; as for example, Exod. xxviii. 34, 35, "A golden bell and a pomegranate," etc., which he expounded in characteristic fashion—"the pomegranate stands for the accumulation of life and its ripening fruit in the soul; the bell for its living utterance and proclamation." In later years the use of such phrases was ridiculed as merely clerical affectation and he usually selected texts which plainly declared either the great truths of revelation or the great principles of the Christian religion.

Having at length found his true vocation, he concentrated attention upon his work, and sought to make all his powers and capacities contribute to its forcefulness and success.

He had no ambition to be known as a profound scholar, a great organizer, or a sturdy ecclesiastic—for the figment of Apostolic Succession he had a healthy contempt—all his energies were employed in bringing his message home to the heart and conscience of his hearers. He studied science, literature, biography, history, poetry ; but always with the pulpit in view, and was ever ready to seize on some rich metaphor, some illuminating analogy, or some fact of history or life which could be used to illustrate his chosen themes. He believed in hard work and careful preparation, and his happiest and apparently most spontaneous utterance, were all born of careful thought, and developed with the most strenuous application of his powers. As his biographer says, "He may be called a genius, but if so, a clearer light is thrown upon the nature of a genius ; it is a capacity for harder work, more persistent than in ordinary men." He believed that human responsibility is only limited by human power and opportunity, and strong in this belief, he endeavoured to use his own powers to the utmost. In this he was admittedly successful. Men of all schools of thought paid tribute to his marvellous influence and power. Dr. Hort, who heard him preach during one of his visits to England, wrote :—"There was no rhetoric, but abundance of vivid illustrations, never irreverent, and never worked up for effect, but full of point and humour."

Mr. Bryce, in comparing his preaching with that of Wilberforce, Spurgeon, and Liddon, said :—

In all these it was impossible to forget the speaker in the words spoken because the speaker did not seem to have quite forgotten himself, but to have studied the effect he sought to produce. With him it was otherwise. What amount of preparation he may have given to his discourses I do not know. But there was no sign of art about them, no touch of self-consciousness. He spoke to his audience as a man might speak to his friend, pouring forth with swift yet quiet and seldom impassioned earnestness the thoughts and feelings of a singularly pure and lofty spirit. The listeners never thought of style and manner, but only of the substance of the thoughts.

Dr. Bruce gives us a further estimate, which is perhaps even more generous than the preceding. Speaking of the preachers of his own church and country in comparison with Phillips Brooks he says :—

Our great preachers take into the pulpit a bucket full or half-full of the Word of God, and then by the force of personal mechanism, they attempt to convey it to the congregation. But this man is just a great water main, attached to the great reservoir of God's truth and grace and love ; and streams of life, by a heavenly gravitation, pour through him to refresh every weary soul.

Another keen observer writes :—

His secret does not lie in his thought or style ; not in his utterance, which is rapid almost to incoherency :— . . . but in his evident honesty of conviction, sincerity of purpose, and earnestness of desire,—he does not think of himself or of the impression he is making ; also in that he approaches men on the side of their helpfulness. . . . He knows what is in us all. He speaks out of the common experience, and comes right to the heart of men.

It is very interesting to compare with these estimates of Phillips Brooks and his pulpit utterances ; his own ideas on the subject of preaching as they were embodied in his advice to young men preparing for the work of the ministry. We can only give one or two brief sentences, but many more might be culled from his *Yale Lectures on Preaching* :—

There must be a man behind every sermon.

The real power of your oratory must be your own intelligent delight in what you are doing.

To be dead in earnest is to be eloquent.

The sermon is truth and man together. It is the truth brought through the man.

Never allow yourself to feel equal to your work. If you ever find that spirit growing upon you, try to preach on your most exacting theme, to show yourself how unequal to it you are.

It is in utterances such as these that the aim and purpose of the man are revealed; and no one can study the career of Phillips Brooks without feeling that in them he was embodying the fruit of his own ripe thought and practical experience.

The great preacher, like the great artist, has generally to formulate his own rules, and to shape his own methods. He may learn much from his predecessors and his contemporaries; but just as the artist who possesses originality and genius has to work out his own ideas in his own way, so the great preacher has to fashion and shape the unchanging message of the gospel to his own purpose; he at least can never be a mere imitator. Still the study of the methods of a genius is always helpful to his less gifted brethren, and we are fortunate in having at our disposal a fairly complete account of the sermon methods of this accomplished orator. The strong note in all his work is—*concentration*: and his chosen motto might have been—"This one thing I do."

Preaching was the one exclusive object that occupied his mind. The message to be delivered, and the form it should take in order to be most effective—to that simple end he devoted himself. From morning till night, in every hour of leisure or apparent relaxation, on his journeys, in vacations, in social assemblies, he was thinking of subjects for sermons; turning over new aspects of old truth, thrilling inwardly with the possibility of giving better form than had yet been given to old familiar doctrine. In a word, he concentrated his thought upon one thing—it was preaching; that was what he lived for, and for that cause he might almost be said to have come into the world.

The first shape which the sermon took was the brief hint in the note-book. This was the germ from which the discourse grew. It seemed to be necessary for him to put it into writing, and thus fix the idea, and prevent it from evaporating. His biographer states that "every sermon may thus be traced in its genesis, even every casual speech on slight occasions." With all his ready eloquence he never trusted to the moment to bring inspiration. His note-books are full of these germinal ideas, and some of the specimens given reveal the activity and fertility of his mind. One or two may be quoted:—

Come and See. A proper appeal to a sceptic, to come and test Christianity. 1. The truth of the Bible. 2. The phenomenon of Christ. 3. The Christian History. 4. The religious experience—by putting himself into the power of what he did hold.

Seek after God. Acts. God nearer than we think. We are blind to what is nearest to us always. Christ, the exhibition of a nearness of God which is already a fact. The difference if we understood it all. God, the atmosphere of life.

Psalm xc. 16 (Prayer-Book Version). One generation doing a piece of the work of God, and the next generation seeing how splendid it is.

In this way he was always accumulating "seed for sermons." But much laborious work had to be done before the finished product was reached. The "seed brought forth fruit after his kind," but the process of growth was never very rapid. Early in the week he had chosen the text on which he was to write. "On Monday he had his friends with him, it was his day of rest—but through all the conversation he never lost sight of the idea which had inspired him. On the mornings of Monday and Tuesday he was bringing together in his note-book, or on scraps of paper, the thoughts which were cognate to his leading thought, or necessary for its illustration and expansion; collecting, as he called it, the material for the sermon." The morning of Wednesday would be entirely devoted to the careful writing of the plan which he intended to follow, to shaping the form of the sermon. Hundreds of these plans were found after his death, preserved with scrupulous care. They are described as of uniform size and appearance; each consisting of four pages and containing a dozen or more detached paragraphs, each paragraph containing one distinct idea. This done, he went over the whole again, setting against each paragraph the number of pages it would occupy when fully developed. The hardest part of the preparatory process was then accomplished; and the mornings of Thursday and Friday were used for the purpose of writing out the finished sermon, each paragraph of this, when completed, being a work of art. Such a sermon would contain some five thousand words. This long and painstaking preparation was all undertaken with the purpose of giving him freedom when he entered the pulpit. There he appeared like one who was burdened with a message from God, and whose joy it was to utter it to the people.

Amongst the elements of his power were his ability to use all the treasures of his wide reading in his pulpit utterances, and his sure knowledge of what would touch the heart of

man. Of his illustrations it was said that they were drawn "not from his religious autobiography, but from the spiritual biography of the race." Another thing that contributed to his success was his steady and persistent desire to really preach Christ. Of the preacher's perils here he had the clearest knowledge and ever sought to avoid the danger. In his *Lectures on Preaching* he says :—

The disposition to watch ideas in their working, and to talk about their relations and their influence on one another, simply as problems in which the mind may find pleasure without an entrance of the soul into the truths themselves, this, which is the critical tendency, invades the pulpit, and the result is an immense amount of preaching which must be called preaching about Christ, as distinct from preaching Christ. There are many preachers who seem to do nothing else ; always discussing Christianity as a problem, instead of announcing Christianity as a message, and proclaiming Christ as a Saviour. . . It is good to be a Herschel who describes the sun ; but it is better to be a Prometheus who brings the sun's fire to the earth."

Phillips Brooks believed in preaching on great themes, the great central truths of Christianity. Again and again this comes out in the pages of the "Life." During a visit to Germany he writes in his note-book :—"I want to try to draw out in order and connection those personal convictions about religious truth which have slowly and separately taken shape in my mind." The topics are suggestive :—"God, Revelation, Christ. Prayer. Atonement. The Bible. Moral Life. Personality. The Church. Death. Eternity."

On another occasion he writes :—

These are the great religious words ever deepening :—

1. *Separation from the world* ; not the desert or the cell, but independence by service.
2. *Salvation of the soul*, not from pain, but from sin.
3. *Prepare to meet thy God*, with glorious and glad welcome. HE is always here.

Be such a man that if all men were like you the world would be saved.

It was by constant meditation on themes like these that Phillips Brooks gained his attractiveness and influence as a preacher. He knew that the true preacher was a man with a "message," and he made it his single aim so to present that message that it could not fail to influence men. And in the pulpit he gained his mightiest influence, and did his noblest work. This is not the place to speak of his success as a city

rector, or of the wide influence he exerted as Bishop ; in both spheres he was enabled to do noble work. But one other word must be written. In these days when men talk of the "decay of the pulpit," and utter their loud lamentations over "unattractive preaching," it is well to remember that one of the greatest pulpit orators of modern days believed in the preaching of the future and was sure that the pulpit was not yet dethroned. Listen to his words :—

The world has not heard its best preaching yet. If there is more of God's truth for men to know, and if it is possible for the men who utter it to become more pure and godly, then, with both of its elements more complete than they have ever been before, preaching must some day be a complete power. But that better preaching will not come by any sudden leap of inspiration. As the preaching of the present came from the preaching of the past, so the preaching that is to be will come from the preaching that is now. If we preach as honestly, as intelligently, and as spiritually as we can, we shall not merely do good in our own day, but help in some real though unrecorded way the future triumphs of the work we love.



NOTES ON THE EPISTLE TO THE ROMANS

BY THE REV. ARTHUR HOYLE

CHAPTER III

I. *What advantage then hath the Jew or what is the profit of circumcision ?* At the conclusion of Chapter II. one inevitable question quickly shapes itself in the mind of every reader—*What advantage then hath the Jew?*—and the answer does not seem obvious. Everything is demolished by Paul's ruthless logic, and, bewildered, we ask where we are and what has become of God's chosen people. While this is true for a modern reader, it is probable that the exact form that many passages take may be traced to Paul's controversies in the market place and synagogue, controversies with many men and many minds, but particularly with Jews. In the sharp incisive directness of the first question we can almost catch the gleaming eye and the hot, flushed face of an outraged son of Abraham—a Jew inwardly, circumcised of heart, who cannot deny the truth of these things, but who shrinks back with horror from that whereunto they tend. Many such the

apostle's heart could remember. Or it is possible that here we have a reminiscence of Paul's pathetic controversy with himself when he went away for his lonely wrestle in Arabia. The great apostle has a love for the question and answer—he takes the truth he sees home to his mind; as he turns it over there, new aspects arise, its relations emerge, its consequences disclose themselves, and with simple directness he asks himself—whence?—whither?—and how?

2. *Much everywhere*; one can imagine the relief, the fading of the tokens of strained apprehension from the face of the serious Jew, who wanted to receive the new and not forsake the old, as Paul with hearty good will pays his tribute to the glory of Israel: *first of all*; a good many point out that secondly does not follow, that the enumeration is delayed its completion until Chapter ix. 4-5, and that the whole subject is reserved for handling in Chapters ix.-xi.; but I am not quite clear that there is a break: everything is included in what follows: *they were entrusted with the oracles of God*; the chief advantage of the Jew is that he has knowledge—knowledge, higher, purer than that of any other people, and knowledge of the Highest, His nature, His will and purposes, and of all that has shone forth from the Scriptures of the Old Testament. Is not this the supreme advantage, than which no higher can be given to any people? In that privilege was wrapped up the secret of every kind of progress—among the nations they were the first of them that know. But this knowledge was a trust—*entrusted*, their privilege was their responsibility, and, eventually, their advantage became their accusation: still, it was a high honour to be selected as the most fit to receive this deposit; and, of course, it involved that, for the deposit's sake, God would have them in perpetual keeping.

3. *For what if some were without faith?*; though the oracles were committed to Israel not all Israel received them as true—many rejected, and refused to govern their lives by the deep vision; and when the full splendour of the oracles shone forth in Jesus Christ the unbelief was accentuated—Him they took by wicked hands crucified and slew: shall this failure on their side annul the advantage? has God committed Himself to something He cannot achieve because of their unbelief?

4. *God forbid: yea, let God be true but every man a liar*. If one of the millions of Israel keeps faith with God, God will keep faith with that one—God does not say “all or none.” Faithful to the few who have faith in Him, God will work out His purposes by means of the remnant and in spite of them without faith. We never read that God has too few to work with, but we do read—“and the Lord said unto Gideon, The people that are with thee are too many for Me”: *Let God be*

found true; that is an axiom from which there can be no departing or all things are dissolved; *it* upholds the pillars: *but every man a liar*; at whatever cost to human judgements of self and life and the universe—however wild and weird our perversions appear in the light of the Divine veracity, it shines, and it must shine, the morning and the evening star. Paul then quotes, from the Septuagint version, Psalm li. 4, and “applies it as if the Most High Himself were put upon trial and declared guiltless in respect to the promises which He has fulfilled, though man will not believe in their fulfilment” (Sanday and Headlam).

5. *But if our unrighteousness commendeth the righteousness of God*; is it not wrong, on God’s part, to punish a sin that is the occasion of revealing His own purity? *To speak after the manner of men*; the thought is so repugnant to the apostle, so presumptuous and vain, that he can only justify its expression by the exigencies of human reasonings and human history.

6-8. In these two verses Paul answers the objection, and vindicates the Divine righteousness by a threefold appeal to the moral consciousness: (1) *How shall God judge the world?* If it is wrong to visit with wrath a sin that reveals by its antagonism the Divine purity—how is any judgement day possible, what is there to judge anywhere? The dread assize can have no warrant or necessity, on this supposition—and both with Paul and his readers this final judgement is the one awful fact that fills the horizon. Can they wipe it out at the bidding of such a cavil? (2) *Why am I also still judged as a sinner?* Paul, for emphasis, repeats the absurdity, and then tests it by his own experience—he is conscious that the judgement of God charges home upon him now the fact of his personal sin; conscience speaks for God and conscience accuses him, not only for what he has done but for what he is. But if the contention is valid, conscience has no business to do this, conscience is simply—babble. Whether that be so, Paul will leave them to judge. (3) *And why not (as we are slanderously reported, and as some affirm that we say) let us do evil that good may come.* The first argument affirms that the absurd contention thrusts aside the great white throne; the second, that it turns the voice of conscience to a tale told by an idiot, full of sound and fury, signifying nothing; and the third affirms that it makes all moral judgements impossible and the world itself has no right to pass a disapproving verdict upon any—not even upon the followers of the Nazerene. It was commonly reported that among the Christians this was a maxim, and the maxim, it was declared, revealed their shame—let us do evil that good may come. The common human instincts loathed such a maxim—but on

the assumption the apostle is combatting—what right has it to loathe it as abhorrent? *Whose condemnation is just*; with a touch of indignation that he should have to spend so much time upon such chaff, he lets loose upon it the tempest of the wrath of God and drives it away. This whole passage is of remarkable interest as bearing upon the doctrine that the end justifies the means. So clinging is that type of teaching and so convenient that it emerges again and again in history and in the individual life; here we have the apostolic verdict; it is uncompromising in the last degree and everything is rested upon the two mighty facts—the truth of God and the supremacy of the moral consciousness.

9. Paul now gathers up the strayed threads of his argument and prepares for the sum of the whole matter: *Are we in worse case than they?*: a much controverted rendering but the best attainable. After all that has been said about the Jews, among whom Paul classes himself, must we conclude that their shame and peril are greatest of all among the nations? No, all are alike guilty and among culprits under one condemnation and awaiting one doom shades of guilt are not worth much discriminating.

10-18. The universality of guilt is emphasized by the witness of the Scripture; the facts are borne out by the testimony of the most merciful of sacred writings. In this very suggestive collection, verses 10-12 are from *Psa. xiv. 1-3*; verse 13 gives the Septuagint of *Psa. x. 7*: ver. 14, see *Psa. x. 7*; *Isa. lix.* and verse 7 supplies verses 15-17, and in the concluding verse we have a fragment of *Psa. xxxvi. 1*. In bringing passages together after this fashion Paul was following a well-known method of the Jewish Rabbis; and, possibly he wrote down some of the sayings in an involuntary kind of way—just as, to-day, we use Scripture passages, not because we want to prove anything by them, but because they have become part of our intellectual equipment, they fall handy and are the most expressive form of words that occurs to us. It is, moreover, a noteworthy fact that the various passages are quoted to the end the apostle has in view, without much regard to their context and indeed almost in direct variance therewith. Probably most of them are from memory; they have the trivial inexactness that marks such quotations, when ventured at any length. But this is clear—these quotations shows beyond question, from the Old Testament itself, that Jewish privileges “do not, of themselves, save from the very lowest forms of sin.” Paul has a marvellous insight into the whole meaning of the Old Testament and grasps broad, deep truths and spiritual lessons pitifully remote from the comprehension of the ordinary scribe. At the same time, we must remember that

this form of quotation was of its day and hour : it takes little notice of historical development : that way of reading the Scriptures had not emerged when Paul wrote, and whilst his method serves all the purposes Paul had in view, it is scarcely likely that he would advise us to pursue the same course to-day. We must take care not to press Paul's collection of strong speeches too far—the Old Testament speaks of a remnant and he himself uses the same word.

19. *What things soever the law saith ; meaning, by the law, here, the whole of the Old Testament Scriptures, as growing out of and expounding the law : it speaketh to them that are under the law, different words are used for saith and speaketh—the former laying stress on the meaning and the latter on the enunciation, not merely does the law utter its benedictions to them that are under its authority and have received its guidance, but its denunciations are for them too—all culminates upon them, blessing and curse alike : That every mouth may be stopped—no excuse possible over the whole earth, silence of awe and shame : and all the world may be brought under the judgement of God ; the Gentiles have fallen under the Divine condemnation—that the Jew readily grants and the Gentile doesn't deny ; and now it is affirmed and proved from the sacred writings themselves, that God has taken cognizance of Israel's sin, and all are under His tribunal, dumb and guilty. That this might happen was had in view when the law spake.*

20. *Because by the works of the law—works done because commanded and with a view to escape penalty : not only, in themselves, are they beyond the powers of all flesh, but as a means of justification they go upon the assumption that there is no guilt in the worker : no flesh ; not a single member of the human family, and with emphasis upon the element in which sin finds its opportunity : be justified in His sight—a law term, and its sphere the dread tribunal of the Eternal and all-Holy : for through the law cometh the knowledge of sin : law reveals, it does not energise ; it stands forth with flaming sword to bid and offers no succour ; it reveals the duty shining from above ; it reveals the impotence within ; it stirs to effort and the effort fails ; it bids mortal man gather the stars of heaven.*

So ends the first section—universal death. And now for life !



MEN AND BOOKS : A MONTHLY SURVEY

THE NEW BISHOP OF DURHAM

THE appointment of Dr. Handley C. G. Moule of Cambridge to the great Bishopric of Durham has been received with universal approbation and thankfulness by evangelical men of all denominations. Whatever we may think of the system which makes it possible for a minister of Christ to bear the title of "Lord" we must all admit that as things are at present constituted it is of the utmost importance to the interest of the kingdom of God in this country that Anglican Bishops should be men of devout spirit and wide views, and should combine with accurate scholarship that sympathy with the needs of the people to-day which so conspicuously distinguished Bishop Westcott.

There are a few other men upon whom that great prelate's mantle might have fallen not unworthily, but there is no one more admirably fitted to wear it than Dr. Moule. We trust he may have a long, successful and happy tenure of the see which has been ruled of late years by the brightest ornaments of the English Church, Bishops Lightfoot and Westcott.

The new Bishop is widely known by his writings. As an expositor he has done work peculiarly valuable to English readers. His commentaries on *Romans* in the *Expositor's Cambridge Bible* and on *Philippians* (Cambridge Bible) and his delightful *Studies* (Ephesians and Philippians) are full of the best kind of sermon-matter. Perhaps in this respect the most useful is *Romans* (Expositor's Bible), which is at once stimulating and edifying reading for the devout student of the greatest of St. Paul's Epistles. It is the work of a true scholar illuminated by the clear spiritual insight of an earnest Christian man. Of Bishop Moule's other writings—most of them devotional works of a very high order—it is superfluous to say anything here, but for our part we know nothing that he has ever written which it is not desirable both to read and to have upon one's shelves.

THE STUDY OF NEW TESTAMENT GREEK

A recent issue of *The Methodist Times* contained a most interesting paper entitled, "How I Began the Study of New

Testament Greek." It is written by a member of the U.B.H.S. We make no apology for reprinting it here. It illustrates what patient work *under competent and kindly guidance* will accomplish. If candidates for the ministry were of this stamp we should soon cease to hear complaints of their inefficiency. Such records are the exceeding great reward of the Tutors who so generously give their time to helping their younger brethren and those who have had comparatively slight educational advantages.

The following story—if story it may be called—has been written with a desire—(1) to illustrate the immense advantages of the U.B.H.S. to Christian workers who desire to improve themselves educationally, and (2) to encourage young men, especially Local Preachers, to take up the exceedingly helpful branch of study referred to.

The suggestion that I should attempt to learn New Testament Greek was first made to me by my superintendent minister. Of his sanity I had no doubt whatever, but I looked into his face curiously for a moment, only to discover, however, that he was unmistakably sincere and earnest. "It is very kind of you, sir," I replied, "to interest yourself so much in my studies, but the thing is impossible, it is utterly beyond me." That was my settled conviction, as I have no doubt it is of scores of other young men who are much better able to accomplish the "impossible" than I was.

Though I pronounced thus definitely about the matter, the idea had been lodged like a seed in my mind, and it immediately began to germinate and grow. After pondering the question for some time I determined to procure Rev. J. H. Moulton's "Introduction to the Study of New Testament Greek," which had just been published, and I had not had that book in my possession a fortnight before the conviction that Greek was not for me was so greatly strengthened that I put the Grammar on the upper shelf and dismissed the subject from my mind.

Just then a note appeared in the Local Preachers' Column of *The Methodist Times*, calling attention to the U.B.H.S., and it was stated that in this excellent correspondence college there was a section for the study of New Testament Greek. My kind Superintendent's idea was then and there "born again" in my mind, and though I doubted whether such a subject could be taught by correspondence I resolved, as they say about the patent medicines, to give it a trial.

For the inestimable privilege of membership in the Union I paid the modest sum of sixpence, which is the annual subscription. Fortunately for my pocket, which is not deep, the text-book for that session was Moulton's "Introduction" above referred to, so that I had not to purchase another Grammar. With that, Westcott and Hort's Greek Testament, Hickie's Pocket Lexicon, and the Revised Version I had the necessary apparatus for a beginning.

When the session commenced, it was my good fortune to be allocated to Rev. J. A. Barnes's class, and to his tutorial skill, sympathy, and patience I owe my "final perseverance." I wish it were possible for me to express

adequately my deep and abiding sense of indebtedness and intense gratitude to Mr. Barnes for the kindly way in which he assisted me in taking those first steps which would otherwise have been my last. I need not attempt to describe my first efforts to write those queer-looking characters known as the letters of the Greek alphabet, nor speak of the drudgery of committing to memory the apparently endless declensions of nouns, adjectives, and participles, and of grinding up the paradigms of verbs in ω and verbs in μ of contracted verbs and irregular verbs, etc. Suffice it to say that when the end of the regular session came the tutor kindly offered to continue the lessons for a few weeks longer, and he thought that if the examination were satisfactory I might be ready for the advanced section the following year. Of the examination when it came I will only say that it resulted in a prize and in my being recommended for the higher section the succeeding term.

My disabilities were as numerous and aggravated as they could well be. Of education I had practically none. My time was so fully occupied that it was impossible to give more than a few hours per week to this particular study, and I had no friend near me to whom I could turn for assistance or sympathy.

Of the advanced section Rev. R. M. Pope, M.A., has charge, and under his able tuition and guidance I have worked through several of the Epistles and portions of the Acts of the Apostles. Mr. Pope's lessons are simply masterpieces and could not be excelled. They cover the whole field of Greek grammar and thus discover all the student's weak places, and they take him to the very heart of the passage he is studying, thus enabling him to gain a knowledge of the New Testament otherwise unobtainable.

In this glorious struggle I have gained two book-prizes which are amongst my most cherished treasures. Other and more valuable prizes are : 1. A sense of achievement which is a life-long encouragement. 2. Mental quickening, discipline and enrichment beyond all price. 3. The unspeakable privilege of reading the words of the Blessed Master and His Apostles in the original tongue.

BOOKS FOR BIBLE STUDENTS

The two recently issued volumes of this series—Professor Banks's *Development of Doctrine* and Mr. Herbert B. Workman's *Dawn of the Reformation* have been very cordially received by the press, religious and literary. The *Spectator* takes occasion in noticing them to speak of these volumes as belonging to "the valuable series of Books for Bible Students appearing under the editorship of Dr. A. E. Gregory."

Mr. Workman's book is the result of extensive and careful research. It supplies a much needed and, to a large extent, original sketch of Wyclif's life, work and character. It is,

of course, much to be regretted that after all so little is really known of the great Reformer. Mr. Workman's readers will probably be disappointed by the general impression given of the man who well deserves to be called "The Morning Star of the Reformation." The volume for the most part deals with a dreary and difficult period, and it needs all Mr. Workman's gifts to make the volume readable. On the other hand the chapter on the English Lollard's is most interesting, and Mr. Workman is always quick to see the best points of a story and knows how to present them vividly as well as briefly.

TO WESLEYAN LOCAL PREACHERS

We are requested to call the attention of Wesleyan Methodist Local Preachers to an unfortunate error which occurs in the *Minutes of Conference* for this year. The Subjects for Examination for 1902 and 1903 have been transposed. For the information of those specially concerned we quote from the *Minutes* the paragraphs referring to the Annual Examination, of course correcting the error above referred to.

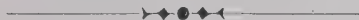
The Annual Examination will be conducted on Monday, March 3rd, 1902. Examiners: The Revs. Charles O. Eldridge, B.A., and R. Bevan Shepherd, M.A.

BOOKS FOR EXAMINATION (1902)

Section A.—*Cambridge Bible for Schools*: St. John, cc. xiii.-xxi.

Section B.—Phillips Brooks' "Lectures on Preaching," cc. i.-iii.; *or*, at the option of the candidate, Dale's "Living Christ and the Four Gospels," Lectures i.-iv.

These text-books can be obtained at reduced prices through the Superintendent of the Circuit.



THE SPIRIT OF MISSIONS *

HOW may the Church of Christ carry the good tidings round the world in the life-time of this generation? This is the one question of the hour that leaves all others far in the distance. The solving of this problem is not a matter of method or means, but of a mind and heart and will that is according to Christ. The spirit of missions is the spirit of Christ.

1. *The Spirit of Faith* is the secret of all other attainment. Not only in prayer, but in all our work, "without faith it is impossible to please Him." We must first of all receive Christ, by believing, and in believing He must receive us, then all else becomes possible.

2. *The Spirit of obedience* is the first fruit of this faith. There is no justification for missions that is either possible or needful, except the plain, explicit, repeated command of Christ. Only in the dark ages was the debt of a Christian to a lost world even doubted. Yet with this positive command of Christ standing before us the great bulk of the human family has perished, and is continuing to perish.

Our obedience should be *immediate*—it has been long enough delayed and the time is short. The disciples of Christ should at once organise efforts and occupy the whole world. The prompt and universal obedience, in the apostolic age, to Christ's last command, made the very priests of pagan fanes tremble lest the altars of their false gods should be forsaken.

Our obedience should be *implicit*: the way of exact obedience is the way of constant blessing and of sure success. To pass by the Jew in the effort to reach the Gentile is a plain violation of the declared plan of God.

Nothing will be so irresistible as the Church of God when her obedience is *absolute*. What could not our Lord do, against the most defiant strongholds of Satan, if He had even a little band of followers who, without hesitation, questioning, or reasoning, simply *obeyed*?

3. The Spirit of Missions is a *spirit of love*. Love is a virtue few possess or understand. There are two kinds

* Abridged from *The Divine Enterprize of Missions* by Arthur T. Pierson, D.D.

of love. One is that of complacency, finding pleasure in its object, evoked by the discovery of attractive traits. The other is the love of benevolence, which depends upon an inward impulse rather than an outward attraction. This is charity, good will to friend or foe, even to those personally unknown. While complacent love is exclusive and intensive, this love is inclusive and extensive; it is universal and impartial; St. James calls it the *Royal Law*, or rule of life. Only as we understand such love can we know the spirit of missions. Love counts every needy soul a neighbour, and counts no cost in relieving with heart and hand every want or woe. (Luke vi. 35; xiv. 12-14). The perfection of the missionary spirit is that it asks, Who has need of me, and bargains for nothing in return. To cherish and cultivate that spirit is to grow in the image of our Lord.

4. The Spirit of Missions is the spring of *tireless and ceaseless endeavour*: passion for souls and for Christ's conquest of the world. Then consecration of self and substance is as natural as breathing.

5. The Spirit of Missions is the spirit of *absorption in God*, and never are we so strong and puissant in our own individuality as when we are lost to ourselves, because absorbed in Him: it is the loss of nothing, the gain of everything.

6. The Spirit of Missions not only brings its own reward, it is itself a heavenly gift and its own compensation. When at the beck of God we first assume our duties, they may seem but burdens. But if we cheerfully and patiently bear them, they cease to be a load. The burdens change to wings—they bear us up and on toward the cloudless heaven of His presence.



Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations.]

HONOUR THE CHILDREN

Take heed that ye despise not one of these little ones.—
MATT. xviii. 10.

DURING the last fifty years a great change has come over the land in regard to children. Then they were to be “seen and not heard”; they were “not to ask questions”; they were always “in the way”; they were the victims in many cases of early slavery which stunted and weakened them and deprived childhood of all its natural pleasantness. But now the danger lies rather in the opposite direction: shielded from early toil they are often brought forward in society too much and too quickly, till one fears that undue and unpleasant forwardness will destroy the simplicity and modesty so charming in childhood. Yet notwithstanding all this children are often despised, even by parents who are proud of them.

Christ set a little child as a model of humility among his disciples, and declared that of such is the kingdom of heaven: He taught that the highest angels are their guardians, that He Himself came to save them, and that it is not the will of our Father in heaven that one of these little ones should perish.

I. DO NOT DESPISE THE LITTLE ONE PERSONALLY.

1. Only a child! But Jesus was once a child and He has sanctified childhood. Only a rosebud, but how lovely: perhaps it will never be lovelier: perhaps Jesus will presently pluck the half-opened flower and place it in His bosom. Only a child, there is no end of them! Yes, but everyone of them is some mother's darling: each has its own individuality, —a body to develop, a mind to educate, a character to form, a place in the world to fill and an eternal destiny to fix. Only a child!—but a child's life is terribly real and full of real joys and sorrows: they grow up very fast: think what they will be ten years hence, and ten years after that!

2. As we remember how largely our own character was shaped by the environment of our childhood we see that though individual peculiarities will manifest themselves, yet very largely the rising generation will become what we make them. Thus, while the future welfare of the nation is in their hands, they themselves are now in ours, and she who rocks the cradle rules the world, for she has the first hand in forming the character of its future rulers. The domestic life of the future is being shaped in the homes of to-day; the coming church is training in our Sunday Schools our future rulers and legislators who are now attending our Day

Schools and our Band of Hope Meetings. A very serious responsibility is thus thrust upon us : it is our privilege so to train the rising race that they will lead on to a brighter age, and achieve results beyond our reach. But this we cannot accomplish unless we learn to honour childhood. We must go back in thought to our own early days, must feel the realities of the child-word and the child-life, and come and live our childhood over again in theirs.

3. Parents should see that every child has a fair start in life : a body sufficiently nourished with plain food, fresh air, plenty of rest and trained in regular habits—without intoxicating drink or tobacco : a mind brought into sympathy with nature, duly instructed and trained to know the *how* and *why* of action : a strong will heavily weighted in favour of righteousness and truth : a conscience undefiled, and a soul attentive to the influences of the Holy Spirit. To a child home should be the most sacred spot on earth, and Father and Mother its guardian angels. It is enjoined upon children that they honour their parents : but in the long run it is impossible for children to obey this command unless parents also honour their children.

II. DO NOT DESPISE THE LITTLE ONE RELIGIOUSLY.

1. Very early in life the struggle begins between the corruptions of nature and the Holy Spirit of God. Is it not possible that from the first, grace may gain the victory ? Are not many little children true Christians, giving evidence of a sincere trust in Christ and love to Him ? Be it ours to cultivate this initial salvation so that it may develop without check into the more intelligent experience of youth and manhood ; so shall our sons be as plants grown up in their youth, and our daughters as corner stones polished after the similitude of a palace.

2. Many of our children have evidently parted with this initial grace. They have knowingly taken hold of the evil and refused the good. The conversion of such a child is essentially the same as that of an adult, but it is usually accompanied with far less of noise and outward show ; it is the quiet home scene of the raising of Jairus' daughter rather than the public commotion of the calling forth of Lazarus from his tomb.

3. And the religion of childhood is very crude and simple. If we are tempted sometimes to despise it we should remember how extremely crude our own religion is and how much allowance the ever-merciful One has to make for our inconsistencies and ignorance. Children are easily discouraged, and we must beware lest in any way we put a stumbling-block in their way. Let us honour and believe in the religion of childhood, and set ourselves to feed the

lambs of the flock lovingly, tenderly and frequently with the sincere milk of the word; let us cherish them with sympathy, think of them hopefully, and show them that we believe in the sincerity of their piety. Parents especially can greatly hinder or help their children's piety by the spirit pervading the home. There are homes in which it seems natural that the children should be drawn into the enjoyment of the Saviour's love, and there are others in which it seems a miracle of grace if any of them can be Christians at all.

III. DO NOT DESPISE THE LITTLE ONE SOCIALLY.

Looking upon society as it now exists it is dominated by and composed of the children of the former generation. What a vast proportion of the men and women of to-day are practically of no account in society. In very many cases this is the result of being despised in childhood. When young they were never honoured nor taught to honour themselves, and now they have become the social flotsam and jetsam they were supposed to be. And what thousands of children are now growing up whom society will never honour. Shall it be so with our children?

1. Do not despise the children's *teetotalism*. We believe in the Band of Hope: let us make our children feel that it is not merely a matter of their own that they shall remain true to their pledge, but teach them that their future position in society and their influence for good or evil will very largely depend upon it. If not for our own sake, we should all be teetotalers for the sake of the children. The time is rapidly nearing when the great battle will be fought which will determine the fate of the nation. The liquor traffic is tightening its hold upon the throat of England: it largely controls parliament and intimidates the government. Let our children be made to feel the immense importance of their action and influence in reference to the traffic and let the destruction at least of its political power if not of the traffic itself be ingrained in their deepest convictions as essential to the welfare of the nation.

2. Do not despise the child's *influence*. The more we know of society the more we know of its sins and its sorrows. In the near future our children will either sink down into the mass and add to these sins and sorrows or rise above them and help to lift others. This they can already begin to do, and it should be our joy to train and encourage them in every way to gladden the lives of others and thus to brighten their own.

C. O. ELDRIDGE, B.A.

* THE DEEP THINGS OF GOD

Launch out into the deep—LUKE v. 4

The depth of the North Atlantic ocean is 25,000 feet. Men have sailed over its surface, but they have not traversed the enchanting regions, where "pale, glistening pearls, and rainbow-coloured shells" abound. Deep sea soundings have made known some of the secrets of the ocean; its inexhaustible treasures are still reserved. Man cannot rest until he has discovered the sparkling jewels which adorn the deep. There is in him a healthy instinct towards the unknown which cannot be satisfied in shallow streams. His aspirations can only be satisfied in the illimitable beyond. His restless energies are directed towards the unfathomable. This instinct indicates his origin, and is prophetic of his destiny.

The scientific mind of this century has launched out into the deep, and discovered some of the secrets of the physical universe, which have opened the door for future progress beyond the comprehension of to-day. But the physical universe is not exhausted yet. Century after century men plunge into the deep, and priceless treasures are discovered, which encourage future efforts.

The unseen world has greater attractions. The spirit of man cannot be satisfied within the circle of time. The invisible with all its known realities, and unknown depths invite his profoundest thought. The voice within speaks of his relation to the Eternal, and the deepest desires of the soul can only be satisfied in the ocean of the Infinite. Past revelations have made known the mysteries of God to mortal man, and the encouraging voice of the Master is heard to-day: "Launch out into the deep."

I. THE DEEP—What is it? Who can define the incomprehensible? Men speak of the Unknown, the Unseen, Beyond, Within the Veil, the Eternal. Human terms are inadequate to define spiritual truth. The truths of our religion are embedded in eternal realities.

The deep includes God, Incarnation, Atonement, Resurrection, and these are unfathomable.

God. No man can comprehend God. The Eternal and the Infinite cannot be defined in words which belong to time.

The Incarnation, is God manifested in the flesh, the greatest mystery of time, but it belongs to eternity.

The Atonement is a great deep, and inexhaustible. Christ gave Himself a ransom for all. Through His death the life of God is imparted to man.

The Resurrection—a historical fact which stands out in the history of the race, with profound prophetic significance, is full of inspiration to man, but there are depths unknown in the glorious truth revealed.

Thus does Paul speak of the deep. "We speak the wisdom of God in a mystery, even the wisdom that hath been hidden, which God fore-ordained, before the worlds unto our glory." The hidden wisdom of God hath been revealed unto us by the Spirit, who "searcheth all things, yea the deep things of God." 1 Cor. ii. 7-10. It is our privilege "to make all men see what is the dispensation of the mystery which from all ages hath been hid in God." "The manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Eph. iii. 6-13. In the presence of these great truths he cries, "O, the depths of the riches, both of the wisdom and the knowledge of God, how unsearchable are His judgements, and His ways past tracing out." Rom. xi. 33.

(a). *The deep is unsearchable.* "Who by searching can find out God"? Mysteries lie embedded in the depths. They are the mysteries of harmony. No discordant note is heard. The apparent paradoxes, are blended in harmonious reconciliation.

(b). *The deep is inexhaustible.* The resources of the present will all be exhausted. The boundless ocean of the Infinite will never be exhausted. There is "enough for each, enough for all, enough for evermore."

(c). *There is satisfaction in the deep.* Whosoever drinketh shall not thirst eternally. The deepest wants of our nature shall be satisfied.

(d). *There is inspiration in the deep.* It stimulates the soul, and encourages effort.

The *now* is an atom of sand, and the *near* is a perishing clod,
But *afar* is a fairy land, and beyond is the bosom of God.

II. KNOWLEDGE OF THE DEEP IS ACQUIRED THROUGH CHRIST. Apart from Him, the noblest and the best failed to acquire certain knowledge. Men who know not Christ speak of the Unknown, but there is no satisfaction in the doctrine—Jesus Christ is the Revelation of the Father God to the world. "He who hath seen Me hath seen the Father." He is the Teacher of the Race, and through the centuries men have seen "the glory of God in the Face of Jesus Christ." "The Incomprehensible made man" reveals upon the Cross that God is Love, and the glorious gospel of the resurrection rings through the province of death with the assurance of eternal life.

Christ is the Captain. He commands His followers to "Launch out into the deep." His knowledge of the deep, His power, and His love, inspires confidence. No boat was ever wrecked with Christ on board.

There are many *timid* Christians who live in shallow waters. They are so nervous they fear to launch away. We dare not

criticise them, we are assured of God's sympathy with the timid. He will not quench the smoking flax, He will not break the bruised reed. But we encourage *boldness* because we are commanded of Christ to "launch out." If Christ be with us we shall not fear. We have not sufficient knowledge of the deep to go out alone. We have no power over the wind and the rain. His presence guarantees our safety. Under His direction we are prepared for launching away.

Aggressive Christian work can only be undertaken under the command of Christ. Only those who know Him, believe in the possibility of the regeneration of man. Human misery can only be relieved by the Son of God. The heathen world is a great deep. Who can fathom it? The enterprise is irrational if it be not inspired of God. It is the Captain of our Salvation who has kindled this Divine *enthusiasm* within man.

The progressive Christian will not hesitate to launch out into the deep. Those who never lose sight of land, have more confidence in themselves than in God. They will trust where they can swim ashore, but they hesitate to launch out.

Peter declared that they had toiled all night, and caught nothing, but he did not argue with his Captain as some Christians do. The experience of these fishermen taught them that the night was the best time for fishing, and that they were more successful near the shore as a rule, but they do not hesitate to launch out when Jesus commands them.

Obedience to our Captain will secure abundant blessings. When they let down the net "they enclosed a great multitude of fishes."

G. TALALUN NEWTON.

* THE CURSING OF THE BARREN FIG TREE

Master, behold the fig-tree which Thou cursedst is withered away—ST. MARK xi. 21.

Like the Master's saying about the "unpardonable sin," this incident has often caused good people questionings, and perplexity of faith. Let us examine it. We have here :
1. The Master's action ; 2. The Master's teaching.

I. THE MASTER'S ACTION. The perplexity arises from the statement, "The time of figs was not yet." Then why curse the tree? In fig-trees, as in almost all others, there are early sorts, main crops, and late kinds. Josephus says it was possible to gather figs for ten months in the year. This was evidently an early kind, and the time of the main crop was not yet.

But in all fig-trees, the earliest fruit comes before the leaves. When the leaves are out, the fruit ought to be ripe. Christ came up and examined the tree, for so the words literally mean. But, even then, why curse it?

It is not enough to fall back upon the sovereignty of Christ, and to say that because He made it (St. Paul tells us He was the agent of creation) that therefore He can do what He likes with it. That is not a sound principle at all. It is plausible to say that a man can do what he likes with his own. As a matter of fact he cannot, he can only do what is right with his own. He is limited by the rights of others, and in many cases, by the rights of the thing which is his own. A man's child is his own, but he cannot do what he likes with it. We rightly condemn, and the law rightly punishes those who maltreat their children, who deny them the natural rights of food, and air, and clothing. Else, where is the reason for the Society for the Prevention of Cruelty to Children?

We must look elsewhere for the reason. This was the period of severity in the Saviour's ministry. In St. Matthew's account, the story is followed by parables of severity, and by the strongest and most scathing words that His lips ever uttered. "Woe unto you, scribes and pharisees, hypocrites." There was one thing Jesus could not bear. He could not bear a hollow pretence, a sham. No words too tender for the sincere, however humble; but none too scathing for the hypocrite, however exalted. And this tree was a vegetable hypocrite. It said, by its very covering of leaves, "Come to me, I have figs," when in reality it had none. And in accordance with His principle, and with the action which is sandwiched between two parts of the story—the cleansing of the temple—he cursed it.

Besides, Jesus only did quickly, and for a moral purpose, what the gardener would have done more slowly, when he had no such purpose. He would have dug it up and thrown it upon the rubbish heap.

II. THE MASTER'S TEACHING. "Have faith," yes, but to what end? There is here no attempt to justify His action. Nor the suggestion to trust Him that it is right. But simply "have faith in Divine power."

What is "this mountain?" Face it. Does it mean that if we have faith enough, we can say to the actual physical Wrekin (or any other), with its rocks, and trees, and houses, and fields, "Be thou removed," etc., and it shall straightway scrape across the plain, and not rest till the waters of the Irish Sea have closed over it? No, the Saviour spoke in figures. We do not try to force literality on many of His other sayings, "I am the Door," Light, Bread. What then is the real mountain He sees within the physical one?

It is the natural longing for revenge which there is in all men. Such a desire is in the fibre of us. We want to be even with those who have done us an injury. It is hard work to kill the tiger in us. Moses' law was not so much an allowance, as a restriction. The natural desire is not "an eye for an eye," etc., but both eyes for an eye, etc. He restricted revenge.

Christ says that we must advance a step further now and learn to forgive. He knows how hard it will be. He turns back to the petition for forgiveness when he has taught the Lord's Prayer, to enforce it. Here He likewise insists upon it. And in other places. He does not say that we are to rush out and fall upon the neck of our wrong-doer. Even God does not do that, He waits for repentance. But we are to school our spirit beforehand, so that when repentance comes, we may be ready at once with our forgiveness.

So Jesus says, "Do not you go cursing." It takes infinite knowledge to curse properly. You will curse the wrong people. No one has a right to curse but God. Leave it to Him. "Vengeance is Mine, I will repay, saith the Lord." As for you, cultivate the forgiving spirit, "Therefore if thine enemy hunger, feed him, if he thirst, give him drink, for by so doing, thou shalt heap coals of fire upon his head."

J. FEATHER.

THE BAPTISM OF CHRIST

Matt. iii. 13-15; *Luke* iii. 21, 22

The baptism of Christ was not a "baptism of repentance unto remission of sins." John perceived the moral grandeur of Christ for he would have hindered Him, saying, "I have need to be baptized of Thee, and comest Thou to me?" The multitudes came confessing their sins, Christ had no sins to confess. In this respect, therefore, the baptism of Christ differed from that of all others baptized by John. But it resembled their baptism in that it struck a new note. "By baptism John opened the door of the new kingdom. From the wilderness of sin the people entered into it as subjects; from the seclusion of private life Jesus entered into it as King and Priest" (Dr. J. Monro Gibson). Thus Christ's baptism may be viewed as His Inauguration into His public ministry. Coupling two facts, peculiar respectively to the records of Matthew and Luke, we note :

I. A TWOFOLD MANIFESTATION OF THE FILIAL SPIRIT.

1. *By obedience.* The submission to baptism was an act of righteousness. Christ now, and at all times in His earthly ministry, placed duty in the forefront of His teaching. His lode-star was the will of God. Obedience was the very

entrance-condition of the kingdom of heaven (Matt. vii. 21). It was the bond of spiritual kinship (Mark iii. 34, 35). We cannot but recognize this incident in Christ's life as an illustration of true childlikeness—an ideal which all the children of God should strive to follow.

2. *By prayer.* Prayer is an expression of trust. Christ's life was a prayer-life. The more we study it the more fully we realise that as one of its supreme characteristics. We are not surprised, therefore, to read of Him praying at this time. The life that is spent for God is fed by God. Holy deeds are watered by the refreshing showers prayer calls down. The obedient spirit is nurtured in this highest communion of spirits. Christ thus, in the incident of His baptism, linked obedience and trust.

These are two sides of the filial life. Obedience which is not sweetened by trust is a sorry thing. Trust which is not translated into obedience is dead. The relation of obedience and trust is the old one, that is as old as fatherhood—that of faith and works. A church must be obedient—answering to the slightest touch of the Divine helmsman. Good works must make the desert blossom as the rose. But still prayer is “the great wheel of the Church.” Without it her activity will be mechanical and spasmodic.

Following this twofold manifestation of the filial spirit we have :

II. A TWOFOLD ATTESTATION OF THE FILIAL RELATIONSHIP. The sequence is more than that of time. The attestation is the natural consequent of the manifestation. Obedience and trust are followed by blessing.

1. *The descent of the Holy Spirit upon Christ.* It was the Pentecost of Christ. Very significant are the passages preceding and following the story of the temptation; which indicate the place of the Spirit in the Ministry of Christ at its very beginning (Luke iv. 1-14). Of this descent of the Holy Spirit it has been said, “It was the symbol of a special gift then given to qualify Him for His work, and to crown the long-development of His peculiar powers. It is a forgotten truth, that the manhood of Jesus was from first to last dependent on the Holy Ghost” (Dr. Stalker).

2. THE VOICE OUT OF HEAVEN. “This is My beloved Son” (Matthew). “Thou art My beloved Son” (Mark and Luke). The latter record is probably to be preferred. In any case it preserves most clearly the idea of a wonderful attestation to Christ personally. We may distinguish in these words attestation and approval. Bare attestation is insufficient, however. The majestic words of the 2nd Psalm—“Thou art My Son; this day have I begotten Thee”—are brought to our mind: but there is an added power. “Thou

art My beloved Son ; in Thee I am well pleased," seems to speak the last sweet word on this relationship. How encouraging is the thought that God does speak in words of deepest, loving approval to His true children.

In the Blessed Trinity there is the unity of love ; and in the great dispensation in which Christ is now perfecting those given Him into one, we may all hear the voice of God and Father of all—the voice of loving approval.

RICHARD H. WRAY.

Karur, India.

SHORT OUTLINES

THE EXPERIENCE OF THE RELIGIOUS MAN

They shall fight against thee, but they shall not prevail against thee ; for I am with thee to save thee—JER. xv. 20.

The experience of the good man—what will it be ? It will vary in detail, because no two men are alike ; but in substance it will be the same with all who are striving to live the religious life, the Christian life. God tells Jeremiah, at a crisis of his history, what the good man's experience will be more or less everywhere. We have

I. OPPOSITION FORETOLD. "They shall fight against thee." It was so in Jeremiah's case ; but the law of conflict is the law of life ; Christianity had to fight its way and to expect opposition. The man that thinks must expect opposition ; the man that reforms must expect opposition. He must be prepared to overcome the "world, the flesh, and the devil" ; and there will be "many adventures." But we have

II. UNSUCCESSFUL OPPOSITION FORETOLD. "They shall fight against thee, but they shall not prevail against thee." Opposition sure enough ; but not final defeat for the good man. Awful bloodshed, terrible misery has attended the war between the English and the Boers and the war is not over ; but that the British will win seems hardly doubtful to any calm observer. At any rate though the battle with sin is long and terrible the issue is not uncertain. The Christian shall win because Christ cannot be conquered and the power of Christ, the power of the Cross, the power of love is the greatest power on earth. "They shall fight against thee, but they shall not prevail against thee."

For right is right, since God is God,
And right the day must win ;
To doubt would be disloyalty
To falter would be sin.

III. THE SECRET OF VICTORY FORETOLD. Victory is certain

1. *Because of the Divine Presence.* "For I am with thee." It is terrible to be continually alone. Loneliness often leads to suicide. Elijah in the desert of Horeb ; James Gilmour on the borders of the Mongolian desert ; both felt the terrors of loneliness. And a Church or a man is sure to fail in the battles of life without the Divine Presence. *Except Thy Presence go with us carry us not up hence.* And God says to Jeremiah, says to you and me, "They shall not prevail against thee for I am with thee." Victory is certain, too

2. *Because of the Divine purpose.* "I am with thee to save thee." Not to judge, not to destroy, but to save. It is possible to be in company which is not saving company ; possible to be in the company of helplessness and of despair. It is possible to be with others in moments of peril, but with them only to die together. But if God is with you He will be with you to save. If Christ is with you it is that He may seek and save that which was lost. Man makes destructive machinery by which man may be slain ; but God provides curative machinery by which he may be saved. He says, "I am with thee to save thee."

Soon to come to earth again,
Judge of angels and of men
Hear us now and hear us then
Jesus hear and save !

A MODEL ARMY

*Of Zebulon, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank ; they were not of double heart—*1 CHRON. xii. 33.

These men of Zebulon, fifty thousand of them, were an army in themselves, and, taking the passage as it stands, they were an admirable force. See their qualities. King David required of old, and King Jesus requires still, such men to fight his battles. They were

I. COURAGEOUS MEN. "Such as went forth to the battle."

II. SKILFUL MEN. "Expert in war."

III. WELL FURNISHED MEN. "With all instruments of war."

IV. DISCIPLINED MEN. "Fifty thousand which could keep rank."

V. WHOLE-HEARTED MEN. "They were not of double heart."

THINGS TO BE LEFT BEHIND

Gen. xix. 17 ; Matt. xvi. 23 ; Phil. iii. 13

We cannot, and ought not entirely to, break with the past, but some things must be left.

I. WICKEDNESS MUST BE LEFT BEHIND. "Look not behind thee." Gen. xix. 17.

II. TEMPTATION. "Get thee behind Me, Satan." Matt. xvi. 23.

III. ATTAINMENT. "Forgetting those things which are behind me." Phil. iii. 13.

W. GLYDE TARBOLTON.

CONDENSED SERMONS BY GREAT PREACHERS

THE TAMING OF THE TONGUE

BY THOMAS ADAMS: (A.D. 1616)

But the tongue can no man tame : it is an unruly evil, full of deadly poison.—JAMES iii. 8.

Go lead a lion in a single hair, send up an eagle to the sky to peck out a star, coop up the thunder, and quench a flaming city with one widow's tears ; if thou couldst do these, things yet never was the tongue known to be tamed.

All creatures in their kind bless God. They that want tongues with such obedient testimonies as their natures afford. They that have tongues, though they want reason, praise Him with those natural organs : the birds sing, the beasts make a noise, the serpents hiss, the very dragons sound out His praise. Man, that hath a tongue, and a reason to guide it, and a religion to direct his reason, should much more bless Him.

This is the tongue's office : the eye is to see for all, the ear to hear for all, the hands to work for all, the feet to walk for all, the knees to bow for all, the tongue to praise God for all. The tongue is man's clapper, and is given him that he may sound out the praise of His maker. He gave us being that had none ; preserved us in that being ; restored us, voluntarily fallen, into a better being ; and will glorify us with the best at the day of Christ. Let the meditation hereof put our tongues in tune.

For the majesty of the tongue, it carries an imperious speech, wherein it hath the pre-eminence of all mortal creatures. Man alone speaks. For the pleasantness of the tongue, no instruments are so ravishing, or prevail over man's heart with so powerful complacency, as the tongue and voice of man.

"Than a good tongue, there is nothing better ; than an evil tongue, nothing worse." Hence the servant, when he was commanded to provide the best meat for his master's table, the worst for the family, brought to each neat's tongues : this was both the best and worst, according to the goodness or badness of the tongue. A good tongue is a special dish for God's public service, especially when

seasoned with salt (Col. iv. 6). Better a salt tongue than an oily. We allow the tongue salt, not pepper; let it be well seasoned, but not too hot. But an evil tongue is meat for the devil, according to the Italian proverb: the devil makes his Christmas pie of lewd tongues. It is his dantiest dish, and he makes much of it; whether on earth, to serve his turn as an instrument of mischief; or in hell, to answer his fury in torments.

The tongue is necessary. It converseth with man, imparts secrets, disburdens griefs; it speaks our devotions to heaven and is the instrument which the Holy Ghost useth in us to cry, "Abba, Father."

The tongue is little: as man is a little world in the great, so is his tongue a great world in the little. A little member, saith the apostle, yet a world of iniquity. What it hath lost in the thickness, it hath gotten in the quickness. An arm may be longer, but the tongue is stronger, and a leg hath more flesh, besides bones, yet the tongue still runs faster. If the wagger lie for holding out, without doubt the tongue shall win it. So little, it will scarce give a kite her breakfast, yet it can discourse of the sun and stars, of orbs and elements, of angels and devils, of nature and arts; and hath no straiter limits than the whole world to walk through. It is little in substance, yet great to provoke passion, to produce action. God hath so disposed it among the members, that it governs or misgoverns all, and is either a good king or a cruel tyrant.

Consider the difficulty of this enterprise: no man can do it. The eye sees far and is an unruly member, yet it hath been tamed (Job xxxi. 1). The ear hears more than ever the eye saw, it is a wild member, an instrument Satan delights to play upon, yet it hath been tamed (Luke x. 39). The foot is an unhappy member, and carries a man to much wickedness, there is a foot of rebellion, a dancing foot, yet it hath been tamed (Psa. cxix. 59). The hand rageth and rangeth with violence, there is a hand of fraud, of extortion, of bribery, of lust, of murder; yet it hath been tamed, not by washing it in Pilate's basin, but in David's holy water—innocence (Psa. xxvi. 6).

Other creatures in the world have been tamed. The man-hating tiger, the flock-devouring wolf, the roaring lion, yea serpents—all these savage, furious, malicious natures have been tamed. The natural wonders of the sea have been tamed by our artificial wonders—ships. In the air, the birds fly high above our reach, yet we have guns to fetch them down. All these have been tamed.

"The tongue can no man tame." How then? God alone can tame it: He must lay a coal off His own altar upon our tongues, or they cannot be tamed.

And when they are tamed, they often have an unruly trick. Abraham lies; Moses murmurs; Elijah, for fear of a queen, wisheth to die; Jonah frets for the gourd; David cries in his heart, "All men are liars"; Peter forswears his Master. If the tongues of the just have thus tripped, how should the profane go upright?

The instruction hence riseth in full strength; God only can tame the tongue, causing the mouth to open when it should not be shut. This is the sole work of God, He must open with His golden key of grace (Psa. li. 15). The Lord opened Paul's mouth to speak (Col. iv. 3). To shut our lips when they should not speak is also the Lord's work alone. It is Christ that casts out the talking devil. Thus all is from God. Man is but a lock, God's Spirit the key.



Notes and Illustrations

RELIGION IN GERMANY.—The religious and devotional element is very strong in Germany. A German keeps his religion for week-days rather than for Sunday. When the German regiments marched, and when they made ready for battle, they did not sing ribald songs, they sang the songs of Luther and Paul Gerhard, which they knew by heart and which strengthened them to face death as it ought to be faced.—*Max Müller's Autobiography.*

THE BARREN FIG-TREE.—*Which thou cursedst*: it is Peter's words, but not inappropriate, though possibly he might not at the time have a fully developed view of the Lord's action. The Lord *cursed*, not passionately, but judicially, and in a figure. *And thrown into the sea.* A fine vivid idea, representing, in a bold hieroglyphic manner a great result. The Saviour did not mean that it would ever be desirable that the Mount of Olives should be literally torn from its socket and hurled into the ocean. If, however, it were desirable, it would take place. But He meant that there would be occasion, within the moral area of human experience for changes as great intrinsically, and every way as remarkable and difficult as the transference of mountains. "By the mountain," says Zuingli, "He understands whatsoever things are arduous."—*Dr. James Morison.*

INTO THE DEEP (Luke v. 4).—Under discouragement and apparent defeat there frequently enters the thought of abandonment. The worker says, "I will lay down my weapon; it is useless to proceed. I must have better soil, or *it* must have a more skilful hand." But when this thought

is being entertained there comes a manifestation of the Master, who by some means and in some language, says, "Go, labour on; toil on and faint not." To the "fisher of men," he says, "Let down your nets for a draught." This command to continue may cause us to reflect upon:

1. Our Lord's own example; for he laboured on most diligently and patiently under heavy and sore discouragements.
2. The ample means placed at our disposal with which to work for Christ and men; the glorious fulness and fitness of the gospel of the grace of God.
3. The near presence and promised aid of the Holy Spirit.
4. The inestimable value of the souls we seek to save.

But whencesoever suggested, the voice we hear is imperative, Divine, "*Go labour on.*"—*Pulpit Commentary.*

POET EXPOSITORS

THE PRODIGAL SON

Does the lamp still burn in my Father's house,
Which he kindled the night I went away?

I turned once beneath the cedar boughs,
And marked it gleam with a golden ray;
Did he think to light me home some day?

Hungry here with the crunching swine,
Hungry harvest have I to reap;
In a dream I count my Father's kine,
I hear the tinkling bells of his sheep
I watch his lambs that browse and leap.

There is plenty of bread at home,
His servants have bread enough and to spare;
The purple wine-fat froths with foam,
Oil and spices make sweet the air,
While I perish hungry and bare.

Rich and blessed those servants, rather
Than I who see not my Father's face!
I will arise and go to my Father,—
"Fallen from sonship, beggared of grace,
Grant me, Father, a servant's place."

Christina G. Rossetti.

UNION FOR BIBLICAL AND HOMILETIC STUDY
IN ASSOCIATION WITH THE WESLEYAN METHODIST
CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1901-1902

MOTTO—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—
2 TIMOTHY ii. 15.

SECRETARY :

Rev. J. A. CLAPPERTON, M.A., 4, Marlborough Terrace, Dewsbury.

GENERAL DIRECTIONS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

NOTE: All Text-books can be obtained from the Secretary *post free* at the prices named below.

I. HOMILETICS

(1) Elementary. Text-book: Eldridge's *Lay Preacher's Handbook*, 1s. 6d. Tutors: Revs. J. Edwards (29, Connaught Avenue, Mutley, Plymouth), C. Forrington, H. Windross, J. T. Gurney, J. Freeman, Frank Cox, J. E. Harlow, J. C. Adlard, J. T. Hillary.

Every Member joining this Section should without fail send in the September paper; this will materially help us in arranging the classes for the Session. Students are strongly advised to procure the Revised Version *with marginal references* (5s.) and to make constant use of it in their preparations.

Students are requested to note:—1. A fully-written sermon is not required: but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied.

2. Each outline is to contain *one illustration* (original preferred).

3. No paper to exceed 400 words in length.

WORK FOR OCTOBER: Study Handbook, Chapters i. and ii. Write replies to the following questions: 1. What do you understand by a call to preach? and what is the evidence of this call? 2. What subjects should a preacher study with special diligence? and what is your own method of studying the Bible?

II. ADVANCED HOMILETICS

Tutor: Rev. R. J. Wardell, Dovedale, Liscard, Birkenhead. Text-books: Wardell's *Manual of Sermon Construction*, 1s.; and Phillips Brooks's *Lectures on Preaching*, 2s. 10d. (Subject for Wesleyan Local Preachers' Connexional Examination).

WORK FOR OCTOBER: 1. Read the whole of the first chapter in Brooks, giving special attention to the latter part. 2. Describe and illustrate, in your own way, what "preaching" is. 3. Work out two of the exercises on p. 13 in the Manual.

III. SYSTEMATIC THEOLOGY (ELEMENTARY)

Text-book : Gregory's *Theological Student*, 2s. 2d. (*A*) First Year's Course, pp. 1-155. Tutors: Revs. C. A. Healing, B.A., 9, Stanhope Road, South Shields; A. D. Baskerville, Clydach, near Abergavenny. (*B*) Second Year's Course, pp. 156-272. Tutor: Rev. E. H. Maggs, Bacup, Manchester.

A. FIRST YEAR'S COURSE

WORK FOR OCTOBER: pp. 20-41. What are the two "Preliminary assumptions" of Chapter ii.? Explain in what sense each is an "assumption." Questions 17, 18, 21, 22, 23, 25. Brief exposition of John v. 39, 40, as bearing on authority of Scripture.

B. SECOND YEAR'S COURSE

WORK FOR OCTOBER: pp. 170-184. Questions 121, 123, 125, 126, 128, 129. Bring out doctrinal teaching of Eph. v. 25-27.

NOTE: *All the above questions are taken from the Questions for Self-Examination, pp. 273-288.*

IV. ADVANCED THEOLOGY

Text-book: Banks's *Development of Doctrine in the Early Church*, 2s. 2d. Tutor: Rev. A. E. Salmon, 113, Splott Road, Cardiff.

WORK FOR OCTOBER: pp. 36-61. 1. Who were the Apologists? Name some of their extant writings. From what special standpoint do they regard Christianity? 2. Give a short account of Tertullian. 3. What was Cyprian's teaching concerning the Church and the Ministry?

V. CLASS FOR CANDIDATES FOR THE MINISTRY

Tutor: Rev. J. C. Nattrass, B.A., B.D., 3, Summerfield, Leith, N.B. Text-book in Theology: Gregory's *Theological Student* (2s. 2d.); Banks's *Manual of Christian Doctrine* (2s. 8d.) to be read concurrently. Eight questions will be set each month, selected from the Text-book, pp. 273-288.

In view of the fact that considerable stress is now laid upon knowledge of the structure and contents of the Bible, it is proposed to go through certain sections of the *Oxford Helps to the Study of the Bible* (1s. 2d.) Two questions will be set on this subject in each of the papers.

WORK FOR OCTOBER: Gregory, pp. 42-85: Questions 27, 30, 34, 39, 43, 48, 53, 60. Oxford Helps, Part II., § 8: the Pentateuch and Historical Books. 1. Give a brief account of contents of Pentateuch. 2. Name the historical of Old Testament. What period is covered by Ezra and Nehemiah?

VI. BIBLE STUDY (OLD TESTAMENT)

Tutor: Rev. T. H. Barratt, B.A., 157, Holly Road, Handsworth, Birmingham. Text-book: Dods on *Genesis*, 2s.

WORK FOR OCTOBER: Read Genesis vi.-xix. 1. Compare the account of the Flood in Genesis with the "Deluge" traditions of other nations. 2. Show how Melchisedec is a type of Christ. 3. Write a brief account of Ishmael.

VII. BIBLE STUDY (NEW TESTAMENT)

Tutors: Revs. W. F. Lofthouse, M.A., 19, Byron Street, Bradford; W. H. Spencer, Thornton Heath, Surrey; W. H. Phipps, B.A., 20, Pretoria Avenue, Walthamstow; H. Martin, M.A., Lismore, Devizes. Text-book (Subject for Local Preachers' Connexional Examination): Plummer's *St. John*, 3s. 3d.

WORK FOR OCTOBER: Read Introduction, pp. 32-35. 1. The fourth Gospel is a biography: the first three are memoirs. Explain this statement. 2. Give the

chief facts in Chapters xiii.-xxi. peculiar to this Gospel. Is there any special reason why the author should have mentioned them? 3. Describe the leading characteristics of the fourth Gospel in thought and style. Show how these recur in St. John's first Epistle.

VIII. BIBLE ENGLISH

Tutor: Rev. A. W. Bunnett, M.A., Thorne, Doncaster. Text-book: Clapperton's *Pitfalls in Bible English*, 1s. 6d.

WORK FOR OCTOBER: Read Chapters v.-viii. 1. (a) Fully explain "friends of the mammon of unrighteousness"; (b) Give the various uses of the word "after." 2. Explain, quoting passages, the Bible use of "meat," "tempt," "carriage," "compass," "debate," "virtue."

IX. CHRISTIAN EVIDENCES

Tutor: Rev. R. E. Brown, B.A., 93, Aireville Road, Frizinghall, Bradford. Text-book: Banks's *Scripture and its Witnesses*, 2s. 2d.

WORK FOR OCTOBER: Section I. Questions: 1. Give the testimony to the authority of the Old Testament which is provided by other parts of the Scriptures. 2. What is the attitude of modern criticism towards the Old Testament? How does it determine the relation between the Law and the Prophets? Give a reply to this contention. 3. Show that "the New Testament of the Church at the close of the Second Century was substantially the same as ours." 4. What is the present position of "the so-called antilegomena or disputed books"?

NOTE: The whole section should first be carefully studied, and the answers to the questions prepared. Then the text-book should be closed, and the answers written from memory. Marks will be given on this understanding.

X. CHURCH HISTORY

Tutor: Rev. E. E. Ormiston, The Manse, Prestwich Park, near Manchester. Text-book: Cowan's *Landmarks*, 7d.; and Barmby's *Gregory the Great*, 1s. 11d.

WORK FOR OCTOBER: Cowan, Chapters v.-ix., pp. 27, Section 2. Barmby, Chapters i.-ii., p. 9, Section 1. Questions: 1. What was the work and importance of the Nicene Council? Say what you know of Athanasius. 2. Describe carefully the heresies condemned by the Council of Chalcedon. What was the result of the Council? 3. Give a brief sketch of St. Augustine and his teachings. 4. Trace the growth of Monasticism; and point out its advantages and its dangers. 5. What were the chief causes of the growth of the power of the Papacy up to the time of Gregory the Great.

XI. ETHICS

Tutor: Rev. W. E. Beet, M.A., Montgomery Street, Hollinwood, Oldham. Text-book: Radford Thompson's (1) *Utilitarianism*, 5d., and (2) *Auguste Comte*, 5d..

WORK FOR OCTOBER: Questions: 1. Criticize the physical view of Ethics. 2. Define Utilitarianism, pointing out its relation to Hedonism in general, and remarking upon the claims made for it. 3. State the Ethical theory of Mill, indicating his relation to those who have preceded and followed him. Read Utilitarianism, pp. 23-42. Consider carefully the objections to the theory which regards pleasure as the *summum bonum*, and that as a criterion of conduct, in spite of its seeming simplicity, it is practically impossible of application. Bain's criterion should not be overlooked and the meaning of the term *ought* should be well thought out. Grote's distinction of the *summum bonum* and the *summum jus* is suggestive and important.

XII. ENGLISH GRAMMAR

Tutors : Revs. G. Allen, B.A., Handsworth College, Birmingham ; J. E. Clarke, St. Austell ; T. Naylor, B.A., Heamoor, Cornwall. Text-books : Morris's *Primer*, 1s. ; and Wetherell's *Exercises*, 1s.

WORK FOR OCTOBER : MORRIS, Sections 34-55. Wetherell : Exercises 18, 15-20 ; Paper 2 (p. 153), questions 2, 4, 6 ; last four sentences in Exercises 26, 28, 31, 34. In Exercise 31 name the antecedents.

XIII. ENGLISH COMPOSITION

Tutor : Rev. S. B. Gregory, B.A., Barrhead, Glasgow. Text-book : Nichols' *English Composition*, 1s.

WORK FOR OCTOBER : Lesson : Read Part I., Chapters ii. and iii. Questions : Write a brief essay on "Holidays."

XIV. COMPARATIVE RELIGION

Tutor : Rev. F. Platt, M.A., B.D., 1, Guy's Cliffe, Undercliffe, Bradford. Text-books : Geden's *Comparative Religion*, 2s. 2d. ; and Grant's *Religions of the World*, 7d.

WORK FOR OCTOBER : Read pp. 37-68, and Chapter i. in Grant's "Religions of the World." 1. Trace briefly the origins of the Egyptian religion. 2. What are the symbols and functions of the deities Ra, Isis, Thoth, Anubis and Maat ? 3. Give a short account of the Egyptian doctrine of immortality.

XV. LOGIC

Tutor : Rev. A. E. Balch, M.A., 35, Loudoun Square, Cardiff. Text-book : Jevon's *Logic*, 1s.

WORK FOR OCTOBER : 1. Explain and illustrate the difference between inductive and deductive reasoning. 2. Define, with examples, abstract, concrete, positive, negative, singular, general and collective terms. 3. Give the meaning in intension and in extension of *tree*, *lamp*, *man*. Read pp. 27-53. The classification by Dichotomy and the "Predicables" (Genus, Species, Difference, Property, Accident) are important. Illustrate a few propositions by diagrams for practice. Draw up a table of the distribution of subject and predicate in the four types of proposition and learn it. The Immediate Inferences are most important. Note the names : 1. *Conversion* § 65. 2. *Conversion by limitation* § 65. 3. *Obversion* § 64. Rule : Negative the predicate and change the "quality." 4. *Contraposition* or *Contraversion* § 70. Rule : "Obvert, then convert."

XVI. PSYCHOLOGY

Tutor : Rev. W. E. Beet, M.A., Montgomery Street, Hollinwood, Oldham. Text-book : Ryland's *Story of Thought and Feeling*, 1s.

WORK FOR OCTOBER : Answer the following questions :—1. Explain clearly the nature and characteristics of *attention*. 2. What do you understand by *sub-consciousness* ? Indicate its importance in our mental experience. 3. "In certain circumstances, when the adjustment is very accurate, we may actually perceive the impression before it occurs." Explain this statement. Read Chapter ii. Distinguish clearly between after-images, positive, and negative, and recurrent sensations ; and the various forms of memory-images. Study carefully what is said about defects of memory and conditions of recollection.

XVII. BIBLICAL GEOGRAPHY

Tutor : Rev. A. W. Cooke, M.A., 34, Denver Road, Stamford Hill, N. Text-book : Cooke's *Palestine in Geography and History*, 2 vols., 4s. 4d.

FOR STUDENTS READING VOLUME I.

WORK FOR OCTOBER : 1. Read Chapters iii. and iv. carefully. 2. Write a paper on "Galilee in the time of our Lord."

FOR STUDENTS READING VOLUME II.

WORK FOR OCTOBER: 1. Read carefully Chapters ix. and x. 2. Subject for short essay, "Judæa in History." 3. Read carefully Chapter xi. 4. Write a paper on "The Jerusalem of David and the Jerusalem of Herod: a comparison and contrast."

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*. Fee (including Text-book but not Subscription), 5s.

XIX. ADVANCED NEW TESTAMENT GREEK

Tutor: Rev. R. M. Pope, M.A., 2, Oak Terrace, Beech Street, Fairfield, Liverpool. Subject: *Epistle to the Ephesians*. Fee (not including Subscription), 5s.

XX. HEBREW

Tutor: Rev. A. T. Burbridge, B.A., Henley-on-Thames. Text-book: Maggs's *Introduction to the Study of Hebrew*. Fee (including Text-book but not Subscription), 5s. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

Tutors: Revs. A. O. Sanderson, M.A., 79, Milton Street, Middlesbrough; G. G. Muir, Epworth, Priory Road, Hastings; R. Bond, 32, Mansfield Road, Ilford, E.

WORK FOR OCTOBER: Second Catechism, Chapters iii. and iv. The Sermons—for reading ii. and iii. and xlv.-xlviii; for careful study, vii. and viii.; also the notes on "the Acts." Questions: 1. Write out the Catechism definition of *original sin*. There are four New Testament proof texts given. Summarize what Wesley says on them, what sort of sin is *original sin* opposed to. Define that. 2. What is the value of religious forms and ceremonies? What Scriptures does Wesley quote as expressing the substance of the Gospel? Distinguish between Infirmities and sins of surprise. Is there condemnation for either? 3. Write a *short* clear analysis of the sermon on the wilderness state. 4. What does Wesley say is *shown* in the Book of the Acts? Write a short exposition of Paul's speech at Athens. Embodying (but not copying) the Notes thereon.

XXII. TEMPERANCE

Tutor; Rev. John Freeman, Islington, Birmingham. Text-book: Spiers's *Methodist Temperance Manual*, 2s. 2d.

WORK FOR OCTOBER: Chapters v.-viii. Questions: 1. Demonstrate that alcohol is not a food. 2. Give facts showing that water is the only necessary drink. 3. What are the functions of saliva? How does the presence of alcohol affect its work? 4. Show that alcohol in the stomach hinders digestion.

XXIII. PREPARATORY READING CLASS

Students who find the ordinary class-work too advanced should read a chapter in the following Manuals monthly, and if they meet with any difficulty should write to the Tutor of that subject. Subjects for essays will be announced in March. Prizes will be awarded if sufficient compete.

CHURCH HISTORY.—Beckett's *Reformation in England*, 1s.

THEOLOGY.—Eldridge's *Popular Exposition of Methodist Theology*, 2s.



OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY ROBERT BREWIN

Oct. 6—JOSEPH'S EARLY YEARS—*Acts vii. 9*

Few Scripture stories are more interesting to the young than the story of Joseph. This for some time is to be before us. I. *Joseph, like David, was a keeper of sheep.* He dwelt with his brethren, and was sometimes at home. He was seventeen. II. *He was greatly beloved of his father.* He was his father's favourite child. His father made him a special coat. III. *The favouritism of his father caused the hatred and envy of his brethren.* Favouritism produces similar results to-day. IV. *Joseph noticed and reported to his father the evil conduct of his brethren.* This made them indignant and they hated him yet the more. Sin hates holiness. V. *He had two remarkable dreams.* 1. Of the sheaves. Gen. xxxvii. 5-1. 2. Of the sun, moon, and stars. Gen. xxxvii. 9-11. For their fulfilment. Gen. xlii. 6. VI. *The hatred of his brethren soon led them to great crimes.* 1. They proposed to kill him. Gen. xxxvii. 20. 2. They cast their brother into a deep pit. 3. They sold him for a slave. For evils of hatred see Gen. iv. 4-8. 1 Sam. xix. 10. Esther iii. 5-15. Dan. vi. 4-9. Jer. xxvi. 8-11. Mark vi. 24-28. Luke xxiii. 11. Acts xxiii. 12. Let us beware of hating others. 1 John iii. 15. VII. *Notwithstanding all his trials God was with him.* 1. God is always present with His own people. Matt. xxviii. 20. 2. He is specially present with them in trouble. Psal. xci. 15. 3. The presence of God with us in trouble compensates us for all our afflictions. 2 Tim. iv. 17.

Oct. 13—JOSEPH IN PRISON—*Gen. xxxix. 21*

The world has had many illustrious prisoners. Samson. Jeremiah. Daniel. Peter. Paul and Silas. St. John. Bunyan. Thomas Cooper. I. *Joseph was an innocent prisoner.* He was falsely accused. The evidence was false. He was unjustly sentenced. To be sent to prison thus is no disgrace to any one. II. *He was a contented, useful prisoner.* 1. He did not complain against God. 2. He did not become disagreeable and peevish. 3. He was respected and promoted to useful service. True piety, like the flowers, will shed its fragrance anywhere in the garden, the home, the church, or in a prison. III. *He was a kind prisoner, and glad to help others.* See the story of his sympathy and kindness in Gen. xl. 1-15. In every circumstance and situation in life we shall find it possible to show sympathy and kindness to others. In the street, at home, in the railway train, everywhere. IV. *He was a patient prisoner.* For two full years he bore this cruel wrong. Gen. xli. 1. Our trials should always develop patience in us. Rom. v. 3. James i. 3. Rom. viii. 25. V. *He was forgotten by those who ought to have remembered him.* Comp. Gen. xxxix. 6-13 with ver. 23. Have we not sometimes forgotten those who have been kind to us? VI. *He was a prisoner whom God remembered.* 1. God was with him. 2. God showed him mercy. 3. God gave him favour in the sight of others. God never forgets His friends. VII. *He was, at length, a delivered and honoured prisoner.* Gen. xli. 39-45.

Oct. 20—HONOURING GOD REWARDED—1 Sam. ii. 30

To be honoured is pleasant. There is nothing wrong in desiring to

receive the highest honours. John v. 44. I. *All true Christians delight to honour God.* They may do this: 1. By perfect trust in His Providence. Job xiii. 15. Rom. viii. 28. 2. By perfect trust in His promises. Heb. xi. 17-19. Neh. i. 8, 9. 3. By outward and hearty expressions of praise. Psal. l. 23. 4. By boldly refusing to disobey God and conscience. Dan. iii. 16-18; vi. 10. 5. By abundant and life-long usefulness. John xv. 8. Philip. i. 11. 6. By setting our love upon Him. Psal. xc. 14. 1 John iv. 19. 7. By letting our light shine before men. Matt. v. 16. 8. By prayerfulness and spirituality of mind. James v. 17-20. 9. By patient continuance in well doing. Rom. ii. 7. II. *It is the delight of God to honour all true saints.* 1. By the illustrious titles He confers upon them. Isa. lxii. 4-12. Mal. iii. 17. John xv. 15. Heb. i. 14. 2. By the illustrious ministry that He has appointed to watch over them. Psal. xxxiv. 7. 2 Kings vi. 17. 3. By the special privileges He confers upon them, as of fellowship with Himself. Answers to prayer. All things work together for their good. 4. By His constant and abiding presence with them. Psal. xlv. 1. Isa. xliii. 2. 2 Tim. iv. 17. 5. By promoting them before the world. Joseph. Mordecai. David. Daniel. 6. By delivering them in times of trouble. Hezekiah. David. Elijah and Elisha. Daniel. Three Hebrews. Peter. Paul. 7. By conferring upon them eternal life. Matt. xxv. 34-45. III. *Divine honours excel others in many ways.* 1. In their nature. 2. Their abundance. 3. Their certainty. 4. Their duration.

Oct. 27—ON OVERCOMING EVIL—Rom. xii. 21

To overcome is to conquer, to get the victory over, to triumph over. It is possible to triumph over the evil that assails us. I. *In this life Christians are liable to ill-treatment and wrong.* 1. They are different from other people. 2. They fight against the sin and evil that is in the world. 3. They are often altogether misunderstood by the world. 4. The devil leads men to oppose and persecute them. John xv. 19. Acts xxvi. 24, 25. 2 Tim. ii. 3; ii. 26. II. *Some persons allow evil to overcome and conquer them.* 1. By stirring them to revenge the injury done them (1) by going to law, (2) by doing them similar injuries. 2. By allowing ill-treatment to make them sour and morose. 3. By leading them to throw down their work for Christ. III. *Some persons overcome evil with good.* They do this 1. By loving persons more because they injure them. Christ did this. So did Paul. 2 Cor. xii. 15. 2. By sparing them when they are in our hands. David did this. 1 Sam. xxiv. 4-22. Story of Joseph. 3. By praying for them. Matt. v. 44. 4. By giving a kind, gentle answer to unkind words. Prov. xv. 1. Judges viii. 1-3. Joseph's gifts. 5. By making them nice presents. Prov. xxi. 14. 6. By making great sacrifices on their behalf. Missionaries and the heathen. Christ's great sacrifices for us. IV. *It is much better to overcome evil than to be overcome by it.* 1. It is pleasanter. 2. It is never regretted. 3. It is more Christlike. 4. It has a great reward in heaven.



REVIEWS

The Century Bible : Romans. Edited by Alfred E. Garvie, M.A., B.D. *The Pastoral Epistles.* Edited by R. F. Horton, M.A., D.D. 2s. each net. Edinburgh : T. C. & E. C. Jack.—The charming volumes of this excellent series appear with commendable rapidity. The long intervals which often occur in such series are apparently provided against by the Editor, who is to be congratulated on a success in this respect which other Editors will envy. The two volumes before us are very attractive. Mr. Garvie has done his most responsible portion of the work with great care and fairness. Both in the Introduction and the Notes he writes with true appreciation of his great theme, and though we have already many worthy commentaries on *Romans*, this is by no means superfluous. Indeed, the extraordinary cheapness of the book will, no doubt, make it a great boon to young students. It does not come into competition with the great commentaries of Sanday and Headlam, Moule, and Beet, but as a preparation for a more elaborate study it is excellent.

Dr. Horton's *Pastoral Epistles* is a slighter work and was probably written much more easily and quickly. It goes without saying that there are many good points in it, but alike in the Introduction and Notes one misses the very highest qualities of a commentary. Yet one reads with interest and not without profit and probably there are many who would place a higher value upon it than we can. The Notes are, to our mind, better than the Introduction and there are pleasant suggestions of the fact that the writer is a pastor, not a professor.

Some Literary Landmarks for Pilgrims on Wheels. By F. W. Bockett. London: J. M. Dent & Co.—This is a good holiday book for preachers or for ordinary mortals. Delightful as a companion (fitting easily into any moderate pocket) on a cycling run through any portion of the country described, and suggesting what to look for in any portion of this little island where

Half of her dust has walked the rest
In poet, heroes, martyrs, sages.

Puritan and Anglican: Studies in Literature. By Edward Dowden. London: Kegan Paul, Trench, Trübner & Co.—Professor Dowden writes excellently well of Sir Thomas Browne, the "Judicious Hooker," George Herbert, Henry Vaughan, Richard Crashaw, Milton, Jeremy Taylor, Baxter and Bunyan. It is a pity that he added Samuel Butler of "Hudibras" to so glorious a company. For all that his book has greatly pleased us. We should strongly recommend preachers to read it. They will find here what they may seek long elsewhere.



MEN AND BOOKS : A MONTHLY SURVEY

THE IMMORTALITY OF THE SOUL *

IN the brief volume named below Professor Beet returns to a contest from which he retired, not very wisely or courageously, a few years ago. The position taken in the book just issued is practically identical with that for which he contended in *The Last Things*—viz., that the doctrine of the natural immortality of the soul is extra-scriptural and that the attitude of the Christian believer to the doctrine should be that of an agnostic, who neither admits nor denies. At the same time Dr. Beet's anger against the man who accepts the dogma is such that it is obvious his own conviction lies in the direction of denial. He is attracted to this conclusion by the feeling that thus only can a way of escape be found from belief in the acute, endless, and unmitigated torments which the older theology taught must be the lot of all who die unsaved. His last chapter, "The Doom of the Lost" clearly exhibits the awfulness and hopelessness of the state of the finally impenitent. To our mind the difficulty which, as Dr. Beet says, "drives" "our moral sense" "into revolt" (p. 106) is not avoided by believing that after more or less protracted suffering a merciful contempt may annihilate the suffering sinner.

On the title page of his "Protest" Dr. Beet places the words "Who Alone hath Immortality," but neither in this book nor in *The Last Things* does he make any argumentative use of the quotation. Probably he would at once admit that the words do not carry the meaning which they will no doubt convey to many who do not read the Greek Testament.

The passage in Timothy (I vi 16) ascribes *athanasia*—immortality, deathlessness, *undeadliness* as Wyclif renders it—to God as the source of life † but it does not necessarily connote the denial of immortality to those who derive their

* *The Immortality of the Soul : A Protest.* By Joseph Agar Beet, D.D. Hodder & Stoughton. 2s.

† "He in whom immortality essentially exists and who enjoys it neither derivatively nor by participation."—Ellicott.

life from Him—angels and men. This use of the word (*monos*) is found also in the previous verse where God is described as “the *only* potentate” (*despotes*)—that is the pre-eminent Ruler, from whom all other rulers, derive their authority. (In i. 17, on the other hand, *monos* is probably used absolutely—“the only God”).

It is worth while to note this point since Dr. Beet’s title page is all the more likely to make the passage a proof-text on one side of the controversy because he does not attempt to shew its value to his argument.

On p. 109 Dr. Beet to some extent gives himself away. He writes, “Of this acute suffering, the writers of the New Testament see no end; nor do they teach anything which logically implies that it will ever end.” Why? Is it not fair to suppose that they “saw no end” because they did not understand “destruction” as meaning annihilation, or the cessation of conscious existence.

Like everything Dr. Beet writes this little work displays an acuteness, vigour, scholarship, which makes it of real value to every student of the subject with which it deals. But after all it is not such a very serious matter whether or no we admit that we have no absolute scriptural authority, no distinct proof-text on which to rest our belief in the immortality of the soul which came from God and must return to Him. There are many mysteries concerning the future life which can only be solved for us hereafter. It is well that we should not dogmatize where the way is not perfectly clear. But for ourselves we do not think that Dr. Beet has proved his point either in *The Last Things* or in this monograph. His contention that belief in the natural immortality of man came from Plato to the Church of Christ seems to us unproved, and whilst one cannot give one conclusive verse which asserts categorically that the soul is immortal, yet even the Old Testament, and much more distinctly the New, give many indications that the sacred writers had reached no such conclusion as Professor Beet is anxious to establish.

THE EPISTLES OF ST. PETER AND ST. JUDE *

The author himself describes this commentary as a

* *The International Critical Commentary : Epistles of St. Peter and St. Jude.* By the Rev. Charles Bigg, D.D. Edinburgh : T. & T. Clark.

"laborious volume" and every reader will recognise how much of hard work, careful thought and wide research has gone to the making of it. The result is an addition of very great value to the already large number of first-rate expositions which are now available for the Bible Student. It treats of portions of the New Testament upon which there is no superabundance of commentaries and is therefore the more welcome.

On the question of authorship Dr. Bigg thinks that the First Epistle was written by St. Peter through an interpreter and that this interpreter was most probably Silvanus. *Cf.* 1 Peter v. 12, "By Silvanus, our faithful brother, as I account him I have written unto you briefly." Of the Second Epistle he says the "facts are best explained by the theory that the Epistle is really the work of St. Peter, but that a different amanuensis was employed." *Jude* he believes to have been written, as it professes to be, by Jude, the brother of James, and therefore one of the Lord's "brethren."

The Introductions are singularly full, able, and to a very large extent convincing. Perhaps Dr. Bigg presses a little too far his instructive contrast between St. Paul the Mystic, and St. Peter the Disciplinarian. He says :

For all those terms that we use in theology may be employed in two senses, the Mystic and the Disciplinarian. These two words denote not a difference in the thing believed but a difference in the way of believing it. Let us try to make this clear without going too far into metaphysics.

A Disciplinarian is one who hears God speaking to him ; a Mystic is one who feels the presence of God within. The former says, "Christ is my Saviour, Shepherd, Friend, my Judge, my Rewarder"; the latter says, "Not I live, but Christ liveth in me." The former sedulously distinguishes the human personality from the Divine ; the latter desires to sink his own personality in the Divine. Hence the leading Disciplinarian ideas are Grace considered as a gift, Law, Learning, Continuity, Godly Fear—in all these human responsibility is kept steadily in view. But the leading Mystic ideas are Grace as an indwelling power, Freedom, the Inner Light, Discontinuity (Law and Gospel, Flesh and Spirit, Word and God), and Love. Nothing is more difficult than to define these two tendencies in the abstract, because they run into one another in shapes of manifold diversity. Yet it is easy in practice to see the difference between, for instance, William Laud and George Fox. A great part of the difficulty of discrimination arises from the fact that many people use mystic language, though they are really and truly disciplinarians.

We ought to add that this volume, like Dr. Hort's most precious fragment, is only useful to those who have at least

an elementary knowledge of New Testament Greek. It is surely one great reason for urging all preachers and teachers to learn Greek that it makes such commentaries available. We have no space to speak in detail of the expository portions of this book, but we have no hesitation in describing it as, in our judgement, the best English critical commentary on the Epistles of St. Peter and St. Jude.

THE SPIRITUAL INFLUENCE OF RELIGIOUS ASSEMBLIES

The meeting of many great ecclesiastical assemblies has given the Editor of *The British Weekly* occasion for another effective and much needed plea for spirituality in Church gatherings. Those whose duty leads them to attend many such Conferences are often distressed to find that the effect upon themselves and upon others is to increase the business-likeness of the Church at the expense of its unworldliness.

We have often noted, what *The British Weekly* notes also, the ostentatious inattention with which ministers especially regard the most solemn portions of the Sessions. On the other hand, so far as our observation goes, there is a very great improvement in this regard when one looks back over the last five-and-twenty years. There is, we believe, a revival of inward as well as outward reverence amongst Christian officials, and we must admit that in this matter the lay members are often an example to the ministerial. There may be many explanations and excuses—more or less valid—for lack of reverence but there can be no excuse for the placing in the second rank the essential matters of religion whilst time, energy and even temper are lavished on externals.

The British Weekly lays down three principles concerning Ecclesiastical Councils which must surely be approved by all sincere Christians.

(1). The members of such Assemblies ought to impress everyone with the conviction that they fully believe in the power of prayer.

(2). The members of such Assemblies should irresistibly convey the impression that they are concerned about the practical work of the Church, and that they can discuss that work in a spirit of Christian charity, courtesy, and meekness.

(3). Once more it should be manifest in every city visited by a Christian Assembly that the members intensely desire the salvation of souls.

THE U.B.H.S.

We are glad to chronicle on a later page the steady growth

of the Correspondence College which the Editor of this Magazine had the privilege of instituting very shortly after *The Preacher's Magazine* was begun. Year by year it has grown in size and usefulness, and we are glad to recognise how greatly it has prospered under the careful and competent guidance of the Rev. J. A. Clapperton.

Not the least of the services rendered to Bible Students has been the publication of Handbooks which were to a large extent prepared to meet the needs of the U.B.H.S. Amongst these are to be numbered Mr. J. Hope Moulton's *Introduction to the Study of New Testament Greek* and Mr. Clapperton's *First Steps*. The latter volume has been found of the greatest value to beginners and the first edition has been speedily exhausted. This is due not simply to its use by the U.B.H.S. but to the fact that it is adopted by the *Sunday School Chronicle* for its Correspondence Class. We are glad to know that our example has been followed so successfully as the following paragraph from the *Methodist Recorder* describes.

Our esteemed contemporary, the *Sunday School Chronicle* has inaugurated a correspondence class for the study of New Testament Greek. The conductor has selected as the text-book to be used, "First Steps in New Testament Greek," by the Rev. J. A. Clapperton, M.A., of Dewsbury. This book is one of a valuable series of books for Biblical and Homiletic Study, edited by the Rev. A. E. Gregory, D.D., and published at the Book Room. A feature of this movement, suggestive of the advanced education of the day, is that about eighteen hundred names have been enrolled as members within a fortnight, a large proportion of whom are ladies. The demand for the text-book has exhausted the supply, and a new edition is now at press.

THE U.B.H.S. AND THE COLLEGES

One of the acutest problems before Wesleyan Methodism to-day is the re-arrangement or re-organization of the "Theological Institution." It consists of four Colleges and owing to the elementary character of the education of a good proportion of the students who enter, the valuable time and gifts of the Professors have to be largely consumed in teaching the "beggarly elements."

The U.B.H.S. was founded primarily for the benefit of individuals, but now it appears possible that it may help in solving the great problem that faces our Colleges. A proposal has been recently made to some of the recognised

authorities and has been favourably received. It is suggested that candidates for the Wesleyan ministry, who are on the whole satisfactory, should be divided into two classes.

I. Those who are possessed of so good an English education that they could be sent at once to College to take Theology, Greek, and Hebrew.

II. Those with a defective English education might be recommended to the Home Mission Committee as Evangelists; urged to take U.B.H.S. Classes; and promised that they will be sent to College in twelve months *if they pass the literary examination successfully.*

In this way, the elementary branches of education would be dealt with outside the four Colleges and the Curriculum of the Theological Institution could be permanently raised.

J.A.C.



THE TABLE OF SHEWBREAD *

BY THE REV. W. J. TOWNSEND, D.D.

ONE more symbol of great interest was contained in the Holy Place, the precise significance of which has been the subject of much controversy. This was the Golden Table on which were placed every Sabbath day twelve cakes of unleavened bread, called in our translation "the shewbread."

This table stood on the right hand in the Holy Place. It was made of acacia wood, but so overlaid with thin plates of gold as to be called the Golden Table. It was two cubits long, one broad, and one and a half high. It had four feet which, in the representation sculptured on the Arch of Titus at Rome, are turned outwards and carved after the feet of animals. A plate of gold stretched round the table from one leg to another about half-way from the top. Another plate or edge of gold ran round the top of the table and this was surmounted by an ornamental crown or wreaths. This

* See the series of papers on *The Great Symbols*, PR. MAG., 1900.

was clearly expressed:—"And thou shalt make unto it a border of an handbreadth round about, and thou shalt make a golden crown to the border thereof round about" (Exod. xxv. 25). This rim or crown which was uppermost was intended to prevent anything falling from it. Rings were placed in the legs, through which carrying poles might be placed. Several utensils were commanded to be prepared for it:—"Thou shalt make the dishes thereof, and the spoons thereof, and the flagons thereof, and the bowls thereof to pour out withal: of pure gold shalt thou make them, and thou shalt set upon the table shewbread before Me alway" (Exod. xxv. 29, 30). "And put thereon the dishes, and the spoons, and the bowls and the cups to pour out withal; and the continual bread shall be thereon" (Num. iv. 7). "And he made the vessels which were upon the table, the dishes thereof, and the bowls thereof, and the flagons thereof, to pour out withal of pure gold" (Exod. xxxvii. 16). There is some obscurity about the nature and uses of these articles. Probably the golden dishes were used to convey the shewbread to and from the table when required, the spoons might be used to scatter the incense upon the burning coals, the flagons are supposed to have been used for holding wine, which was poured out as libations before God. It should be observed that the word translated "covers" in the Authorised Version, is rendered "flagons" in the Revised Version. The Rabbis affirm that the "bowls" refer to golden hollow tubes which were placed lengthwise between the cakes of bread to allow air to circulate freely among them and to prevent the process of decay being too rapid. That such golden tubes were used for this purpose is certain, but it is not conclusive that these were the "bowls" referred to. These might be used to hold the incense which was burned upon the table.

Upon the table were placed twelve cakes of unleavened bread, made of the finest wheaten flour, which had been carefully sieved eleven times. These were the shewbread, which, if exactly translated, would be called "face-bread," or "bread of the Presence," as it stood in front of the Holiest Place where, behind the veil, shone the radiant Shekinah, the visible presence of Jehovah. The bread was prepared in a

room dedicated for the purpose in the Tabernacle or Temple, and was baked the day before the Sabbath. The cakes were placed upon the table in two piles of six each, to correspond with the six names of the tribes, engraved in each of the onyx stones which were worn by the High Priest upon his shoulders. These cakes were oblong in shape, ten hand-breadths long, five broad, and seven fingers thick. They were turned upwards, two hand-breadths on each side. On the Sabbath the ceremony of placing them was in this fashion:—Four priest went into the Holy Place, two of them to carry out the old bread and two to bear out the old dishes of incense. They were followed by four others carrying the cakes, which were to replace the old ones, and the dishes of frankincense, which were to be placed upon the cakes. The first set of priests faced the north, and the others the south, those lifted off the old bread and at the same moment these put on the new, so that the injunction might be fulfilled that the cakes “should stand before the Lord continually.” As the bread was removed the incense was burned before the Lord. The bread was the perquisite of the priests, and was eaten by such of them as were ceremonially clean. The Rabbis say that salt and wine were also placed upon the table. Philo, who was a contemporary of the Lord Jesus, testifies that this was done in his day, and although he was not always reliable, there seems to be no reason to doubt this statement. The salt is named in the Septuagint, and carried with it the idea of consecration; “with all thine offerings thou shalt offer salt” (Lev. ii. 13). The wine is not specifically mentioned, but is implied in the words, “the flagons to pour out withal.” But the “Presence-bread” was the chief article on the table, the wine came next, the others were accessories.

In the temple of Solomon there were ten tables placed instead of one:—“He made also ten tables and placed them in the temple, five on the right side and five on the left.” “And Solomon made . . . the tables also whereon was the shewbread” (2 Chron. iv. 8, 19). It does not appear, however, that “the bread of the Presence” was placed on more than one table at one time, though it is probable that any of them might be used for the purpose. So we read:—“The table whereon was the shewbread was of gold”

(1 Kings vii. 48); "We have cleansed the shewbread table with all the vessels thereof" (2 Chron. xxix. 18). The increase in the number of the tables corresponds with the placing by Solomon of ten lavers and ten golden lampstands, all of which shows the lavish scale of expenditure which he adopted in the building and furnishing of the Temple.

It is worthy of notice that the word rendered "bowls" (menaqqizzoth), does not occur in any part of the Bible save in the three passages referring to the Golden Table. The several other Hebrew words rendered "bowls," are quite different from this. The Speaker's Commentary *in loco*, suggests that it should be rendered "chalices," and we should then read:—"The flagons thereof and the chalices thereof to pour out withal" (Exod. xxx. 29). This seems to further confirm the idea referred to above that libations of wine were offered in connection with the ceremony of the Table. This explanation, or the one suggested above, may be adopted at the will of the reader.

The way is now prepared to consider the meaning of this remarkable symbol. The theories of its significance have been many and often unsatisfactory. Some of the suggested meanings have only to be named to be dismissed. The learned Dr. J. Spencer, in his "De Legibus Hebræorum," and those who followed his lead, taught that the shewbread upon the Table, with its accompaniments, was a symbolical meal offered to Jehovah, resembling the *Lactisternium* of the Greeks and Romans in which images of their gods were placed in reclining posture on couches with tables and viands before them, as if they were partaking of things offered in sacrifice. The explanation offered is too degrading to be accepted in relation to the lofty spirituality of this ceremony or indeed to any part of Judaism.

The teaching of Bähr that the institution symbolised the spiritual bread by which man may grow into the recognition of God and be nourished in a Divine life does not give the right idea, because the shewbread was an offering received from the people by God, and consecrated to holy uses by their devotion. A somewhat kindred theory has been advocated by the pious Dr. Andrew Bonar and others of his school, to the effect that the cakes symbolised the Person of the Lord

Jesus as the Bread of Life, and from this starting point every evangelical fact and doctrine is ingeniously drawn out from the institution. This is an instance of the interpretation of symbolism running riot. Bread may be an emblematic illustration of Christ, as indeed He Himself used it as such on several occasions. But this does not prove that the "Bread of the Presence" was the appointed symbol of His life imparting presence and grace, and to attempt to read more into a symbol than was intended in its appointment is to weaken the force of its special teaching.

To rightly ascertain the significance of the Table and the bread, the forms of expression used in their appointment must be considered. "Thou shalt take fine flour and bake twelve cakes thereof: two-tenth parts of an *ephah* shall be in one cake. And thou shalt set them in two rows, six on a row upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be to the bread for a memorial, even an offering made by fire unto the Lord. Every Sabbath day he shall set it in order before the Lord continually; it is on the behalf of the children of Israel, an everlasting covenant. And it shall be for Aaron and his sons; and they shall eat it in a holy place; for it is most holy unto Him of the offerings of the Lord made by fire by a perpetual statute" (Lev. xxiv. 5-9).

When these commands are analysed, it appears that the presentation of these cakes was an offering, and a sacrifice by the people to God. It was an offering of a portion of their substance to stand in close contiguity to the glorious Shekinah, and it was elevated into a sacrifice by the consecrating element of salt being sprinkled upon it, by the frankincense, being burned upon it, and the wine being poured out as a libation. The burning of the frankincense was symbolic of prayers arising from the hearts of the people for the acceptance of the offering, and transfigured an act of devotion into one of sacrifice, thereby demonstrating the pure spirituality of idea with which corn and wine were presented in the presence of the Holiest.

This was also "a covenant on behalf of the people." It was a perpetual renewal of the covenant entered into by them with Jehovah. Bread and wine were the staple food

of Israel. They really formed the diet of the people. The land grew fine wheat plentifully, the vineyards were cultivated by all the rural population and the fruit of the vine was both luscious to the taste and enormous in quantity. Wine presses and wine vats were on every holding. Corn and wine were common to rich and poor. This was the fulfilment of God's covenant with the Patriarchs and Moses. "God shall give thee of the dew of heaven and the fatness of the earth, and plenty of corn and wine" (Gen. xxvii. 28). "And it shall come to pass because ye hearken to these judgements and keep and do them, that the Lord thy God shall keep with thee the covenant and the mercy which He swore unto thy fathers: and He will love thee and bless thee and multiply thee: He will also bless the fruit of thy body and the fruit of thy ground, thy corn and thy wine and thine oil, the increase of thy kine and the young of thy flock in the land which He swore unto thy fathers to give thee" (Deut. vii. 13).

The memorials of God's faithfulness to His covenant were ever before the eyes of the people, in the harvests which waived in their fields, or were stored in their barns, in the vines which were heavy with rich fruitage, or the wines which filled their wineskins. As this was so, the people were required to place the wheaten cakes and the wine on the Table in the Holy Place continually so that a symbolic expression of national gratitude, of perpetual covenant keeping might be in the Presence of the Holy One of Israel. For this purpose the Table of Shewbread was appointed to stand on the outer side of the veil, before the Ark over which brightened the Shekinah. On the other side of the veil within the Ark was preserved the golden pot having manna which became a constant reminder of God's 'unfailing intervention for His people in their deepest extremity. One symbol answered to the other. The pot of manna told of an unfailing Providence, the cakes and wine told of a people fully consecrated by covenant to God. Thus they declared that as they were God's people, He should be their God, they would serve and worship Him alone, His law must be their rule, His will their constant pleasure.

Anxious care was taken by the Psalmists and Prophets of Israel to impress the people with the great truth that the

mere presentation of a few cakes of bread, or the pouring forth of a few flagons of wine could not alone be acceptable to God. These things could not enrich Him who created and upheld a universe. This offering could only be accepted by God as an expression of spiritual devotion and sincere service. "Offer unto God the sacrifice of thanksgiving and pay thy vows unto the Most High. Whoso offereth the sacrifice of thanksgiving glorifieth Me" (Psa. l. 14, 23). "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. . . Thou shalt delight in the sacrifices of righteousness" (Psa. li. 17, 19). "Let them offer the sacrifices of thanksgiving and declare His works with singing" (Psa. cvii. 22). "Bring no more vain oblations. . . I cannot do with iniquity and the solemn meeting" (Isa. i. 13).

This lesson of spiritual life and service is enforced with yet greater emphasis in the New Testament. The new Covenant whereby the fulness of the Holy Spirit is assured unto us through Jesus Christ must be honoured in us by constant thankfulness and ungrudging service. So the writer of the Epistle to the Hebrews closes his inimitable gospel of spiritual realities by exhorting:—"Then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to His Name. But to do good and to communicate forget not for with such sacrifices God is well pleased" (Heb. xiii. 15-16).



NOTES ON THE EPISTLE TO THE ROMANS

BY THE REV. ARTHUR HOYLE

CHAPTER III. 21-26

NOW we emerge into another atmosphere and upon "a brighter scene." Up to this point Paul's reasonings have been destructive, and humanity sits in despair at the door of a closed temple, its last hope gone; but, suddenly, the temple door stands open and jubilant voices call from within. From this point onward Paul's reasonings are constructive, as his intellect goes "sounding on a dim and perilous way," thinking God's thoughts after Him.

21. *But now*, in the light of the Incarnation and Sacrifice of Christ and in the maturity of God's purposes: *apart from the law*; "independently of it," "legal obedience contributes nothing to evangelical righteousness" (Denney): *a righteousness of God*, there can, at last, be little doubt that Paul here and in chap. i. 17 regards righteousness not only as communicated to man but as the fundamental element of the Divine character. The phrase looks out upon two worlds: in the higher world it is that principle of the Divine Personality which is the spring and impulse of all His conduct whether in creation or moral government of the created; that righteousness now *hath been manifested* and shines plainly out before the eyes of the heart. In the Incarnate is the golden key that unlocks every mystery and God is seen at length as a "stern law-giver" yet wearing the "Godhead's most benignant grace." Now we know why a righteous God passed over the sins done aforetime. In the lower world this righteousness which is always God's essential property, through the Sacrifice of Christ has become the possible possession of man. This is the gospel—the good news of Paul. Man must know God righteous before he can worship, and that same righteousness must be delivered from all shadow before man can give himself up entirely and forever to His purposes and possession. This has been accomplished, not by something growing out of the law but by the setting forth of Jesus Christ. Now, through faith in Jesus Christ, a man may prove this righteousness "redeeming and communicative." The temple door stands open and each who will follow the call of the jubilant voices—"believe and enter in," is himself partaker of the Divine nature. It is not merely that man has imparted to him a righteousness that is valid before the judge, not only is something done *for* us, but something is done *in* us; abandoning myself entirely to Jesus Christ I am taken up into Him and what He is I am before God—"To the end that He should be the first-born among many brethren"; *being witnessed by the law and prophets*, though this righteousness was not out of the law the law had a subordinate office in regard of it, and the prophets, in their exposition of the law, often pointed out the shadow of good things to come. Jesus Christ has links with the past and the Light it foregleams.

22. *Through faith in Jesus Christ*. "Our justification is limited to faith in Christ as its inward condition just because it is limited to the work of Christ as its external basis" (Dykes); *unto all them that believe*. The righteousness to be attained is not gained by obedience to ordinances, but by those who accept Jesus Christ and all He stands for; it is not a matter of enactment but of personal relations. The

weakest and most ignorant can assume relations to a known person—indeed, cannot avoid doing it, either for good or evil. *For there is no distinction*, between Jew and Gentile, all are whelmed in one common guilt and doom, and lifted by one common and only hope.

23. *And full short of the glory of God*, notice the present tense—even now they are sinking away and feel the unmet yearning. On this much discussed phrase probably Lightfoot comes nearest the thought of the Apostle:—"This glory of God is the revelation of God to the pure and upright of heart through faith, with perhaps the idea of communication also."

24. *Being justified freely by His grace*—this justification is not a law-righteousness, but is achieved through personal relations, and the possibility of saving personal relations with Jesus Christ rest on no claim of right or plea of pity—but on the eternal good pleasure of God the Father; it comes as a frank gift, as an unwon offer, straight from the Heart that is our Home. *Through the redemption that is in Christ Jesus*, the channel by which the justification becomes ours is the thing done for us by Jesus Christ, or, He Himself is the channel in virtue of the things He did. If Paul is asked what Christ did for us he makes but one answer—He died for us. No doubt he teaches that Christ did other things on our behalf, but that first and chiefly and as the blood-red core of all the rest—He paid the price of His own life that man might go free. The redemption is in Him as its abiding centre and when we assume right personal relations with Him all becomes ours.

Thou didst undertake for me,
For me to death was sold;
Wisdom in a mystery
Of bleeding love unfold;
Teach the lesson of Thy cross,
Let me die with Thee to reign;
All things let me count but loss,
So I may Thee regain.

25. *Whom God set forth to be a propitiation*. God, before the eyes of the universe, set forth His own Son as a peace-making gift; the Crucified is the Offering of the Divine Love for the sins of men and that they may be saved—"a mystery of bleeding love"; *through faith*, still Paul insists and will not let his vital contention slip out of mind; *by His blood*—the essence of the propitiation was *His blood*: blood is the last and uttermost that can be given, all that He hath; and, moreover, it links the offering with the deep instinct of humanity to offer all for forgiveness and the long revealing processes of God's education of the race in the

meaning and horror of sin. The cost of sin is everything—the prodigal spent all and so did the Saviour. *To show His righteousness because of the passing over of sin done aforetime.* All that God has before Him is to show His righteousness—even His purpose for the redemption of man must come in as subsidiary, for man is so built that he can only be saved by the revealing of that righteousness. When the consequences of his sin are put aside and he is delivered from all penalty, man has a life in God to live and that life cannot be lived, even by a renewed nature, unless the man has a boundless faith in the Divine rectitude. God allures men to their vital element by revealing Himself. Now the long history of human crime would seem to reflect on the inflexible justice of God—why has He endured the guilty creatures? The answer is that His attitude towards sin was provisional; in the Divine mind there was a great purpose and this purpose was consummated in the Crucified. In the fulness of times, when the heart of man could be trained to such discernment as was necessary, Christ died, and now the Divine attitude towards sin is no longer provisional. The death of Christ looks behind and before, it tells us why the Divine justice did tarry and to all the ages to come it shows that God can by no means clear the guilty. Forbearance is not injustice and the sins were not remitted, they were passed over—their full doom was not given. The agelong complaints of humanity, about the limping steps of justice, is proof enough of this forbearance in the ages before Christ; and, in Christ, we see the explanation of God's slowness to anger even in our day.

26. *To show, I say His righteousness:* Paul returns to his main thought; he has glanced back upon the ages before Christ and shown how there was need for the vindication of the Divine righteousness in their regard, and now he drives right to the centre: *at this present season* when the sun has broken from behind the clouds—when the dread arm is lifted high to vindicate and punish: *That He might Himself be just, and the justifier of him that hath faith in Jesus.* Here we touch the marrow of everything. How can God justify a man—declare him to be righteous and accept his person, merely on his faith in Jesus? Is not that pretending? Let us look at it. Paul means by faith trustful surrender to Jesus Christ; and the man who has made that venture of his very soul, for all and for ever, upon Jesus, who has given up the citadel of his being unto His possession, this man Paul affirms is justified. By being justified Paul means being set right with God, being taken into life-giving and favourable relations with Him; in spite of our past, He smiles upon us now. What is the connection between the two? Why should

faith issue in justification and in so doing show the righteousness of God? When we surrender to Jesus Christ what really takes place is this:—"I take thee, Jesus, as the entirely satisfying, I take Thee as my King and my all, I take Thee as the one Hope and Shelter of my guilty soul: with full and free assent I put myself in Thy hands knowing that it cannot but be well: I wish all that Thou hast and art; I wish it for myself, I wish it for the world; Thou art Saviour and I am helpless sinner, Thou art Lord and I am bondservant"—

Never will I remove
Out of Thy hands my cause,
But rest in Thy redeeming love
And hang upon Thy cross.

Of course, most of us, when we believe on Jesus, hardly know all that we commit ourselves to—but we *believe*: what we have done grows in clearness and the pledge we have taken deepens and broadens with our increased insight; still, in essence, we all make an entire abandonment of the self unto Him. Now, when we have made that abandonment of the self unto Him is there not heaved up through all the continents of our being a new and mighty watershed? Are we not different in our relations to God after that act of will? Is not that act something upon which God can go? It is not adequate, it is not final, it is not anything much except a beginning; but it is something and so far as it goes it is real; and this new beginning on our part justifies a new beginning on God's part, the change on our part justifies a change on God's part—there has emerged a new factor whereby God can be just and yet the Justifier of him that believeth in Jesus. But while this is very real, and is an element in the august transaction sometimes overlooked, the great reality that is the basis of all and that is the essential ground of our justification is what Christ has done. He died, we believed; it is by the faith, through which we enter into that death, that the death avails to put away our sin, to cleanse our accusing past; it is by the faith laying hold upon the redemption that is in Christ Jesus that God is enabled to declare the penalty forgiven and the condemnation withdrawn: it is by the grace of God coming unto us and begetting us anew through the Holy Spirit the moment we surrender to Jesus Christ that God is enabled, in strictest justice, to take us home to His heart and call us sons and heirs. Paul insists, passionately, that all is of faith—but the virtue of faith depends entirely upon its object. Paul's faith is always faith in Jesus Christ and the power of faith is this—when we have surrendered to Jesus Christ we have seen the light and caught it. It is no arbitrary imputation to discern in the first

faint ray caught by our eager soul the sure pledge and prophecy of day. Yea, our surrender is the root of every kind of good—in the new posture God can work all His will upon us. In the root He sees the flower and the fruit of perfect love. They are not there yet, but the power and the potency of all manner of righteous are lodged deep in our personal soul. The lump is not leavened but the leaven is in; and for Christ's sake, and upon our new relation to Him, *because* He is just and has regard to the new facts, He "starts us upon our way with a clean page to our record."



IS TEETOTALISM SCRIPTURAL ?

A SERMON FOR THE PLEDGE-SIGNING CRUSADE

BY THE REV. G. ARMSTRONG BENNETTS, B.A.

The letter killeth, but the spirit giveth life—2 COR. iii. 6.

I WAS recently in company with a very eminent minister of religion who said, "What I want to know is where the New Testament says that I ought to be a teetotaler?" Another minister of considerable learning, who was present, replied, "*Everywhere*." I think his reply was correct, and went to the very root of the true basis of Biblical exposition as it is set forth in our text. There is no man so far away from a true intellectual grasp of the idea of Christianity as the Biblical fragmentist who would make Christian ethics into a series of isolated precepts patched together. Christian virtue is a systematic and indivisible whole rooted in certain great underlying principles which cannot be separated one from another, and the man who would search the Bible for individual injunctions, and who would wish to have an express and literal "Thou shalt," or "Thou shalt not" for all the details of conduct, will find himself soon lost in an inextricable maze of inexplicable difficulties, and of paradoxical perplexities. How true it is that the letter killeth! It killeth both the interpretation and the interpreter. In the whole history of Christian thought it is questionable whether

there is any heresy which has done more harm to truth than the doctrine of a cast-iron, rigid verbal inspiration of the Scriptures which is put at defiance by the fact that the variations of the manuscripts are so many that no man can say what are the exact words of the original autographs, and which loses the spirit in a rabbinical quibbling about the letter. The reply of my friend leads us to the true clue for the interpretation of Scripture, the principle of *everywhereness* must be our guide. Just as the spirit pervades the body of a man, and cannot be localized in any particular organ, so the spirit of the Bible pervades the Scriptures; and just as a limb of the body dies if it is cut off from the body, so particular precepts lose their vitality if they are torn away from the whole fabric of Scripture truth. As James has taught us there can be no such thing as fragmentary obedience or disobedience, "Whosoever shall keep the whole law and yet offend in one point is guilty of all" (James ii. 10), according to that word of Christ which has stated for us the root principle for all Biblical exegesis, "*The Scripture cannot be broken*" (John x. 35).

The effects of this fragmentary literalism are to be seen in their most terrible form in the rabbinism against which Jesus Christ directed the whole of his teaching. Amongst the Jews with their phylacteries, their puerile laws about purification, Sabbath-keeping and the like, we learn the ridiculous absurdities into which literalism leads men, and we come to understand how men lose the whole spirit of the Bible while they contend about the letter. What God seeks to produce amongst us is not occasional obedience, but a *living character* which is itself an embodiment of the law. When Jesus Christ, therefore, gave His church, in the Sermon on the Mount, an outline of Christian ethics, in order that He might teach us that His doctrine is the exact opposite of literalism, He threw it into a form an exactly literal interpretation of which would lead us into a tangled web of contradictions and absurdities which no one would unravel.

Now for myself I am deeply convinced that the spirit of the Bible requires total abstinence from the use of intoxicating drinks from those who have clear light on the nature of alcohol and its effects. In saying this I do not condemn the

saints of the past who have not practised total abstinence, nor do I condemn good men of the present who have not the light which leads to this conclusion, except in so far as they deliberately and of set purpose close their eyes to the light, thus falling into the sin of chosen ignorance. The Bible is a germ sown in the soil of human life which develops together with the progress of the race. Every advance in human knowledge sheds new light upon the Scriptures, and as the world advances in civilization Christian ethics must rise with it, and things which are perfectly justifiable in one period of human history become impossible in another, as, for instance, the history of the attitude of the Christian Church towards slavery abundantly proves. I believe accordingly that the development of Christian thought will in the not distant future make the practice of teetotalism a necessity of Christian conduct, and I will here specify three amongst many of the all-pervasive Biblical principles which justify my friend in saying that the Bible everywhere requires us to be total abstainers.

I. *The recognition of the Divine authority of natural law.*

This principle pervades the Scriptures. Indeed, it is a fundamental necessity of thought about religion. No man but an atheist can have any doubt about the authority of the laws of nature. Whatever controversies there may be about the inspiration of a book, every one who believes in God at all must acknowledge the laws of nature as proceeding from Him. The Bible begins here, "In the beginning God created the heavens and the earth." Every creature is a thought of God and the laws of its being are His laws.

Now I contend that science has triumphantly demonstrated that alcohol is injurious to our bodies even in small doses. Space does not permit me here to enter into details, but I maintain that the returns of insurance societies throughout the world, in all varieties of climate, prove beyond a question that the use of alcohol, even in what is called moderation, shortens life. You may not believe this statement; but, if you do not, I would respectfully urge you to face this question, *why do you disbelieve it?* Have you ever taken the trouble to investigate it? If not, you are not acting rationally in saying, "I do not believe," when you have not

taken the trouble to inquire. I believe that if you will inquire you will find that the God of nature is against the use of alcohol. I will also beseech you to consider that it is a Christian duty for us to avail ourselves of all the accessible light of science relating to our body and its health. The body is the temple of the Holy Ghost. The body and soul are so closely intermarried that our spiritual life depends very much on the state of our body, and the healthier our body the more perfect will be our service of God and man. It is, therefore, a sin against the God of nature to injure the body with alcohol or any other poison.

II. *The Bible lays it down as a fundamental rule of conduct that I am to do my best to keep out of the devil's clutches.*

If I am sincere in desiring to be holy, I shall strive to avoid temptation. It is hypocrisy to be continually praying, "Lead me not into temptation," and then deliberately of our own accord to walk into it. Now, to say the least, the experience of millions of teetotalers—that of the Arab nation for centuries, for instance,—proves that there is no necessity or great advantage to be derived from the use of alcoholic liquors. Teetotalism, therefore, does remove from the path of men a temptation which, in multitudes of cases, leads to ruin. I do not claim everything for teetotalism, but I do assert that it is an infallible cure for drunkenness. No man can ever get druuk who does not take his first glass. It is presumptuous Pharisaism for any man to say "I'm in no danger," considering the large number of splendid men and women who have fallen victims to this vice. I know it may be said that the grace of God is sufficient to keep men. Yes, but John B. Gough's axiom is correct:—"The grace of God will never do for a man what he can do for himself." The grace of God saves me *through the use of all prudential measures that I can employ in order to work out my own salvation with fear and trembling.* If I go into the devil's playground, he will probably carry me off into his kitchen. It is my duty and my wisdom not to sup with him at all either with a short spoon, or a long spoon, or any other. The drinking customs of mankind have been and are one of the devil's main agencies for destroying souls; our wisdom, therefore, is to sweep away customs which, when the very utmost that can be

said in their defence has been advanced, cannot be proved to be of any real service to mankind.

III. *The fundamental law of Christian ethics is SELF-SACRIFICE FOR THE SAKE OF OTHERS.*

The cross of Calvary is not only the instrument of our salvation but is *the law of our conduct*, as John has taught us in that marvellous passage in which he has stated for us in crystalline form the noun of Christian ethics :—“ *Hereby we love because He laid down His life for us, and we ought to lay down our lives for the brethren* ” (1 John iii. 16, R.V.). In face of this, were there no other argument to be adduced, I should feel compelled by the teachings of the New Testament to be a teetotaler in the spirit of Paul when he said, “ *Through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble* ” (2 Cor. viii. 11-13, R.V.). In view of this fundamental law of Christian love, even supposing that all that I have alleged previously about the physiological action of the poison alcohol, and your own personal danger be a mistake, I plead with you to settle this question by the law of the cross, and to abstain for the sake of others. History shows that wherever drinking customs exist they produce drunkenness. The discontinuance of these customs would abolish one of the greatest evils that afflict mankind, will you not do your best by your own personal example to make the customs of your social circle safe for the weakest ?



HEROISM is the brilliant triumph of the soul over the flesh—that is to say, over fear ; fear of poverty, of suffering, of calumny, of sickness, of isolation, and of death. There is no serious piety without heroism. Heroism is the dazzling and glorious concentration of courage.—*Amiel.*

THEOLOGY SINCE THE REFORMATION

BY THE REV. JAMES LINDSAY, D.D., KILMARNOCK

IT may serve some good purpose to outline the chief theological developments that have taken place since the Reformation, for many who are familiar both with the Reformation of the 16th century, and the theological features of our own time, have no very clear idea of the way and course through which our Christian theology has come to be. The final outcome of the Reformation, on its more orthodox Protestant side, was just Calvinism. The *Loci Communes* of Melancthon held place as theological text-book in the Lutheran Church; and the *Institutes* of Calvin in the Reformed. From these a Protestant Scholasticism soon sprang. What an arbitrary procedure is that by which Harnack makes the Reformation in reality an exit of dogma! As if the Calvinism and the Arminianism, that were so soon to blossom out, should not belong to the history of dogma! More important, however, than any exterior residue like Calvinism was the fact that now there stood out the Reformational or Protestant principle. And what was that principle? The Reformation set the seal of its consecration on the principle of individuality. That early Protestantism was the simple assertion of the principle of true individuality—the self-activity of the individual—or the *right* to fulfil the *duty* God had laid on individual man. But the liberty of the individual was a liberty to make for religious truth, order, and progress. Protestantism is thus at the antipodes of Catholicism, which has really usurped the place of the revelation alike of history and of conscience. This Protestant principle of the unfettered freedom of individual power or genius is indeed a daring one. But it has been amply vindicated in history. It has proved the very crown of moral personality. No wonder, then, that we to-day retain Luther as the representative of Protestantism, of large ideas, and of individual freedom. To him we owe the moral ideals of to-day, in which, ideals not merely humanistic, but Christian, have replaced the ascetic ideals of mediævalism.

No doubt, Luther was much less the champion of freedom than one might wish, but it was his unconscious greatness to pave the way for the ethical achievement of freedom. Luther

rebelled almost as strongly against Aristotle and the Schoolmen as against the Pope, and though a Protestant Scholasticism arose, yet the Reformation gave an impulse to independent speculation which has never been lost. Philosophy and theology have ever since trodden a sundered path, each with a spirit and method of its own. In the 16th century, Germany led the van in things intellectual, but was reduced by the Thirty Years' War to beggary. From the 17th century, it was England, and with it France, that led cultured thought. Legalism and traditionalism were besetting evils of the 17th century, whose earlier decades are marked by scholastic features and the reign of authority, that is, of the Bible. Now there arose the new Scholasticism of the dogmatic Lutheranism. This was under lead of Gerhard, Professor of Theology at Jena (from 1616). The one-sided dogmatism of the Lutheran theology moved along the lines of the Formula of Concord. But it found itself opposed within the Lutheran Church, not to speak of that which came from the Reformed side.

But there was another dogmatism, hardly behind that of Lutheranism just noted, which made itself felt in England, Scotland, and the Netherlands. This was Calvinistic Puritanism, with a legalism of its own, and a government by external discipline to the repression of the freedom of Christian men. The Church of Holland was, in the 17th century, distracted with controversies, which were settled by the Synod of Dort in 1618, when a real but moderate type of Calvinism was affirmed. This was as against Arminianism, which was destined to prove so powerful a factor in the thought of Europe in the 17th century. It sprang from the very heart of Calvinism, Arminius having been a student of Beza, in the University of Geneva. In Switzerland and in Holland, great Calvinistic systematic divines like Turretine, Witsius, Van Mastricht, and others, carried the theology of the Reformation to its completion. In the Reformed Church of Holland, a Pietistic movement sprang up about 1660 in the sect known as "The Regenerate." In England, what has been termed "Rational Theology" is found at work in the 17th century. Chief among the exponents of this type of thought were Falkland,

Hales, Chillingworth, and Stillingfleet. Arminian influences had told upon them. They gave high place to reason and its powers in religion. They are thus easily marked off from the High Churchmen and the Puritans.

Another English movement of note in this century was that founded by the Cambridge "Latitudinarians." Whichcote and Cudworth are fine examples of these men, who, while not insensible to Arminian and Puritan influences, were more affected by the Platonists of Alexandria. As we near the end of the century, we see the Lutheran pietism of Spener and Francke arise in opposition to dogmatism. Spener gave the Bible again a place above the confessions of the Church.

When we enter the 18th century, we find Pietism represented in its beginning by the Moravians and the Methodists. Zinzendorf founded the Moravian Church in 1727. John Wesley, whose real greatness late biographers (like Mr. Snell) quite fail to bring out, set up the first Methodist Society in London in 1739. Moravian worship of Christ sometimes took a peculiarly exclusive character. The separatist exaggerations of Pietism had too often, by the middle of the century, shorn it of the influence it might have had on developing Protestantism. In the 18th century, too, the rise of the movement known as *The Illumination* meets us. This was the demand, under scientific and philosophical knowledge, for a view of the universe having its standpoint, not in the Church's faith, but in what is made known through reason. As a result, every positive element of the Christian faith was rejected, and, by the second half of the century, Rationalism was triumphant all along the line. At length, in Kant the limits of human understanding were laid down, and God and the immortality of the soul both declared unprovable postulates of the practical reason. But, before we reach this summit, we must look at the second half of the century.

In the second half of the 18th century, two famous thinkers took theology off the too narrow Biblical ground on which it had been left by post-reformational divines. One of these was Lessing, who taught that what we call education in the individual is revelation in the race. That education is revelation became a kind of keynote for the philosophy of

history. The other, Herder, rendered, as his greatest service, his "Contributions to a Philosophy of Human History." In his "Spirit of Hebrew Poetry," he laid stress on the literary and æsthetic charm of the Scriptures, no less than on their spiritual significance. Herder was a suggestive and versatile spirit, and, with Lessing, drew theology into relation with the natural capacities of man. They both made it a thing of universal history. They, in fact, humanised it, while it remained Divine.

Now enter we the 19th century, whose threshold great spirits crowd—Kant, Fichte, Schelling, Hegel, Schleiermacher. We saw that Kant completed Rationalism, which thereby became self-destroyed. The limits of reason having been shewn, a new view was possible. Religion was seen to be no philosophized Christianity, but an immediate power bringing to God and giving to men will-power. Hence Romanticism uprose, under Novalis and others, as a re-action against the illumination. Not the rational did Romanticism seek, but the unintelligible, instinct as that might be with natural impulse. It was Liberalism that, about the middle of the 19th century, destroyed Romanticism—by which is meant that European Liberalism, whereby all seek to realise our modern ideal of freedom. Not, however, before Romanticism had stimulated the civic and ecclesiastical life of Germany, and quickened modern philology and history. From about the year 1815 to the middle of the century, ran in England the movement now known as the Oxford Movement, which had its own type of "Liberalism," which it essayed to resist and overthrow. The movement recalls that of Wesley and his Oxford associates a century earlier. But, whereas Wesley's movement aimed to reach the people, the Oxford movement sought to influence the cultured, and especially the clergy. Newman, with his personal force, formed the most powerful influence of the movement. Pusey headed the movement after Newman seceded. Large learning was his, but he lacked the imaginative power of Newman. In Scotland, the main influences in the earlier part of the 19th century proceeded from two writers, whom some foreign theologians have ranked among the greatest dogmatic theologians of the 19th century. Of these the first was the

brooding, contemplative layman, Thomas Erskine of Linlathen, whose independence is memorable, though his work is now little known. The influence of Coleridge had gone forth before him in England, that of Schleiermacher had done so in Germany. But those very inward or experiential aspects, on which they laid stress, were quite independently reached by Erskine. To him, as to Jacobi, religion was a thing of the heart. He voiced the spirit of those who, as an English paper once put it, had become "insurgent against the dismal Calvinistic decrees." Erskine's weakness was in dialectic skill or argumentative force. The second Scottish influence was Dr. Macleod Campbell, who aimed to make the atonement more real and spiritual to men. Both he and Erskine put ethical inwardness before the forensic externality then so common. These influences did more than affect Scotland; they stamped the theology of Maurice with the best features it bore. Next came the influence of Carlyle, and that of John Stuart Mill, whose "Logic" was issued in 1843, the year in which the Free Church took rise in Scotland. Mill's theism was too tenuous to be satisfactory, but it did good by bestirring the interest of the Church in the intellectual aspects of her faith. In Germany, during the first half of the 19th century, the "epoch-making" influence of Schleiermacher was making itself felt. His influence drew men to a more vital apprehension of religion and the powers of spiritual life. He rooted religion in the spirit of man—in his powers of religious feeling—the feeling of dependence on God. His ideas, both of God and religion, were defective and incomplete, but these things did not keep him from being the most influential and representative theologian of the 19th century. He belongs not merely to Germany, but to the whole Christian world, which he enriched and influenced to an amazing degree. His piety was as great as his religious genius, and he is an abiding inspiration to the clergy for all time. His spirit abides, and we can share it, even when his opinions do not satisfy. His activities were astonishing, and the power of his individuality most impressive. Great indeed were the names that gathered round his teaching and perfected it. Among these were Dorner, Müller, Rothe, Nitzsch, and Twisten. In the second half of the 19th century,

the influence of Ritschl and his school has been conspicuous. At important points he has been influenced by Schleiermacher, but his independence is so great as to merit peculiar attention. He avoids the mistake of Schleiermacher in treating religion as exclusively a feeling of dependence, and recognises also thought and will. He holds more to the personality of God than Schleiermacher, mainly by making love his fundamental attribute. He makes the Scriptures the exclusive fountain of our religious knowledge. His theory is one of "value-judgements," by which God, Christ, the Resurrection, and such-like verities are taken for what of value they carry for us, rather than for what they are in themselves. Everything of a pietistic or mystical turn is peculiarly repellent to Ritschl. This is one of his greatest defects, for, in so extruding, under recoil from mysticism, elements that are essential to spiritual life in any of its virile developments, he took a course that must lead such life to break the swaddling-clothes of Ritschlianism. Other defects inhere in the system, which is far from a reasoned or coherent one; it has had great spiritual influence, however, as a fermenting power. Some of the school are fond of claiming to be followers of Luther, who was certainly too mystical for Ritschl. The positiveness of revelation, however, is asserted by Ritschl, as Luther dogmatically clung to the authority of Scripture. And, no doubt, Ritschl's school succeeds that of Luther, in that its lack of world-view may be taken to be a development of Luther's restricted religious view of the world.

From all that has now been advanced, we see how individualism has, during the past four centuries, been triumphantly asserting itself. The underlying thought of European civilization, during that whole period, has just been the principle of the individual ego—the reality of the self. This truth of the ultimate reference of the individual to itself has been the chief discovery or main net result of modern philosophy. But it is a discovery which has enabled it to refute Materialism, and to transcend Dualism—the dualism of mind and matter. This discovery of the individual spirit or ego is, as we saw at the outset, characteristic of Protestantism, and marks it off rather as a preparation for

religion than a religion itself. Therein it differs from Catholicism. The Reformational principle is to be now and ever repeated in the renewing energies of Christianity. Our Protestantism, grown more ideal, should seek the courage and the consciousness of its own principles, and enter more fully into the largeness of reason. For the Reformational principle is no mere memorial of the past, but is also, and more, reserve of the future. The self-revelation of God in Christ, recovered for us by the Reformation, has yet more glorious truth to break forth for us. Protestantism of the merely intellectual and hard type we must overpass, that the rich and spiritual ideal made possible to us may be fully attained. And the prime theological need of our time is not, as is often asserted, a mere return to Greek theology, but a spiritual synthesis which shall take up into itself, and do perfect justice to, both the elements of Greek and of Latin theology. Greek theology, as we find it in Origen, Clement, and others, cannot be made perfect except by such a synthesis, in which proper place and due correlation shall be found for the doctrines of sin and grace explicated by Augustine and the Latin fathers.



Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations.]

* TOTAL ABSTINENCE

He shall separate himself from wine and strong drink.—NUMBERS vi. 3.

Absolute safety lies in total abstinence. Separation is the only safeguard. Half-measures with regard to things that are essentially destructive, things that daily proclaim their poisonous properties by the physical and moral wrecks they produce, are absolutely useless.

Moderation means to some systematic drinking, with an occasional outburst; to others, a *little* occasionally, with a growing liking for more; to others the *little* becomes excess, because of physical conditions. The counsel of the text is timely and supremely important. If we look at the text in the light of present-day need we shall agree, I hope, that

separation, total abstinence, is the wisest and safest position. "He shall separate himself from wine and strong drink." In considering the subject of total abstinence we notice :

I. ITS NECESSITY.

1. The country's good demands it. Before England can rise to the height of her privileges, or use to the highest and best advantage her opportunities and privileges, and prove herself to be the Christian nation she is *supposed* to be, she must remove from her midst alcoholic drinks as a beverage, and as a source of revenue.

2. The individual good demands total abstinence from strong drink. The welfare of the individual is imperilled by strong drink. The poor man who has not the means to remove to the suburbs where this licensed evil has not yet established itself, has to live with public-houses on every hand. Not that *all* who take strong drink become drunkards, but that *all* who take strong drink take that which makes drunkards. This, then, is a very unsafe position ; the unsafe side lies in taking strong drink in a small quantity, for there is always the possibility of excess. The all-round good of the individual demands total abstinence.

3. The children's good demands it. The surroundings of many children are such as imperil body and soul. Many children are born under conditions that make it most difficult for them to grow up sober, pure, honest. The drink taint transmitted from the parent starts the child in life under a tremendous disadvantage. Strong drink demands the children's bread, clothing, warmth, comfort. It demands the music, the sweetness, the brightness of home.

4. The Sunday's rest and quiet demand it. Public-houses open on Sunday ; Sunday-drinking robs the Lord's Day of its sanctity and quiet ; robs many of their day of rest from work. Sunday-closing is a necessity, if the sanctity, rest, quiet of the Sunday are to be preserved.

5. The Church's good demands it. Strong drink invades the Church. The good the Church is endeavouring to do is being neutralised by strong drink and its devotees. Let every Church in the land banish from her communion table intoxicating wine. Let not the most sacred and solemn institution in the Christian Church be stained by alcohol. At *such* a service, there should be *no* temptation.

II. ITS URGENCY.

1. Because strong drink is so persistent in its efforts and perpetuates crimes of the blackest kind.

2. Because multitudes daily are being dragged down to the depths of degradation and despair.

3. Because nothing can kill the appetite for strong drink, which grows so rapidly, but total abstinence.

4. Because the vice and sin attached to strong drink are sapping the best life and strength of the nation.

III. ITS REASONABLENESS. It is reasonable to abstain from (1) that which medical experts say is not only *not* needed but is *positively* injurious; (2) from that for which a taste has to be acquired; (3) from that which militates against all kinds of good and facilitates all kinds of evil.

It is most *unreasonable* that men should take that which demonstrates its own *special ability* to degrade and destroy. Total abstinens, by their sobriety of life and action, demonstrate the reasonableness of total abstinence.

IV. ITS VALUE. The value of total abstinence is seen (1) in the change it effects in the man, the family, the home, the nation; (2) in a legislature with clean hands with regard to the liquor traffic, the natural outcome would be a revival of trade and commerce—all round prosperity. The dethronement of alcohol will mean the enthronement of sobriety. The panacea for all social evils, national wrongs and individual grievances, is Jesus Christ. Jesus Christ in the heart of the individual and the nation will mean Jesus Christ in the legislature, and the glorious outcome will be righteous laws, legislative acts on the lines of the Gospel.

JOHN W. VEEVERS.

THE IMPOTENCE OF OMNIPOTENCE

And He did not many mighty works there because of their unbelief—MATT. xiii. 58.

And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them—MARK vi. 5.

Let us with an open mind approach this record of failure.

I. OF WHOM IS THIS FAILURE RECORDED? From the previous verse we learn that it was *Jesus*. A record which presents difficulties to the devout reader.

1. *It is an improbable statement.* That a God-sent Hebrew Prophet should report: *I have laboured in vain, I have spent my strength for nought*—that Peter, of impetuous temper and untamed tongue, with whom St. Paul found it difficult to work, should have been unsuccessful,—and that devout and gifted men, in every age, should admit that they have failed in some of their enterprises, occasions no surprise; but that the Master, the brilliant Teacher, who spake with unprecedented authority, and with such perfect mastery of human nature, perceiving at a glance by which avenue the conscience and will of men could be best approached, should meet with checks and reverses and be reduced to impotence, to many a loyal disciple, appears to be impossible.

2. *It was an unusual experience.* He was almost everywhere and always successful. *He went about doing good and healing all that were oppressed of the devil.* Sometimes He went to the people; at other times they came to Him. Now He helped them singly; again He fed them by thousands. Can it be true that on this occasion He failed?

3. *It is a well-authenticated record.* It is not an addition to the text by an unfriendly hand; by some unsuccessful and unscrupulous ecclesiastic who desired a precedent for his own failures. St. Mark's account, with just sufficient variation to stamp it as an independent testimony, corroborates St. Matthew's. Therefore, we accept the text as a correct record; and highly value it.

4. *For it is a most comforting assurance.* Not a few followers of the Master, oppressed with a sense of failure, having lost heart and hope, have been ready to abandon their work, when it has occurred to them: so it was with the Master, and yet He did not take His hand from the plough; and the servant is not above his Lord; and they have been strengthened for further effort.

II. WHERE DID THIS STRANGE THING HAPPEN? This is also determined by the context. In ver. 54, we read: *And coming into His own country.* And in Luke iv. 16, we read: *He came to Nazareth where He had been brought up:* A fact significant for two reasons.

1. *Nazareth was His native town.* Into it the holy family turned aside when they returned from Egypt. Here He passed His boyhood and early manhood; He was familiar with its narrow and crooked streets, and had often worshipped at its little synagogue; with the people of the city He had come into social and business relations, and many of the destitute and afflicted had already learned to value the tender and helpful words of their carpenter neighbour. Consequently there would be no people in the land whom He would more desire to help.

2. *Nazareth was a notoriously immoral and irreligious community.* Those who knew it best expected nothing good to come out of it. Surely this would be an additional reason why He, who came to seek and to save that which was lost, would desire to help its people.

BUT WHERE DID THIS HAPPEN?

1. *There.* A fine Scripture brickbat to fling at a neighbouring church that is not progressive, or does not come up to our standard—*there!*

2. *But would there be any sacrifice of truth if we read here for there?* For, remember, that *there* to others is *here* to us.

We have been favoured with visits from the Master. But it must be admitted that the results of His visits are

disappointingly small. That we are able to point to a few cases of blessing only serves to complete the parallel : *He did not many mighty works.*

III. HOW DOES THE EVANGELIST ACCOUNT FOR THE MASTER'S FAILURE? St. Luke says : *He could not.*

1. *Not because of any limitation or shortcoming in Himself.* Elsewhere He could work wonders, but not here.

2. *But for a specific reason : Because of their unbelief.* Where faith, the soul's attitude of expectation and receptivity, was absent, it was not possible for the power inherent in the Christ to operate in men. Mark ix. 23, *If thou canst, I CAN. All things are possible to him that believeth.*

3. *This remains the condition of His gracious manifestations.* And the paucity of results is still owing to unbelief.

The need was never greater, in our country, in our families, in ourselves. Did more needy men and women ever flock to our sanctuaries? And the Lord was never more able and willing to help.

And to-day He would repeat His miracles of healing and help did not unbelief paralyze His arm and close the flood-gates of His love.

IV. WHAT WAS THE PRECISE NATURE OF THE UNBELIEF AT NAZARETH? This appears from the Master's quotation of a local proverb :—*A prophet is not without honour, save in his own country, and in his own house.*

1. *These Nazarenes who now listened to Him in the synagogue, read the Scriptures, believed the prophets, and lived in expectation of the coming Messiah.* And now the Christ is in their midst and they do not recognise Him. Had He come to them from a distant city, with credentials from some famous Rabbi, they might have received Him. But this Man was one of themselves, whose family they knew, and Whom they had seen engaged in His humble calling. And so, instead of worshipping Him, they sought to kill Him.

2. *And side by side with our orthodoxy there may be such an attitude of heart and mind as shall render it utterly impossible for the Lord to work.*

Familiarity still begets contempt. Bibles are so common that men do not regard them as the Word of God; Church buildings are so multiplied that they cease to be recognised as gates of heaven; and the gospel-message is so common that it has lost its charm. We sing hymns we do not understand, present petitions we never expect to be granted, talk glibly of experiences we scarcely hope to enjoy, and are satisfied with religious services that are attended by no visible results. We profess to believe that the risen Lord is constantly present in His Church; but our failure to expect His manifestation prevents the fulness of blessing.

AND YET, WHETHER WE RECOGNISE HIM OR NO, THE CHRIST IS VERILY AMONGST US EVERY TIME WE COME TOGETHER.

Come, O Divine Spirit, and give to us the eye to see Him, and the heart to receive Him.

Prove me now, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

ROBERT WHITTLETON.

* SEEKERS AFTER THE TRUTH

Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time, the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow.—
1 PETER i. 10, 11.

There is no employment so sublime as the search for truth. And the quality of the truth we seek after measures the value of our quest. Scientific truth, although worthy of our ardent pursuit, cannot be compared with research in the moral realm. Religious truth is, of course, the highest kind of all, and spiritual truth, "the truth as it is in Jesus" is the crowning attainment of human discovery. The central theme of apostolic proclamation, is salvation by the gospel of Christ. The contemporary saints of Peter's day, scattered abroad throughout Pontus, Galatia, etc., were united together in their common relation, to "Christ, the world's Desire and Hope." And, gazing forward through the vista of the future, we behold a vast throng of prophets and prescient saints, scanning the distant horizon for a first glimpse of the Morning Star of the world's new day.

Moreover, from above, bend down innumerable angels, burdened with a sense of throbbing anxiety to read the mystic scroll of prophetic destiny, and explore the secrets of the coming redemption. Past and present, angels and saints, combine to strive together in the pursuit of that knowledge, which, alas! is often contemned and despised by the very subjects whose salvation is revealed by it.

I. CONSIDER THE SUBJECT OF THE GREAT INQUIRY—SALVATION: "The grace that should come . . . and the glory that should follow." What a transcendent theme! What a comprehensive study! It must necessarily include.

1. The subject of the incarnation, or the contemplation of Christ manifest in the flesh.

2. The admission of a larger multitude to the privileges of the church, than under the limitations of the Jewish dispensation. Visions of the larger communion.

3. The outpouring of the Holy Ghost, and the full revelation of His person, offices, and operations.

4. The glorious privileges and sublime relations of new covenant believers, as distinguished from the subjects of the old economy.

5. The unfolding of the future of the saints—the vision of immortality.

II. NOTE THE PERSONS REFERRED TO, AS ENGAGED IN IT AND THE METHOD OF SEARCH. "The prophets," etc.

1. They hearkened to the Spirit of revelation within them. They used ordinary means of study and comparison.

2. They were diligent in their investigations. Spared neither pains nor labour, prosecuting their holy object with zeal and earnestness.

III. THE GUIDE THAT ANIMATED THEIR EFFORTS : "The Spirit of Christ."

1. That Divine Counsellor kindles the flame of desire in the soul, qualifies for the attainment of truth.

2. Is the original revealer of Divine ideas.

IV. THE SUCCESS OF THE INQUIRY. They reached the goal of their desire, and handed on the torch to others.

They comforted their own hearts by the knowledge they had gained. They led the footsteps of succeeding generations.

W. E. DALY, LL.B.

THE GLORIFIED AND SYMPATHISING CHRIST

Rev. i. 10-18

The exceptional glory of the Transfiguration has become constant. What is revealed in this remarkable book is not so much secrets about the future, as about a Person. John had helped to give to the Church her exalted conception of the Christ, and now he receives a fuller revelation. Not to himself merely. "To us it is *the* revelation of that new knowledge of Christ which He disclosed to John in another and more mysterious way."

I. THE REVELATION OF THE GLORIFIED CHRIST. Remember that John had been His most intimate friend—knew more than any man the secrets of His heart. It was on a quiet Sabbath morning when in the spirit of calm contemplation on the truths appropriate to the day, he suddenly heard a great voice. A marvellous and surpassingly glorious change had passed over the form and face of his

loved Master and Lord. Still in human form, but irradiated and transfigured by the outshining of the Divine glory. The manhood was taken up with the Godhead, and the glorified and transfigured flesh blazed with the insufferable brightness of "that light." Let us reverently study this marvellously comprehensive revealing of the glory of our Lord (vers. 12-16).

II. THE MANIFESTATION OF THE SYMPATHISING CHRIST. The vision of His glory was so remarkable that John forgot that it was his old Master, forgot how he had loved Him, and how tender He had always been, and John fell at His feet as one dead. By no means a solitary instance (Isa. vi. 5; Exod. i. 28; Luke ii. 9). Nothing more fitted to give us true self-loathing than the manifestation of Christ's glory.

As John fell swooning at the feet of the resplendent vision, Jesus "laid His right hand upon him," in token of His condescending fellowship with the infirmities of our nature, and the communication of strength in time of need. Such was the Saviour's wont. *Words of tenderest sympathy accompanied* this action: "Fear not," etc. What wealth of consolation in these wondrous words. Let us endeavour most reverently to give expression to our exalted Saviour's grand chart of victory, and loving assurance to His church (verses 18, 19).

When Jesus was on earth, He was always ready to sympathise with the distressed. Now in glory He is "touched with the feeling of our infirmities." He is emphatically "the sympathising Jesus." We, too often, imagine that He is too much taken up with the seraph's songs to care about what we have to do and bear and suffer. Not so. He understands all, and is ever with us in all His loving helpfulness. No sorrow thrills your heart, but there is a corresponding throb in the bosom of your Saviour. He bore the cause of all your sorrows, and is therefore fitted to sympathise with all its effects. He will inspire patience and submission, and impart succour and support.

Do not take this comfort if it does not belong to you—if you are not the friends of Jesus. The impenitent have everything to fear. The fears that often seize you, will be translated into facts unless you "repent and believe the gospel."

ALFRED TUCKER.



CONDENSED SERMONS BY GREAT PREACHERS

THE UNITY OF THE SPIRIT

BY DR. ARNOLD OF RUGBY

Endeavouring to keep the unity of the spirit in the bond of peace.—EPH. iv. 3.

The unity of spirit, which Christ (John xvii. 21) and His Apostles prayed for, has been felt very imperfectly, while a unity of form and outward ceremonies, about which they have displayed no earnestness, has been required and commanded in over measure. The consequence has been that Christians have not felt that real sense of brotherhood and union with one another which flow from a consciousness of being engaged in the same contest, with the same temptations and enemies, and with the same object of their hopes and labour. But they have laid great stress on their all being arranged in the same way, holding the same opinions on all points connected with the Gospel, wearing in a manner the same garb, and speaking in the same language. So they have perpetually mistaken their friends for their enemies, and their enemies for their friends.

1. What is the unity for which Christ prayed, which St. Paul bids us endeavour to keep? Our Lord often said that He was going to establish a kingdom, which was to be in opposition to the kingdom of Satan; He bade us pray that this kingdom may come. The laws of this kingdom were different from all others; its subjects were to act as though this world were not their home; they were to look upon life with different eyes from those of other men. Hence, they were under no temptation to resent affronts, they did not engage in disputes; one business they had, to enlarge Christ's kingdom. Beginning, then, to act on a system so peculiar, Christians would require the support and countenance of one another; the kingdom of God required its members to be closely united together, and to direct their efforts towards the overthrow of the power of Satan. They were to be the leaven put into the meal, the salt of the earth, the light of the world. It is plain from this, that no evil passion, no worldly spirit, could possibly assist in furthering its object; for it would be calling upon Satan to cast out Satan. The Christian unity, then, was a unity of goodness, an affection of good men for one another, because they mutually loved God.

2. But so soon as this was changed for another sort of unity in which bad men could also be partakers; when Christians strove not to put down the principles of the world, but to employ them for the increase of those who were called

believers; so soon as they borrowed some of the notions of the law of Moses, and some of those of worldly kingdoms, thinking they were enlarging the kingdom of God by persuading Satan's servants merely to change the name of their master without changing the spirit of their worship—then the unity of which St. Paul spoke so earnestly was lost, and men ceased to be one with each other in the Father and the Son.

3. But whilst the true Christian unity was disappearing, a false one of a very different kind sprang up in its room. To be Christians in the real sense of the term was a sacrifice of all sorts of evil and selfish feelings; but to become members of the Church and to call themselves Christians was no sacrifice at all. To keep up a bond of some sort between men who had no real spiritual union with each other or with Christ great stress was laid, not on a sameness of principle in religion, but on a sameness of opinion; not on a unity of faith in the Scriptural sense of the word, but of faith in another sense, which is very nearly the same as opinion. Of this kind of unity the bonds were soon greatly increased, and the system added greatly to the worldly power and splendour of the Church.

4. We have still among us some evils arising from mistaking a false unity for the true one, a unity of form and opinion for one of spirit and faith. Many persons dwell much more on the differences of form and opinion which exist between them and good dissenters, than on the unity of spirit between all those who love the Lord Jesus in sincerity. Persons are spoken of as friends to the Church, because they are zealous for the worldly establishment of the Church, while their lives and principles are so unchristian, that to a thoughtful mind the feeling towards them, instead of that of union, is rather, "What concord hath Christ with Belial?" On the other hand, people often use the word Methodist as a term of reproach or censure, as if they might justly speak unfavourably of those who were dissenters from the Church; while, in fact, they do speak against them from the very same feeling which has made worldly and careless persons always dislike a strict profession of life, because it condemns themselves.

5. But Christ hath taught us with whom we should feel united (Mark ix. 38-40): he who worked by the Spirit of Christ, he was to be considered one of us; and so it is now. They who worked by the Spirit the fruits of a changed heart and of love towards Christ and their brethren, they are indeed with us; and to them should we feel bound in the ties of Christian unity, whether they follow with us outwardly or no; wheher belonging to the Church, or are dissenters.

6. On the other side, Christ has said also, that many shall say to Him at the last day, "Lord, have we not prophesied in Thy name?" to whom He will reply, "I never knew you." They are not Christ's, then, whether they be with us in the church or no (no, not though they are ever so zealous in its interests), whose hearts and spirits are not renewed, who have not died to the world and the flesh, who bear not upon them Christ's true mark, "Let every one that nameth the name of Christ depart from iniquity."



Notes and Illustrations

TEETOTALISM (Numb. vi. 3).—The modern pledge of abstinence bears in various points resemblance to the Nazirite vow. We can easily believe that indulgence in strong drink was one of the principal sins against which Naziritism testified. And as in ancient Israel that body of abstainers from the fruit of the vine, honourably known as a caste, acknowledged by the Divine law, formed a constant check on intemperance, so the existence of a large class among ourselves, bound to abstinence, aids most effectually in restraining the drinking customs of the present age. When we add to the approval of Naziritism which is before us here, the fact that priests in the discharge of their ministry were required to forego the use of wine, the sanction of Hebrew legislation on its moral side may certainly be claimed for the total abstinence pledge. No doubt the circumstances differ greatly. Wine was the common beverage in Palestine. It was in general so slightly intoxicating that the use of it brought little temptation. But our distilled liquors and fermented drinks are so strongly alcoholic, so dangerous to health and morals, that the argument for abstinence is now immensely greater than it was amongst the Hebrews. Not only as an example of self-restraint but as a safeguard against constant peril, the pledge of abstinence deservedly enjoys the sanction of the Churches of Christ.—*Dr. Robert A. Watson.*

SEEKERS AFTER TRUTH (1 Pet. i. 10, 11).—Now, however, we must go back to ask what St. Peter had in view when he spoke of the prophets, who prophesied of the grace granted to the Gentiles, as seeking and searching concerning a salvation then as yet in some sense unrevealed. The *grace* was the general subject of their prophecies, the subject alike of God's revelation and of their enquiry. The *salvation*, which was to proceed from "the grace," was the special subject of their enquiry chiefly in reference to "the season"; but it was not in the same way and to the same extent as "the grace," a subject of the revelation of which they

were the vehicles. Or, to put it in other words, they knew that God had made known to them His mind towards the surrounding nations; but they did not feel that He had made known to them in what manner and under what circumstances He would give effect to the gracious purposes of His mind. St. Peter doubtless found the evidence for this seeking and searching in the prophecies themselves; in other words he recognised in them an intermingling of Divine declaration and human enquiry: part of the prophets' message was plain to themselves; part they saw but dimly, and longed and strove for clearer vision.—*Dr. Hort's First Epistle of St. Peter.*

PROPHETS had seen clearly that a great salvation was to come to men through sufferings, and through the glories that were to follow the sufferings; and now the things which had been seen afar off by devout men illuminated by the Spirit of Christ, were announced by those that preached the Gospel in the power of the same Spirit. The "sufferings" and the glories appear to be the principal substance of the Christian Gospel.—*Dale.*

NATURE-TEACHING IN THE BIBLE.—There are some who speak as if Wordsworth first taught us effectually to recognise thought and feeling and life in what men call the inanimate creation; but even Wordsworth himself did not strike that high note more distinctly or emphatically than the poets of the Bible, who speak of the joy of the heavens and the gladness of the earth, the mountains and the hills breaking forth into singing, and all the trees of the field clapping their hands. The high spiritual view of the heavens and the earth and all that are in them, is as characteristic of the poets of the Bible as it is of any of the moderns.—*Dr. Monro Gibson.*

ANGELS AT SODOM.—"There came two angels to Sodom at evening" (Gen. xix. 1). What! did angels go to Sodom? Yes, to Sodom—and yet angels. And as a ray of light may pass through the fœtid atmosphere of some squalid court, and emerge without a stain on its pure texture so may angels spend a night in Sodom, surrounded by crowds of sinners and yet be untainted angels still. If you go to Sodom for your gains, as Lot did, you will soon show signs of moral pollution. But if you go to save men as those angels did, you may go into a very hell of evil, where the air is laden with impurity and blasphemy, but you will not be befouled. No grain of mud shall stick. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn" (Isa. liv. 17).—*F. B. Meyer.*



UNION FOR BIBLICAL AND HOMILETIC STUDY

IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE

SESSION 1901-1902

MOTTO--"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"—
2 TIMOTHY ii. 15.

SECRETARY :

Rev. J. A. CLAPPERTON, M.A., 4, Marlborough Terrace, Dewsbury.

GENERAL DIRECTIONS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.

2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

NOTE: All Text-books can be obtained from the Secretary *post free* at the prices named below.

PROGRESS

The advance in the popularity of the Union is quite phenomenal. On the 6th of October, last year, there were 828 entries for the various classes. On the 4th of October, this year, there are no less than 1,105 entries. 209 are for Homiletics; 199 for Theology. In the Wesley Class for Local Preachers on trial, there are 117 students already, and many are still joining.

I. HOMILETICS

(1) Elementary. Text-book: Eldridge's *Lay Preacher's Handbook*, 1s. 6d. Tutors: Revs. J. Edwards (29, Connaught Avenue, Mutley, Plymouth), C. Forrington, H. Windross, J. T. Gurney, J. Freeman, Frank Cox, J. E. Harlow, J. C. Adlard, J. T. Hillary, G. W. Wiles, S. C. Myers, C. R. Butcher.

Every Member joining this Section should without fail send in the paper for the present month. Students are strongly advised to procure the Revised Version *with marginal references* (5s.) and to make constant use of it in their preparations.

Students are requested to note:—1. A fully-written sermon is not required: but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied.

2. Each outline is to contain *one illustration* (original preferred).

3. No paper to exceed 400 words in length.

WORK FOR NOVEMBER: Send Sermon in Outline on The Fall; or on The Atonement: or on some subject suitable for the close of the year. *Special attention to be given to the choice of a text.*

II. ADVANCED HOMILETICS

Tutor: Rev. R. J. Wardell, Dovedale, Liscard, Birkenhead. Text-books: Wardell's *Manual of Sermon Construction*, 1s.; and Phillips Brooks's *Lectures on Preaching*, 2s. 10d. (Subject for Wesleyan Local Preachers' Connexional Examination).

WORK FOR NOVEMBER: 1. (Brooks) Read over the first 13 pages of Chapter i. and the whole of Chapter ii. 2. Write a short paper on "The Truth of Christianity," and shew what it implies with reference to preaching. 3. Work out two of the exercises on page 15 in the *Manual*.

III. SYSTEMATIC THEOLOGY (ELEMENTARY)

Text-book: Gregory's *Theological Student*, 2s. 2d. (A) First Year's Course, pp. 1-155. Tutors: Revs. C. A. Healing, B.A., 9, Stanhope Road, South Shields; A. D. Baskerville, Clydach, near Abergavenny. J. Birtwistle, St. Helen's Auckland, Bishop Auckland; Mr. Thomas Hester, Old Elvet, Durham. (B) Second Year's Course, pp. 156-272. Tutor: Rev. E. H. Maggs, Bacup, Manchester.

A. FIRST YEAR'S COURSE

WORK FOR NOVEMBER: pp. 42-62. Questions 27, 30, 31, 32, 34, 38. Brief doctrinal exposition of Isa. lvii. 15.

B. SECOND YEAR'S COURSE

WORK FOR NOVEMBER: pp. 184-205. Questions 130, 131, 133, 137, 139, 140, 141. Exposition of Acts ii. 42.

NOTE: *All the above questions are taken from the Questions for Self-Examination, pp. 273-288.*

IV. ADVANCED THEOLOGY

Text-book: Banks's *Development of Doctrine in the Early Church*. 2s. 2d. Tutor: Rev. A. E. Salmon, 113, Splott Road, Cardiff.

WORK FOR NOVEMBER: pp. 63-89. 1. Give a brief account of the Alexandrian School. 2. Mention some of the works of Origen. 3. What was Origen's teaching concerning our Lord Jesus Christ? 4. Give some account of Athanasius and his defence of the truth.

V. CLASS FOR CANDIDATES FOR THE MINISTRY

Tutor: Rev. J. C. Nattrass, B.A., B.D., 3, Summerfield, Leith, N.B. Text-book in Theology: Gregory's *Theological Student* (2s. 2d.); Banks's *Manual of Christian Doctrine* (2s. 8d.) to be read concurrently. Eight questions will be set each month, selected from those in the Text-book, pp. 273-288.

In view of the fact that considerable stress is now laid upon knowledge of the structure and contents of the Bible, it is proposed to go through certain sections of the *Oxford Helps to the Study of the Bible* (1s. 2d.) Two questions will be set on this subject in each of the papers.

WORK FOR NOVEMBER: Gregory, pp. 86-142. Questions 62, 67, 72, 79, 85, 94, 98, 99. Oxford Helps, Part II. § 8; the Poetical Books. 1. Give a brief account of the Book of Job. 2. Into how many books are the Psalms divided? Name some of the Messianic Psalms, and point out New Testament fulfilment of any two of them.

VI. BIBLE STUDY (OLD TESTAMENT)

Tutor: Rev. T. H. Barratt, B.A., 157, Holly Road, Handsworth, Birmingham. Text-book: Dods on *Genesis*, 2s.

WORK FOR NOVEMBER: Read *Genesis* xx.-xxv. 1. Write a short essay on the character of Isaac. 2. Show that Abraham deserves his title, "Father of the faithful." 3. In what particulars did Mount Moriah fore-shadow Calvary?

VII. BIBLE STUDY (NEW TESTAMENT)

Tutors: Revs. W. F. Lofthouse, M.A., 19, Byron Street, Bradford; W. H. Spencer, Thornton Heath, Surrey; W. H. Phipps, B.A., 20, Pretoria Avenue, Walthamstow; H. Martin, M.A., Lismore, Devizes. Text-book (Subject for Local Preachers' Connexional Examination): Plummer's *St. John*, 3s. 3d.

WORK FOR NOVEMBER: Read Chapters xiii.-xiv., pp. 261-285. 1. Show the bearing of chapter xii. on the significance of the Eucharist. 2. Chapter xiv. 6. What light does the whole chapter throw on these words? 3. Comment on or explain xiii. 16, xiii. 38, xiv. 2, xiv. 13.

VIII. BIBLE ENGLISH

Tutor: Rev. A. W. Bunnett, M.A., Thorne, Doncaster. Text-book: Clapperton's *Pitfalls in Bible English*, 1s. 6d.

WORK FOR NOVEMBER: Read Chapters ix.-xii. 1. Point out the pitfalls in the following verses: Rom. xv. 8, 1 Thess. ii. 11, 1 Tim. ii. 2, Eph. iv. 13. 2. Why are "son and nephew" used together in the A.V.? What relations?

IX. CHRISTIAN EVIDENCES

Tutor: Rev. R. E. Brown, B.A., 93, Aireville Road, Frizinghall, Bradford. Text-book: Banks's *Scripture and its Witnesses*, 2s. 2d.

WORK FOR NOVEMBER: Section II., Chapter i. Questions: 1. Show the distinctiveness of the Scriptural doctrines of (1) Monotheism (2) Redemption (3) Union of religion with morality. 2. Contrast the general teaching of Christianity with that of Buddha. 3. Compare the ethics of Christianity with those of the Greek moralists. 4. Explain the terms: Henotheism, Animism, Fetishism, Pantheism, Pessimism.

NOTE: The whole section should first be carefully studied, and the answers to the questions prepared. Then the text-book should be closed, and the answers written from memory. Marks will be given on this understanding.

X. CHURCH HISTORY

Tutor: Rev. E. E. Ormiston, The Manse, Prestwich Park, near Manchester. Text-book: Cowan's *Landmarks*, 7d.; and Barmby's *Gregory the Great*, 1s. 11d.

WORK FOR NOVEMBER: Cowan, Chapters x.-xiii., pp. 53-73. Barmby, Chapter iii.-iv., pp. 52-103. Questions: 1. Give a brief sketch of Mahometanism, its weakness and its strength. Why did it never get a hold over Europe? 2. What was the Holy Roman Empire? and what did Charlemagne do for the Church? 3. Briefly describe Gregory the Great's reforms with regard to the monasteries, and the Bishops and Clergy. 4. Describe Gregory's struggle with the patriarch of Constantinople, and his views on the position of the See of Rome.

XI. ETHICS

Tutor: Rev. W. E. Beet, M.A., Montgomery Street, Hollinwood, Oldham. Text-book: Radford Thompson's (1) *Utilitarianism*, 5d., and (2) *Auguste Comte*, 5d..

WORK FOR NOVEMBER: Questions: 1. Can pleasure be regarded as the *summum bonum*? If not, why not? 2. Indicate the main difficulties in the way of regarding pleasure as the criterion of conduct. 3. Write critical notes on:—*Summum jus*; *ought*; utility made compulsory.

Read *Utilitarianism*, pp. 42-59. Note what is said about Christian Utilitarianism; also about the true standard of morality and the foundations upon which it rests. The tendency of Utilitarianism is dangerous, while its best features are borrowed from the New Testament.

XII. ENGLISH GRAMMAR

Tutors: Revs. G. Allen, B.A., Handsworth College, Birmingham; J. E. Clarke, St. Austell; T. Naylor, B.A., 16, Nelgarde Road, Catford, S.E.; G. L. Robinson, 21, Broadfield Road, Hither Green, Catford, S.E. Text-books: Morris's *Primer*, 1s.; and Wetherell's *Exercises*, 1s.

WORK FOR NOVEMBER: Morris, Sections 56-70 (important). Also Wetherell, pp. 26-29, and "Note" on p. 31, and Participles p. 35. Wetherell: Exercises 46, 47. Parse as fully as you can (see Morris, pp. 120-122, and Wetherell, p. 3) all the verbs and pronouns in sentences 9 and 10 of Exercises 37, 40, 42, 44, 45, giving the tense of each verb in full (Morris, p. 55).

XIII. ENGLISH COMPOSITION

Tutor: Revs. S. B. Gregory, B.A., Barrhead, Glasgow; E. T. Simpson, B.A., 42, Hall Lane, Hindley, Wigan. Text-book: Nichols' *English Composition*, 1s.

WORK FOR NOVEMBER: Lesson: Read Part II., Chapter i., Section A. Questions: 1. What are the uses of the Comparative and the Superlative degree, respectively? 2. Distinguish between the use of "shall" and of "will." 3. Write a brief essay on "The Four Seasons."

XIV. COMPARATIVE RELIGION

Tutor: Rev. F. Platt, M.A., B.D., 1, Guy's Cliffe, Undercliffe, Bradford. Text-books: Geden's *Comparative Religion*, 2s. 2d.; and Grant's *Religions of the World*, 7d.

WORK FOR NOVEMBER: Read pp. 71-125. 1. What is known of the Cuneiform Tablets? 2. Give some account of the "Epic of Creation." 3. What is the system of grouping adopted in Babylonian deities, and make fuller reference to Anu, Shamash, and Ishtar? 4. Indicate the characteristics of the worship of the Babylonians, and of their doctrine of a future life.

XV. LOGIC

Tutor: Rev. A. E. Balch, M.A., 35, Loudoun Square, Cardiff. Text-book: Jevon's *Logic*, 1s.

WORK FOR NOVEMBER: 1. Define genus, species, difference, property, accident, and use the terms *man* and *house* to illustrate. 2. What is a proposition? What are its parts? What are the four types of proposition? How are their terms distributed? Give a diagram for each type. 3. Explain conversion, obversion, contraposition, applying each process to the propositions: all metals are elements. No bats are birds. Read pp. 53-76. Learn carefully definition of the parts of a

sylogism § 74, 75, and learn verbatim the six rules of the syllogism. Under hypothetical syllogisms the main rule is important and the change from hypothetical to direct (categorical) form. Make examples of your own, illustrate by diagrams, and work through the exercises at the end.

XVI. PSYCHOLOGY

Tutor: Rev. W. E. Beet, M.A., Montgomery Street, Hollinwood, Oldham. Text-book: Ryland's *Story of Thought and Feeling*, 1s.

WORK FOR NOVEMBER: Questions: 1. Describe clearly the different types of after-image known to you. 2. Point out the most important defects of memory. 3. What are the principal conditions of recollection?

Read Chapter iii.—Note carefully what is said about *Perception*, and that a large element of inference is involved in it. The nature of *illusion* and *hallucination* should be clearly grasped, and also the distinction between them.

XVII. BIBLICAL GEOGRAPHY

Tutor: Rev. A. W. Cooke, M.A., 34, Denver Road, Stamford Hill, N. Text-book: Cooke's *Palestine in Geography and History*, 2 vols., 4s. 4d.

WORK FOR NOVEMBER: 1. Read Chapters v. and vi. carefully. 2. Write a paper on "Esdraelon in History."

FOR STUDENTS READING VOLUME II.

WORK FOR NOVEMBER: 1. Read carefully Chapters xii., xiii. and xiv. 2. Subject for short essay, "Philistia and the Philistines."

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*. Fee (including Text-book but not Subscription), 5s.

XIX. ADVANCED NEW TESTAMENT GREEK

Tutor: Rev. R. M. Pope, M.A., 2, Oak Terrace, Beech Street, Fairfield, Liverpool. Subject: *Epistle to the Ephesians*. Fee (not including Subscription), 5s.

XX. HEBREW

Tutor: Rev. A. T. Burbridge, B.A., Henley-on-Thames. Text-book: Maggs's *Introduction to the Study of Hebrew*. Fee (including Text-book but not Subscription), 5s. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

Tutors: Revs. A. O. Sanderson, M.A., 79, Milton Street, Middlesbrough; G. G. Muir, Epworth, Priory Road, Hastings; R. Bond, 32, Mansfield Road, Ilford, E; R. W. Harding, Heatherdene, Handsworth Wood; R. P. Lowe, 62, Broomwood Road, Wandsworth Common, S.W.

WORK FOR NOVEMBER: Second Catechism, Chapter v. The Sermons—for reading xxxviii-xli. and xliii. and xlv.; for special study, ix. and xii.—the notes on Romans. Questions: 1. Explain carefully the words—Redemption, Atonement, Propitiation, Vicariousness. Choose and write out from the Revised Version—four texts that contain these ideas in reference to Christ's death. 2. What three states of the soul does Wesley describe in sermon ix.? "This is our rejoicing, the testimony of our conscience that in *simplicity* and *godly sincerity* . . . we have had our *conversation* in the world." Explain the words in italics. 3. Write down the Titles, Texts, and Skeleton Outlines (e.g., Introduction I., II. a and b, III. application), of the six sermons you had to read this month. 4. What has Wesley to say on the Two Adams and on the special privileges of the Jews? Where in his argument does S. Paul bring Abraham in and why?

XXII. TEMPERANCE

Tutor; Rev. John Freeman, Islington, Birmingham. Text-book: Spiers's *Methodist Temperance Manual*, 2s. 2d.

WORK FOR NOVEMBER: Chapters ix. to xii. Questions: 1. Give some account of the functions of the liver, and show how alcohol injures this important organ. 2. Describe the work done by the lungs. What is the effect of alcohol upon their structure? 3. Write a short essay on the circulation of the blood. 4. Describe the action of alcohol upon the heart.

XXIII. PREPARATORY READING CLASS

Students who find the ordinary class-work too advanced should read a chapter in these Manuals monthly, and if they meet with any difficulty should write to the Tutor of that subject. Subjects for essays will be announced in March. Prizes will be awarded if sufficient compete.

CHURCH HISTORY.—Beckett's *Reformation in England*, 1s.

THEOLOGY.—Eldridge's *Popular Exposition of Methodist Theology*, 2s.



OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY ROBERT BREWIN

Nov. 3.—HOW TO IMPROVE LIFE—*Psa.* xc. 12

Life is a gift, a talent, a loan, a stewardship. Let us use it to the best possible advantage, in view of our final account. I. *There are various ways of numbering our days.* 1. Some number only the days they can devote to sinful pleasure and count all other days lost. Prov. iv. 16. 2. Some number only the past days and are careless about the future. 1 Cor. xv. 32. 3. Some count only the money-making days, and disregard the Sabbaths. Some diaries omit the Sundays. 4. Many children think most of the holidays, and forget the school-days. 5. Some make every day a day of murmuring and complaint. II. *The best way to number our days is to use each one of them in applying our hearts unto wisdom.* We may 1. Learn much that nature itself teaches us. The flowers, the trees, the cornfields, mountains and streams, birds, beasts, and fishes, all have much to say to us. Job xii. 7, 8. 2. Science is worth our close study. Astronomy. *Psa.* xix. 1, 2. Chemistry. Geology. Languages. Soul winning. 3. Learn much from conversation with the wise and good. 4. Study the Word of God, which is the fountain of wisdom. 5. Read the best biographies, histories, and books of poetry. 6. Apply the knowledge we obtain to some lofty use. A quaint writer says:—"Add, each day, to your graces. Subtract, each day, from your sinful habits. Multiply, each day, your endeavours after salvation. Divide, each day, into appropriate occupations. Proportion each day your thankfulness to your mercies."

Nov. 10—FOUR PRECIOUS TRUTHS—Exod. ii. 24

In this verse and the one following it four very delightful truths which belong to all ages are suggested to us. I. *God hears prayer*. Prayer may be but a groan, ver. 24. A cry. Psa. xxviii. 1. Tears. Psa. vi. 8. Supplication. Psa. lv. 1. Illustrations of successful prayer are found in the lives of Moses, Abraham, Joshua, David, Solomon, Elijah, Elisha, Daniel, Hezekiah, Esther, Paul, Peter, John, and of thousands of modern saints. II. *God remembers His promises*. The promises of God are: 1. Many. 2. Great. 3. Precious. 4. Various, but God remembers them all. 1. He remembers exactly what He said and when He said it. Many persons utterly forget these things. 2. He has pleasure in remembering His words. 3. He remembers His promises to fulfil them. III. *God looks upon His people in their afflictions*. 1. With a look of investigation. Exod. iii. 7. 2. With a look of sympathy. Exod. iv. 31. 3. With a look of love. 4. With a look of encouragement. Judges vi. 14. IV. *God arranges for their deliverance*. He delivers them 1. In a wonderful manner. 2. Tenderly and kindly. 3. Completely. Israel's deliverance from Egypt. Hezekiah, Mordecai, David, Paul. 4. Suddenly. 5. For ever.

Nov. 17—Childhood and Age—Prov. xxii. 6

Children are like young vines, or young sapplings, or like those lovely creepers that adorn the fronts of suburban villas. They need training, they are worth training, and they must submit to training. I. *Children need training*. 1. They know nothing at the commencement, not even the alphabet. 2. They have many adversaries. The world. The flesh. The devil. II. *Children are worth training*. 1. They are immortal. 2. They are redeemed by Christ. 3. They are capable of great happiness or sorrow. 4. They are the men and women of the future. III. *Children must submit to training*. 1. To enter upon the way. 2. To avoid the enemies of the way. 3. To find the richest pleasures of the way. 4. To holiness and usefulness in the way. 5. To be faithful to the end of the way. IV. *Early Christian training is an immense benefit in after years*. 1. A Christian childhood makes a happy youth. Dangers are avoided. Health promoted. Inward joy experienced. 2. A Godly childhood makes a strong vigorous manhood. See examples of Moses, David, Samuel, Josiah, Timothy, John the Baptist. 3. A godly childhood leads to a serene and contented old age. (1) Piety is conducive to long life, while sin shortens the days. Exod. xx. 12. Psa. xci. 16; lv. 23. (2) Aged Christians desire no change. 4. A Godly childhood and a holy manhood lead to glory now and to our immortality and eternal life.

Nov. 24—THE DRUNKARD'S WOES—Isa. v. 22

Drunkenness still, alas, abounds. Last year a sum of one hundred and sixty million pounds was spent in strong drink in Great Britain alone. Probably £900,000,000 in all lands. This represents a vast amount of woe, trouble, and sorrow. I. *The drunkard's woes begins with himself*. 1. Loss of health. Alcohol poisons the blood, ruins the nervous system, unsteadies the hand, dims the sight, weakens the arm; destroys the memory, degrades the nature. 2. Loss of character. Laughed at. Sneered at. Employment refused. Self-respect gone. 3. Loss of

happiness. Conscience sometimes heard. 4. Loss of heaven. 1 Cor. vi. 10. II. *The drunkard's woes extend to others.* 1. His wife. Hunger, nakedness, blows, abuse, death. 2. His children. Rags, cruelty, shame, and often deaths. 3. His neighbours. Annoyances, disturbance of sleep. 4. His country. "Drunken England." 1 Cor. xii. 26. III. *The drunkard's woes call for help of all truly Christian souls.* We may render this by 1. Personal effort to reclaim the drunkard. By persuasion. By love. By warning. By offered help. 2. Care for the drunkard's wife and children. 3. Prevention of intemperance in many ways. (1) The example of abstinence. (2) Band of Hope effort. (3) Adult temperance work. (4) Local opposition to licences. (5) Parliamentary petitions. (6) Fervent prayer to God.

REVIEWS

Elijah and the Secret of His Power. By F. B. Meyer, B.A. London: Morgan & Scott. 2s. 6d.—This is the first volume of a re-issue of Mr. Meyer's Biographical series. We do not wonder at the continued demand for these altogether *good* books. They are good alike for preachers and people. For private devotional reading we know nothing more likely to suit the "plain" man or woman who does not seek for argument or criticism but desires exposition and edification. To preachers they are of special value as indicating an unfailing spring of interesting and profitable subjects. Many a man who now wearies his congregations and wastes his powers on abstract topics, if he would turn to the biographies of Holy Scripture and study them under the guidance of Mr. Meyer, Dr. Alexander Whyte, and last but not least, Bishop Hall, would become popular in the best sense.

The Church Epistles (Romans to 2nd Thessalonians). By E. W. Bullinger, D.D. London: Eyre & Spottiswoode, 3s. 6d.—A lengthy subtitle indicates the subject matter of this curious and instructive book. The Epistles are considered in "Their Importance, Order, Inter-relation, Structure, Scope, and Interpretation." Of course so large a programme can only be carried out in bare outline, or by more or less disjointed notes. There are, however, many suggestive comments which will help the reader, though in many matters few, probably, will agree with Dr. Bullinger. He is too fond of reading into the texts what he wants to find there, as for instance, when he translates Phil. i. 23, "having the earnest desire for the return (*i.e.*, of Christ.)" A long note seeks to justify this extraordinary rendering which ends with the triumphant words, "These passages settle for us the meaning of the word: *viz.*, the return (*i.e.*, of Christ)."

Dr. Bullinger sees in the fact that St. Paul wrote to *seven* churches a special meaning, and makes a further startling statement—"Not only is the *number* of these Epistles perfect, but their order is also. The order in which they come to us is no more to be questioned than their contents." We have a wealth of valuable literature on the Pauline Epistles, but this is a book which the student can do without.

Strayed from Home and other Readings. Being the Annual Volume of "The Herald of Mercy." Morgan & Scott, 1s.—Excellent as usual both as to pictures and letter-press. A first-rate book to lend amongst simple folks in town or village.

The Free Church Pulpit. I. Apocalyptic Sketches. By J. Monro Gibson, M.A., D.D. A. H. Stockwell, 2s. 6d. This is the first volume in what is likely to be a useful and popular series. Dr. Gibson makes a good beginning. He gives a general outline of the Revelation of St. John, and he does it "advisedly, discreetly, soberly." Many will be thankful for such guidance in studying or in preparing to preach from this most precious but often most perplexing portion of the written Word.

Mr. Stockwell is rapidly taking an important place as a Free Church publisher, but he has one horrible habit. He will print advertisements after the title pages, and thus disfigure his books much as many pleasant fields by the railway-side are disfigured by advertisements of patent medicines.

Stones for Sermon-Builders. By the Rev. John Mitchell. London: A. H. Stockwell, 2s.—A work that may be very useful to country preachers who want to find striking methods of treatment for somewhat unusual texts. There is not a really first-rate outline in the book, but there are a good many points and suggestions which may be worked up into sermons. Amongst the texts selected is one which we do not remember ever to have seen attempted before, though the words were indelibly impressed on our own minds many years ago, when a man at an East End open-air service challenged a young preacher who has since become world-famous to say from what part of the Bible they came. The text is, "Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together." We wonder whether any one of our readers can turn to the text without the help of a concordance?

Thoroughbred Patriots Thoughts and Resolutions for the Twentieth Century. By the Rev. A. T. Palmer. London: A. H. Stockwell, 2s. A series of short papers on very practical topics. Mr. Palmer says many good things and makes many excellent quotations.

From Strength to Strength. By J. G. Hamilton, M.A. London: A. H. Stockwell, 2s. 6d. net.—Fifteen sermons or addresses, some having texts and some titles only. We have been most impressed by the last on "The Greatest Duty" (Jas. v. 20) which enforces a much-needed truth.

Ten Dialogues between a Churchman and a Dissenter. By G. A. Thomas, M.A., Ph.D. A. H. Stockwell, 1s. net. These dialogues treat of Religion, The True Church, Apostolical Succession, Ordination, Sacerdotalism, Confession, Baptismal Regeneration, Confirmation, Popery in the Church of England, Disestablishment. The style is animated and interesting. Of course "Nonconformist" gets most of the talk and the best of the argument, but he leaves "Anglican" where he found him. The two sides of the case are stated with an evident desire to be fair, and one is pleased to find that Dr. Thomas is satisfied to do this without claiming a fictitious conversion of the Anglican vicar.

MEN AND BOOKS : A MONTHLY SURVEY

CANON GORE AND THE ADVANCED CRITICS

PEOPLE whose minds have been at all unsettled by recent attacks upon the historical credibility of the Gospels will find all the reassurance they need, if they will refer to three very instructive outlines of defence which have been published during the last half-year. These are Dr. Robertson Nicoll's "The Church's One Foundation," Dr. Davison's "Christ and Modern Criticism," and, most recently, four articles on "New Testament Criticism and the Faith" contributed to the August numbers of *The Pilot* by Canon Gore. Two of these have already been referred to in these columns. We wish now to call attention to Canon Gore's clear and convincing reply to the critics.

It seemed ten years ago as though the assaults of destructive criticism, represented by the Tübingen School in Germany and by "Supernatural Religion" in our own country, had been finally turned by the investigations and reasonings of Harnack, Lightfoot, Sanday and others. But recently the attack has been strongly renewed by writers like Professor Schmiedel, Mr. Moffatt, Dr. E. A. Abbott, and Professor Percy Gardner, carrying the battle this time against the very citadel of the Christian faith. In the long run, of course, nothing but good can result from the closest possible investigation of the Scripture documents. We may be quite sure that the truth will ultimately prevail. At the same time, there are very good reasons for doubting whether the findings of these "advanced" critics can be accepted as the final truth.

Canon Gore calls attention, in the first place, to the fact that the recent criticism is not based upon any new discoveries in early Christian literature which can be claimed as unassailable arguments against the substantial accuracy of the Gospels. External evidence still puts back the Synoptic Gospels into the first century of the present era. Harnack, for example, in his latest work, dates Mark, 65-70 A.D.,

Matthew, 70-75, and Luke, 78-92. And Dr. Sanday has shewn how internal evidence demands that the materials at least of the Synoptic Narratives be dated before, rather than after, the fall of Jerusalem. The only question is as to the trustworthiness of the processes which led to the formation of this "common matter," during the thirty or forty years immediately following the death of Christ. Such an interval might conceivably result in historical deterioration, as we know to have been the case *c.g.* with the Legend of St. Francis of Assisi. On the other hand, if there is evidence (in the interval) of the careful and unbroken testimony of eye-witnesses and disciples, who were anxious to hand on to those they taught an uncorrupted narrative of what they themselves had seen or received, we may have history of the first order. Neither is the space of forty years so long as to make substantial accuracy impossible or unlikely, nor are the circumstances of the oral tradition of such a kind as to suggest unavoidable deterioration.

The contention of the critics is that, during the forty years before the official narratives of the life of Christ took shape, they became coloured by the tendencies and movements of the early church, and by the free introduction of miracle. It is claimed that the actual facts of the Birth, Ministry, Death, Resurrection and Ascension of our Lord were modified in the interests of certain doctrinal developments, and in accordance with the credulity and love of the miraculous which are said to have marked that particular age. A careful consideration of the available evidence will show how little ground there is for such a contention.

Happily we know a good deal about the events and movements of the first thirty or forty years of the Christian Church. In *The Acts* we have a reliable outline of the history, while the Epistles enable us to fill in the picture with considerable detail. Do the Gospels show unmistakeable trace of colouring from what we find in or can infer from *The Acts* and the Epistles? Or, when compared with these writings, do they justify themselves as independent and trustworthy records of the Life which they portray? In reply to these questions, Canon Gore calls attention to the following facts:—

1. The general phraseology of the Gospels is characteristic and shows no sign of having been interfered with by the ideas and phrases of the later period. In the Gospels, Christians are called "the disciples." In the Epistles, they are "the brethren" or "the saints." Again, in the Gospels the characteristic title of our Lord is "Son of Man." This has disappeared in the Epistles, and "Christ" has become a proper name. Then the whole style of our Lord's Teaching in the Synoptics is unlike anything to be found in the later books of the New Testament. Lastly, the later phraseology of justification, sanctification and election is conspicuously absent from the Gospels. Here is strong evidence that an original memory of what Jesus said and did lived on side by side with and untouched by the later terms and doctrines.

2. As the Synoptic narratives are examined and compared, "no gradual growth of the miraculous element appears." In fact miracles are at their maximum in Mark, who gives us the earliest tradition, the memories of Peter. And it is evident to the most casual student that the supernatural element is inextricably interwoven with events and sayings which are beyond reasonable doubt authentic. Much of the generally accepted teaching of our Lord is unintelligible unless some such mighty works as are frequently recorded in the evangelic narratives were actually wrought. We cannot help pressing this question, then, upon the critics—if Jesus worked no miracle at all, if He died a shameful death and neither rose from the dead nor ascended into heaven, is it credible that such accounts of His life as we have in Matthew, Mark and Luke, full of the supernatural element, should have been drawn up and become current, in the short space of forty years from the end of such a discredited ministry? And this, "in spite of the hatred and opposition of Jewish leaders, who could easily have exposed the delusions or misrepresentations of too ardent disciples."

3. The early church busied itself with finding in Christ the fulfilment of Old Testament prophecy. Is there evidence that "the common matter" of the Synoptic Gospels became distorted in the interests of such prophetic fulfilment? Canon Gore allows that there are three passages in Matthew, in which probably a detail of narrative has been introduced

to suit the requirements of Old Testament language, though he believes that in these cases it may have been done without deliberate intention. But, he goes on to say, "there is really no excuse at all for suggesting that the influence of Old Testament prophecy or type has been allowed to mould any event of importance in the portion of the Gospels which we are now considering [*i.e.*, the common matter]." Mark and Luke make scarcely any reference to prophetic fulfilments. Had there been any considerable tampering with the records along these lines, it would have been as easily discoverable as in the three cases alleged.

These and one or two other considerations, which Canon Gore goes on to urge, make it reasonable to conclude that "the common matter of the first three Gospels—that is, the matter of the second Gospel reproduced by the others, and what is common to St. Matthew and St. Luke—appears to have been preserved untouched by the ideas, terms and special interests of the Apostolic Age. It contains, of course, these interests in germ. It can account for their development. But they were not allowed to re-act upon it and re-fashion it." And a deeper conviction still of the trustworthy character of the narratives will be reached by continuous and devout study of the narratives themselves. From such study one rises with something like certainty that such a life-history could not be due to human invention or imagination—especially when out of the variety of event and teaching there begins to outline itself before the mind that wonderful Form, that Divine yet human Figure, of the Christ, "for which no rationalistic critic has yet accounted by his analysis of sources." And if even deeper conviction is desired, let the Gospel narratives be compared with what is to be found in the Apocryphal Gospels. They are admittedly the product of early Christian imagination and prejudice, and may safely be adduced as proof that whenever Christians did attempt to construct Gospel stories of their own, they failed hopelessly to convey the impression of reality. Yet, we are told, it is something like this with which we are presented in the Synoptic Gospels! We refuse to believe the "advanced" critics, until they can show stronger proof than any that is yet forthcoming.

Canon Gore has no difficulty in showing, in conclusion, that most of the attempts to explain away the miracles are evidently inspired, not by properly historical considerations, but by dogmatic pre-suppositions, if not of the impossibility, at least of the incredibility, of the miraculous. And beyond question the attitude of critics towards historical evidence will depend upon the deeper views of life and man and God which are brought to bear upon their task. The general attitude of the enquirer's mind towards such a Revelation and such a Redemption as are unfolded in the Gospels cannot fail to influence his examination of the evidences. Therefore we are justified in distrusting and refusing conclusions which we believe to be prejudged, and not by any means inevitable results of purely historical research.

A. W. COOKE, M.A.

"WHEN JESUS COMES"

At this season it is well for preachers to direct the thoughts of their congregations not only to that first Advent which we commemorate at Christmastide but also to that further Advent of our Risen Lord which is so often referred to by New Testament writers.

In *The Methodist Recorder* (Oct. 24th and 31st) Professor Beet has subjected Mr. Thomas Waugh's new book *When Jesus Comes* to a very able and searching criticism, the value of which lies quite as much in its constructive as in its destructive portions. We have no space to give to the detailed discussions of Mr. Waugh's position but refer our readers to Dr. Beet's articles. Mr. Waugh's view is that the return of our Lord will be pre-millennial. Dr. Beet says:—

Like nearly all pre-millennarians, our author expects an early return of Christ. For this expectation he gives three reasons, viz., (1) "God's present dealings with the Jews"; (2) "The state of the world"; and (3) "The state of the Church." The same three reasons have been used with the same purpose during nearly the whole of the Christian era. But each succeeding age has disproved the anticipations of the age foregoing. Sufficient for us is the command of the risen Lord in Matt. xxviii. 19 to bring all the nations to sit as disciples at His feet.

Mr. Waugh makes a vigorous reply (*Methodist Recorder*, Nov. 6) and will not yield an inch of his former positions.

On the whole it is best to remember that he is the faithful servant who busies himself in doing His Lord's work and is ever ready for His return come how and when He may.

In concluding his papers Dr. Beet calls attention to a volume in the series of "Books for Bible Students" which has never won the recognition it deserves. Perhaps its very sobriety and reverent reserve have made against it but we are glad to find so distinguished a scholar as Dr. Beet commending so warmly Mr. H. Arthur Smith's *Divine Parable of History* (C. H. Kelly, 2s. 6d.) He speaks of it as "a very able and interesting volume. . . . We have combined accurate scholarship, keen insight into the sacred writer's meaning and an attractive style. It is the best popular exposition of the Book of Revelation I have yet seen."

OUR PROGRAMME FOR 1902

Amongst the most interesting and important papers in our next year's volume will be a series of Studies in the Life of St. Paul by the Rev. Mark Guy Pearse; several short Papers for Preachers by the Rev. Thomas Champness; several papers by the Rev. Joseph Berry, of Australia, including one on The Perils of Democracy; the Rev. Arthur Hoyle will continue his Notes on Romans; and the Rev. A. T. Burbridge, B.A. will contribute some valuable Studies in the Hebrew Bible for English readers. The Outline Addresses on the Golden Texts, which have been contributed for so many years by the Rev. Robert Brewin, will now be written by the Rev. John Carter of Arbroath, who has given much care to the preparation of short addresses to children. We are glad to say that we shall still number Mr. Brewin amongst the contributors to our Homiletic Section.



QUEST AND VISION

A CHRISTMAS SERMON

BY THE REV. G. TALALUN NEWTON

*Where is He that is born King of the Jews?
And they came into the house and saw the young Child—
MATT. ii. 1-12.*

I. *Wise men seek the King.*

The term "wise men" does not represent culture in the modern acceptance of the words, but these men represent the spiritual guides of the people, and exercised great influence over all classes in the east. They were fire-worshippers, and devoted to astronomical pursuits, according to ancient customs. But their present quest proves that they were in advance of their age, and prepared for further illumination.

(a) They seek the *King*. Only the King can satisfy them. And in this they represent all men. "Where is He that is born King"? is one of the universal interrogations which Christ alone can answer. The abiding condition of the peace and progress of the race is the discovery of the King of men. He must be *born* King. His own inherent, essential qualities constitute His right to the throne. He is not elected by the vote of a select section of a privileged nation, He is the Heaven-born Law-giver, the Universal Ruler, whose own personal pre-eminence constitutes the abiding authority which He exercises in the Kingdom of God. The deepest yearnings of the race can only be satisfied by the King born to govern mankind.

(b) They seek the King, *intelligently*. We have seen *His star* in the east. They were not moved by crude guesses, or speculations, but were directed by certain signs. Glimpses of truth were granted to these earnest seekers in the east, these they pursued until the star arose over Bethlehem. Whatever the physical sign in the visible heavens may have been, and we may not be able to ascertain this, they intelligently, and accurately defined it, as "His star." This they followed, until they discovered the source of all illumination, the Light of the World which leads men to God.

We rejoice that His star was seen *in the east*. The Light of God cannot be confined within limited areas. The remotest regions are enlightened with signs of the coming of the King. The intelligent seeker after God is encouraged everywhere by His star which is the herald of the dawn.

(c) They seek the King *diligently*. Not all men see the star in the east; earnest seekers alone understand its message; and even these must pursue their investigations with diligence, before they are privileged to see the King. It was a long way to Jerusalem, had they lacked seriousness they would have abandoned the quest. They encountered many difficulties on the journey. Their slow progress tested their faith. Clouds hide the stars sometimes, and men who have seen visions are frequently surrounded by dense mists, which obscure the path of progress. Persistent effort alone will be crowned with success.

II. *Wise men seek the King in the wrong place.*

They went to Jerusalem, and consulted Herod, when they ought to have proceeded to Bethlehem, and enquired of Mary. The limitations of intelligent, diligent seekers are many. Their progress is frequently arrested by serious mistakes. Jerusalem was the capital, and they expected to find the King there, but they did not follow the star when they enquired of Herod. Bethlehem was the City of David, and Mary possessed the secret of which Herod was ignorant. Had they followed the star they would have discovered the King, before the counsellors of Herod had examined the prophets.

Men do not expect to find the King in Bethlehem. All presuppositions are in favour of Jerusalem. But the greatest is found in the least. They did not then understand that "The Incomprehensible was made man." Had they apprehended the great truth of the Incarnation they would not have been surprised to find the King in Bethlehem.

There is another illustration of the limitations of men in this narrative. "Where is He that is born *King of the Jews*." He is the King of men, not of the Jews. His kingdom is over all, and from everlasting to everlasting. The King they seek is not a local potentate, but the Sovereign of the race. To-day He is exalted above all Principalities, and Powers,

and around His Throne the moral universe revolves. The wise men did not know this, but the earnest intelligent, diligent seekers cannot ultimately fail, however serious their limitations.

III. *Wise men seek the KING and find the CHILD.* "And they came into the house and saw the young Child."

It was a marvellous discovery. The Child is King. The significance of that revelation is not exhausted yet. The reconstruction of the world rests upon that basis. The first lesson of Bethlehem is *humility*. By the Incarnation, humility is elevated into the highest virtue, and the opinion of men concerning the Child is revolutionised.

Jesus discovered the Child, having previously revealed the King in him. The attitude of civilized society is determined by that fact. If the Child was ignored in the ancient world, he is placed by Jesus in the midst of His disciples, and that is the position he occupies to-day. It is no longer possible to despise the child. The Kingdom of Heaven is open to little children, and entrance into the kingdom is granted to those who approach it as little children. Its mysteries are made known unto babes.

But the Child is King, because the King became a Child. Exaltation follows humiliation. The secret of the elevation of the Child lies in the Incarnation of the Son of God. He thought it not robbery to be equal with God, but that He might enthrone the Child He humbled Himself and became Man. He identified Himself with the race that He might unite it to God.

Bethlehem became the centre of attraction to the angelic host, because the Child in the manger was the Son of God, He in whom was concentrated the energy of the Eternal, which would lift the race into the sphere of Infinite Love. The progress of the race is determined by the essential virtue of the Child-king.

Humility is the first and abiding condition of greatness in the moral realm. It is not sufficient to say that the Child is King, we must add that the King is the Child.

The light of this truth dawned upon the wise men from the east, they stood before the Child of Mary wrapped in swaddling bands, lying in a manger. They *saw the young*

child and they were satisfied, because they saw the King, and immediately the star disappears and the sun shines upon them. They are attracted by the *Child*, they see the KING, and they worship GOD.

IV. *Wise men worship the King.*

They seek the King, they saw the Child, and they worship God, for these Three are One. They offered their gifts, gold frankincense, and myrrh to the King, and they fell down and worshipped Him, for God is manifested in the flesh. They not only discovered the King in the Child, but God in man, and they said, "Lo God is here, let us adore," and they *worshipped* Him.

Other visitors saw the Child, and offered their congratulations to Mary, but to the wise men the Child is King, and the King is God.

There is a wonderful development in this narrative. The star in the east is the herald of the King, Bethlehem is the centre of attraction to the upper worlds of light. The Child is enthroned; but the transcendent truth, which illumines all is this, *the Child is God, Incarnate*.

Man is revealed in the Child, but Jesus Christ is the revelation of God also. The highest hope of the wise men was surpassed, they sought the King, and they see God. Thus in the Child man and God are united, the glory of man, and the glory of God is seen in the face of Jesus Christ.

Men worship God where they see Jesus, but they must *see* Him first. The star may suggest the King, but only those who see Jesus, worship God.

Nothing less than this will satisfy man, he must see God and worship Him. Jesus attracts all to Himself, in Him the deepest desires and needs of men are satisfied. His authority is challenged through the ages. Men say, "We will not have this Man to reign over us." Some assert this day, "We have no king but Cæsar"; but with increasing intelligence and enthusiasm the chorus of praise swells around the throne, "Crown Him Lord of all."

The act of the wise men who worship the Child-king is *prophetic*. From the east and the west, from the north and the south, the adoration of saints ascend, the enthroned Christ is King of Glory.

COMPASSION FOR SINNERS

BY THE REV. THOMAS CHAMPNESS

LOVE and sorrow, for that is what compassion means, is due to those who are in danger of perishing in their sins. This is based on scriptural knowledge. The more a preacher knows of his Bible the more he will realise the dangers of sinners. They are doomed to receive their wages, which is death. Does any one know what that word means? I pray that such knowledge may never be mine but I can see that God has used the strongest word He can find in human language to denote what the sinner must receive.

Is it any wonder that the Psalmist should say, *Rivers of waters run down my eyes because they keep not Thy law* (Psa. cxix. 136), and that the patriot Jeremiah should say almost the same words in Lam. iii. 48, or that Paul should cry out, *I could wish myself were accursed from Christ for my brethren* (Rom. ix. 3).

Should not we who preach think more of the fate of our hearers who remain unregenerate? Have we realised their peril? Could we be content to talk as some do with so much tameness? What a poor thing one of these faultless essays seems, perfect for style but no passion near it. How the enemy of souls must sneer at such a manuscript, even though it would not have disgraced Addison or Dr. Johnson as a literary production. What should we think if, when the engine is racing off to the scene of disaster where the sky is reddened by the flames, a fireman who ought to have been with his comrades is busy brightening his helmet and his buttons? When we see these brave men going up the stairs to save some who are in danger of perishing, knowing very well that it is more than likely before they have reached the room the fire will have got hold of the boards they now tread and that they cannot be saved themselves if the fire escape does not come in time, we long to feel more and more compassion for those who are in peril of hell.

What shall we do my brothers to obtain this divine heart-ache which shall influence the tones of our voice and make our hearers weep for themselves? Let us kneel before our Master who wept over Jerusalem and then we shall, to use

Jude's words, "have compassion and save with fear pulling them out of the fire." It is said of John Smith (Revivalist John Smith) that sometimes you could see where in his study he had been kneeling wrestling with God on behalf of his unconverted hearers. It was good to tell where he had been praying for his tears stained the carpet! Is there any wonder that hundreds turned from their sins to the Saviour?



WORN COINS

A BIBLE WORD STUDY

BY THE REV. A. T. BURBRIDGE, B.A.

Isaiah lxi. 1, Cf. Luke iv. 18

SOMEWHERE or other in Dr. Dale's Nine Lectures on Preaching this sentence occurs, "every word that stands for a spiritual idea was at first a picture and a poem." The Hebrew language may be said to have been prepared by Divine arrangement for the expression of religious thought, and by the well-known picturesqueness of its vocabulary it witnesses to the truth of the above statement. The following brief notes on Isa. lxi. 1 contain a very imperfect attempt "to restore to the worn coin the sharpness of the original impression, and to the canvas the brilliance and richness of the original colouring."

ʿĀnāv, "the poor." The original meaning of the verb *ʿānāh* is "to bend or bow down," with this must be compared its kindred verb *ʿānāh* signifying "to be busied with" (Eccles. i. 13; iii. 10), with its derivatives denoting "business, task, affair, field for ploughing &c." From the comparison it may be inferred that the earliest significance of *ʿānāh* was, "to bend over one's work," "to be bowed down with labour." The more closely this original meaning is adhered to the better will be understood the exact state of body, mind, and soul described by the word *ʿānāv*. Imagine the particular

individual depicted. A man round-shouldered, with stooping back, slouching gait, bowed head. For there is in every age and country a sadness, hardness, ugliness about field toil. We are reminded of the words of a great French painter, words spoken in justification of his own pictures:—"You watch figures in the fields, digging or delving with spade or pick. You see one of them from time to time straightening his loins, and wiping his face with the back of his hand. Thou shalt eat thy bread in the sweat of thy brow. Is that the gay lively labour in which some people would have you believe? . . . I see clearly enough the sun as he spreads his splendour amid the clouds. None the less do I see on the plain, all smoking, the horses at the plough. I see in some stony corner a man all worn out, whose *han han* have been heard ever since day-break—trying to straighten himself a moment to get breath." Faithful in its portraiture of human life this old Hebrew word has preserved for us the same effect of hard labour upon man's physical frame, the body bent and bowed. But still more noticeable is the effect upon the mind of long days of unceasing toil. It loses much of its alertness, its vigour of thought, its keenness of interest. The man becomes dull-eyed, heavy, listless, hard to rouse. All this must be included in the mental picture called up by *'ānāw*. But the picture is not yet quite complete; it is lacking its finer touches, its more beautiful features, which hard as they are to discover are just the ones emphasised in the particular significance of *'ānāw* as used in the Old Testament. Long days of distressful toil have their effect also upon man's inner nature, tend to make him long-suffering, patient, submissive, humble, never thinking of returning blow for blow, or of insisting on his rights. Of course such a disposition may be produced by other discipline of life than that of toil. The word *'ānāw*, as used in the Old Testament, does not strictly signify the condition of the over-worked labourer, but rather the humility and patient submissiveness which are his characteristics. These may be the outcome of loss, sickness, hunger, bonds, and not connected with labour at all. But when it is considered that for the hundreds who pass through the discipline of the sorer experiences of life there are thousands whose minds

and souls are impoverished by long periods of dreary distressful labour, it will be agreed that nothing is gained but much lost by allowing the original picturesque meaning of the Hebrew word to fade away out of our recollection. When *ʿānāw* is translated "the poor" or "the afflicted, oppressed," or "the helpless, the meek," its exact significance will be best understood if we bear in mind the traits in the character of the toil-worn man, his poverty of spirit, his slowness to insist upon his rights, his patient forbearance, his long endurance of any number of wrongs. It may be said that this is introducing into the slow-moving, tranquil Eastern world conditions of life which pertain only to Western civilization. But an *enslaved* nation, as the Israelites were more than once in the earlier part of their history, would be likely to know something of the wearing effect of laborious toil on both the body and the mind, and that knowledge has left its impression on the plastic surface of their language.

Nishbērē-lēbh, "the broken-hearted." The exact significance of *shābhar* is "to break in pieces," thus there is contained in it the idea of destruction with its resultants, "helplessness, uselessness, inactivity." For instance *shābhar* is used of ships broken by the storm, of the tearing asunder of wild beasts, of the dismembering of corporate bodies, *c.g.*, a kingdom, a city, a people. And the verb must suffer no impoverishment of meaning if the exact significance of the now familiar expression "the broken-hearted" is to be retained. The phrase, "a broken heart," is descriptive not simply of an organ full of aching and suffering, but of an organ which, while it is wracked with pain, is also helpless, unable to do what is required of it. That which can happen to any physical organ or limb of the body can happen also to the heart conceived of as the centre of man's emotional life. Struck with a sudden blow the arm is broken, hangs down suffering and useless. Overtaken by a sudden calamity the heart is broken, suffering intensely, but amid all its suffering useless. The broken heart can still feel, it is not dead or hardened like the heart of the wicked or the stubborn, but it can no longer prompt, purpose, inspire, urge on to fresh effort, to victory or death; its vital strength is gone.

Some forms of suffering act as a stimulus, they arouse new energy in a man, but the suffering of the broken-hearted is accompanied by a listlessness, an apparent inability to do anything but suffer, an utter helplessness not simply of body but also of mind and of soul. It is this element of helplessness which constitutes the tragedy of a broken heart, and it is this element of helplessness which is emphasised in the Hebrew term *nishbcrē-lēbh*. Yet even in this most disastrous effect of human trouble, when sorrow robs the heart of its last resources and strength, the Bible discovers an opportunity for the coming of God: "The Lord is nigh unto them that are of a broken heart," "a broken and a contrite heart, O God Thou wilt not despise." Is not every form of human helplessness a recommendation to the Deity? Must not this extreme form be so most of all?

Sh'bhūīm, "captives." The original meaning of the verb *shābhāh* appears to be "to carry off as booty," whether goods, cattle, or persons, so applied particularly to the last named, "to lead away captive." The word does not describe those whose condition is a woeful one by reason of bonds and imprisonment. It has nothing to do with either gaol or dungeon. By paying attention to the exact significance of the original meaning we shall best know how to interpret *sh'bhūīm*. The term means literally "those carried off as booty." It depicts what must have been one of the bitterest moments in the experience of the prisoner of war, the moment when the power of the conqueror dragged him away from home and native city, when he saw for the last time loved walls and ways and faces without which life was without joy. Thus as generally used it denotes the ever present bitterness of the enslaved among strange faces and in a strange country; the sad memories, the troublous longings which would haunt him even when the treatment he experienced was the kindest and his lot was of the easiest and pleasantest.

'Asūrim, "they that are bound." The proper and more general sense of the verb *'āsar* is "to bind," but in its special sense as applied to prisoners the original meaning seems to have faded out. The history of the word presents us with an excellent illustration of the elasticity of the Hebrew language.

In earliest times one can understand how "a prisoner" and "a bound-man" were synonymous terms. But when arrangements for confining a person guilty of some offence were rendered more secure the bonds might be dispensed with and a man might be shut up in prison without being pinioned. However the old word was still used and such a man was known as *'āsîr*, literally "one bound," properly "a prisoner." The place where he was confined was known as "the house of the bound," "the prison house." Illustrations of this can be found in the histories of Joseph and of Samson (Gen. xl. 3 and xxxix. 20. Judges xvi. 21). A reference to the context will make it clear that though referred to as *'āsîr* Joseph and Samson were evidently not pinioned. But while losing its old significance *'āsîr* gathered about itself a fresh meaning. One of the most dreadful horrors of the prison house was its darkness, and, if this were not absolute, its sunless gloom. Thus the word came to signify a prisoner, as one to whom light was denied. In several passages "prisoners" are classed in the same category with "the blind" and "them that sit in darkness" (Isa. xlii. 7, xlix. 9; Psa. cxlvi. 7, 8). It is evident that it would be a mistake to adhere strictly to the original significance of the word. The literal meaning "the bound" is no longer applicable, and there must be substituted for it, as characteristic of "the prisoner," "one who is longing for the light." In the interpretation of Isa. lxi. 1, it is quite possible that even the idea expressed in the term "the prisoner" may be dismissed, and only the broader significance of "one who is longing for the light" retained. This would explain the lxx. rendering *luphloi*. In fact the Hebrew expression *p'quach-qôach* "the opening of the prison" (A.V., more properly "the opening of the eyes," suggests such an interpretation.

This passage is peculiarly interesting as the text from which Jesus preached in the Nazareth synagogue. We are inclined to think, and we do not know that there was anything in the Jewish order of service to prohibit the idea, that Jesus *chose* this passage, and that it was not necessarily found in the portion of "the prophets" appointed to be read on that particular day. The text has been very properly designated "The programme of Christianity," and as an anticipation of

what was coming it is full of interest to us. But the choice of the passage on this occasion sheds its faint streak of light backwards over the past as well as forwards over the future. Does it not reveal something of the heart secrets of the Great Preacher Himself? Were not these men and women described so vividly in the picturesque Hebrew language just the men and women Jesus must have known at Nazareth? The poor—those whom the hardness of their daily toil had robbed of some of the most beautiful and precious things of the body, mind and soul; the broken-hearted:—those whom the sorrow of some great calamity had smitten helpless and suffering; the captive, with his sad memories and his dreary home-sickness; the prisoner (or the blind), longing for a sight of God's blessed sunshine. These were not mere names to Jesus, they were living men and women. Such were the people to be found in a place like Nazareth.

For Nazareth, we are now to understand, was no secluded, quiet, peaceful village, but through it Edersheim tells us * there passed one of the great caravan routes from Acco to Damascus. The stream of the world's populace along that route would mean the stream of the world's sin and misery. The tide of men's wickedness and cruelty would wash high through the streets of Nazareth and would leave behind it the flotsam and jetsam of life—the poor and the broken-hearted, the captive and the prisoner. The Jesus who stood up to preach at Nazareth was not one who had been suddenly seized by a desire to serve humanity, He was not One to whom the prospect of living amongst and for the poor and suffering had of a sudden presented itself as an attractive and dazzling vision. He must not be thought of as One who had at last heard the cry of a suffering world and had become conscious of its woes. Jesus at the beginning of His ministry was no mere amiable philanthropist. Even as a child we can imagine Him hastening out of His home-city into the fair meadowland about it, burying His face in the flowers and sobbing in an agony of grief for the poor deformed broken-hearted men and women whom He knew in Nazareth. Even as a child we can fancy Him guiding the blind through the

* *Life and Times of Jesus*, Vol. I. 147.

crowded street of the city, heal them He could not then, but what little He could do that He did. This is the picture of the Master we love to dwell on, while we turn away in disgust from those silly representations of the boy Jesus which a tradition unworthy of the Holy Child has given us.

These thirty years without a miracle are worthy of consideration in any study of Christ's life and character. Jesus, with His heart full of Divine love and pity and compassion, had then at His disposal only the same apparently inadequate means (though much more perfectly exercised) of helping and comforting suffering mankind as we have. Must not this Isa. lxi. 1) have been the passage that He would love more than any other, this the one He would be constantly pondering, this the one He would long some day to be able to fulfil? And when the time of miracles and of the Gospel proclamation *did* come what music of mingled gladness and tenderness would sound in the Saviour's tones as He read the text to the men and women of Nazareth! What marvel that as He expounded it "they wondered at the gracious words that proceeded out of His mouth!" Consider also how heavily the burden of the world's suffering weighs upon the men and women who possess no other miraculous power save that of sympathy and thoughtfulness and tender love, how it is they who by their very inability to heal and to restore become the world's most effectual comforters and helpers. May we not justly affirm that it was the thirty years, unmarked by any miraculous sign among the poor and broken-hearted of Nazareth, which helped to make Him who was the Son of God also the Son of Man? It is surely among the experiences of that period that we must search for the true significance of this, Christ's own name for Himself. The evangelist's picture of Jesus preaching at Nazareth requires a back-ground if it is to become real and living to us, if the central figure Himself is to be understood by us. This text is as a rent in the veil that hangs down over the unrecorded years of the past, small as it is it reveals much to those who are able to use it. It gives us just that which we need, the background that helps us to understand Jesus, the Son of Man, the Son of God.

“MARAN ATHA”—I Cor. xvi. 22

BY THE REV. GEORGE G. FINDLAY, D.D.

THE two Syrian words, *Maràn athá*, at the end of St. Paul's first letter to the Corinthians, give a characteristic expression to the love of His appearing felt by the people of Christ in the first ages. The sentence is properly retained untranslated, for it was as foreign to the ears of the original Greek readers as now to our own. In is in the Aramaic (Syrian) dialect, the mother-tongue of Jesus and the primitive Church at Jerusalem, and was transmitted by them, like *Abba* and *Amen*, to their Gentile brethren. In the margin of the Revised Version the two words are rendered, “Our Lord (*Mar-an*) cometh (*atha*)”; other scholars read it, “Our Lord, O come!” In the former case, they are matched by the saying of St. Paul to the Philippians, “The Lord is at hand,” and by the words of this Epistle relating to the Last Supper, “Ye proclaim the Lord's death, *till He come*”; on the latter view, they are identical with the closing prayer and sigh of the Apocalypse, and of all Scripture, “Come, Lord Jesus!” Some think, not without probability, that *Maràn athá* served as a kind of token, or secret password, amongst the first Christians, who were often scattered by persecution and met under cover of night, and who would need some signal by which to recognise each other. In the Eucharistic Prayer of the *Didaché* (x. 6), the earliest post-apostolic Church manual, it stands as a closing liturgical formula—*Maran atha, Amen*—apparently in the sense of 1 Cor. xi. 26, “till He come”! The portion of the corresponding sentence in the solemn conclusion of the Apocalypse, which contains so much matter of a liturgical nature, points to its use at a still earlier time as an established form of appeal and invocation in the worship of the Church.

St. Paul applies this solemn and mystic phrase, in his concluding salutation to the Corinthians, to seal the warning which he has just uttered to cold and false hearts within the Church: “If any loves not the Lord, let him be anathema!—*Maran atha*!” as much as to say, “The Judge is at the door, He who knows all hearts, and from whom feigned love will receive its exposure and righteous doom.” So this apostolic token is a sign at once of hope and dread, the brightest hope

and the darkest fear that the human mind can entertain. It accompanies the Church's pilgrimage like the pillar of cloud and fire attending the march of the Israelites, which guided and cheered God's people, while it shot dismay into the Egyptian's ranks.

There are two reflections brought home to us by this watchword, upon which it may be worth our while to dwell: First, *the certainty and actuality of the event*; secondly, *the complete uncertainty of its date*.

1. "The day of the Lord *will come*." This is the most sure and glorious of our unfulfilled anticipations. The whole New Testament rings with its announcement. It stands in the forefront of all the ancient creeds: "He shall come again with glory, to judge both the quick and the dead." It is the burden of the prophecies of Jesus. He is pledged to a definite and visible return to this earth, in language than which none can be found more express and positive. St. Paul appeals to this expectation as to the most solemn and unquestioned of Christian certainties, when he charges St. Timothy "before God, and Christ Jesus, who is to judge the living and the dead, and by His manifestation and His kingdom"; he writes to his Gentile converts as those who "turned to God from idols, to serve a God living and true, and to wait for His Son from the heavens." This "waiting" is one-half of their religion. St. Peter's First Epistle glows with the same prospect from beginning to end; it is written by the light of the dawn of the Great Day. And the apostle John, although he says in his Gospel and Epistles less about the future than others and more about the present possession of eternal life, yet exhorts his readers to the same effect: "And now, little children, abide in Him, that if He be manifested, we may have confidence and not be ashamed before Him at His coming." Throughout the Book of Revelation Jesus is heard proclaiming, "Surely I come quickly," and His Church echoes, "Amen! Come, Lord Jesus!" Universal Christendom declares in its *Te Deum* every Lord's Day, "We believe that Thou shalt come to be our Judge"; she accepts the message of the angels recorded as given at His visible departure: "This Jesus who was received up from you into heaven, shall so come in like manner as ye beheld Him go into heaven."

If there is clear truth in Divine prophecy, if reliance may be placed on the explicit word of Christ and His apostles, if we may trust the instinct and the fond or fearful “looking for” of the Christian ages, then it is certain that Jesus Christ will return to this world from which He ascended to heaven; He will come back again in manifest glory, to raise the dead, to judge the nations, to gather the redeemed to Himself and make them partners in His endless reign. Attempts are made, and by professed theologians, to resolve the promises of Christ and the hopes of the apostles on this point into symbols and highly-coloured pictures of the spiritual progress of Christianity. But the assertions made upon the two subjects are quite distinct; and the identification can only be effected by setting aside the meaning of the plainest words, and by assuming that those who delivered the New Testament predictions were entirely mistaken. All prophecy that has been fulfilled is a pledge of this fulfilment; all that Christ has done and suffered, all that has been thus far realised in the establishment of His kingdom on earth, gives assurance that the sublime consummation will take place. We may differ, and are likely to differ till the end of time, upon the details of prophetic interpretation and the train of events connected with the Second Advent of our Redeemer. This difference must not detract from our agreement respecting the great Return itself, nor break the unanimity with which we join in the catholic cry, “Come, Lord Jesus!” On His trial before the Jewish Sanhedrim, and virtually before the whole world, He has said it: “Ye shall see the Son of Man coming in the clouds of heaven.”

2. Now, in the second place, *the uncertainty of the time* does not diminish in anywise the certainty of the Advent, nor derogate from its sovereign importance. Nay, as our Lord appears to intimate, it rather belongs to the transcendent glory of the Advent, to the majesty of the occasion, that this veil should hang over it. We gaze on it as upon the mountain peak of revelation, swathed in clouds and conversant with eternity. That summit is hidden from our eyes; “the Father hath set it within His own prerogative.” The awful “hour” belongs to the secrets of Omniscience, and is guarded by the lightnings that are about the Throne.

That the hour of His coming should be undisclosed is a thing proper to the relations of such a Master and such servants, and befits a state of faith and patience. It promotes vigilance, and feeds expectancy ; it is the test of loyalty and diligence. To know that *the Lord cometh* is enough for servants who love His appearing. They will feel that His plans are too large and deep for them to grasp in their evolution, His movements are too vast to be mapped out and arranged in peddling "schemes" and apocalyptic time-tables. Whether it be at the first watch or at midnight or at the cock-crowing, *He is coming*, and He must find us watching and busy at our post. The dishonest servant may presume on the doubtfulness and lateness of the hour, giving the rein to his self-indulgence and his tyranny, while he says in his heart, "My lord delayeth his coming." But the effect of delay and of the uncertain date upon the true men of Christ's house is precisely the opposite of this. Let it be in ten or in ten thousand years, or in the next ten minutes, that is *His* affair and not mine or yours ; your part and mine is to be always ready, prepared to open the door and greet the Master on the instant, whenever it shall please Him to come to His own.

If it were announced from the pulpits of Christendom, and believed, that by the year's end Christ would come again, that the clock of time would stop with the dawn of this century, that the material fabric of the earth would be dissolved and the thrones of the Last Judgement would be immediately set up, what an inconceivable effect the message would produce, what consternation in all political, commercial, and scientific circles, and in the minds of millions of professing Christians ! Yet, one thinks, the purest faith would be little affected by the news. Nothing would be added to its certainty, nothing taken away from its composure. To the true Christian heart, as to the Lord of its love, one day is as a thousand years and a thousand years as one day. While He delays, every hour is an age ; when He is come, the ages will seem but an hour.

In view of "the eternal things," how insignificant is the mere length and lapse of time. Calvary is but of yesterday. The Cross is no less potent to ourselves than it was to our

Protestant forefathers, or to the Church of the apostolic first-born. *There He is*, "the Lamb slain from the foundation of the world,"—the Lamb slain till the world's last hour of doom! He has "offered one sacrifice for sins *for ever*," and the healing stream "still flows as fresh as ever from the Saviour's wounded side." As we contemplate the grand everlasting facts of redeeming love, time with its revolving suns and its historic dynasties "removes as a scroll when it is rolled up"; there are but two objects in the universe—Christ crucified and my sinful soul, meeting in the embrace of faith. The certainty, the sufficiency of the event—these are all I want. "He loved me, He gave up Himself for me"; the blood was shed, the sacrifice was made—that suffices, that saves, that stands for ever! So it is when we look backward to the First Coming, across the breadth of nineteen centuries; and so it is when we look forward to the Second Coming—how many months or ages distant, as men count time, none can tell. He will come again, He will stand in the latter day upon the earth: that is enough for me. I shall see the King in His beauty—see the very face of Jesus. I shall see Him coming in the clouds and sitting on the throne of judgement. He shall wear the crown, with every knee bending before Him, where once He bore the cross and heard the shout, "Away with Him!" *When* I care not, if only once it shall be! The splendid certainty of the fact fills my hope and vision of the future; and the near and distant seem as one. In this loftiness of faith the first believers said, "The coming of the Lord *draweth nigh*"; nor were they wrong. He died for our sins; He will come again to judge, and to save His people into His eternal kingdom: the one assurance implies the other, which is never to be separated from it—"future and past subsisting now." We are told that such expectations are Judaistic and belong to a childish stage of Christian thought, betraying a fondness for the "scenic" and "spectacular" in religion; and that it belongs to a higher and purer faith to look for "the kingdom of God" which "cometh not with observation," and to find its satisfaction in the steady advance of Christian principle, in the gradual and normal evolution of the spiritual life and the leavening of the world of humanity by its forces. For our part we do not

pretend to be wiser than our Master in His views of the future, and we cannot eliminate from His teaching the prediction of a glorious and visible Advent, nor explain away its terms of expression as though used in accommodation to Jewish sentiment. This anticipation held a prominent and cherished place in the mind of Jesus Christ Himself. He has other figures for His kingdom than that of the heaven; there are aspects and modes of its activity that require very different images to picture them,—for example, when He says, "As the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven, so shall the Son of Man be in His day." If there is a coming without observation, there is also a coming *with* observation: each is appropriate in its order and time. Those who allegorise and "spiritualise" out of existence the promise of the Second Advent, show a defective knowledge of human nature, and recognise imperfectly certain indefeasible needs of the imagination and the heart. The outward has its necessities as well as the inward. The scenic and the catastrophic are indispensable factors in history; and the great rivers have their thundering falls as well as their long stretches of quiet current and navigable waters. The Second Advent, on the one side, is not more "spectacular" than the Cross upon the other. The Resurrection, the Transfiguration, the visible miracles of Jesus, His appearance to Saul of Tarsus, were manifestations of His glory of the "scenic" and dramatic order, such as showed no defect on His part or condescension to a lower plane of thought; but they were exhibitions of what the Saviour and Lord of men truly is, that were suitable and congenial to Him, while they were necessary for their immediate purpose; and they gave intimation of "the glory that shall be revealed to usward" in the final and full apocalypse of the Lord Jesus from heaven, which His servants are bidden to await.

The Second Advent is the complement of the First; it is the other limb of that stupendous arch of revelation and redemption, which spans the history of mankind. "As Christ was once offered to bear the sin of many, so shall He appear the second time, without sin, unto salvation."

Seen from this standpoint, our individual decease is but a

fugitive circumstance, a mere passage from one room to another in the house of many mansions, where, alike on this side or on that side the veil, we await the coming of the Son of Man. By this hope death is shorn of its terrors; it is swallowed up in Christ's victory. The entire pathway of our future being, far as it may stretch, is illuminated by this magnificent expectation. In its glory the gloom of the grave vanishes; death becomes a welcome sleep, preparing for a serene and glorious dawn.

The event, when it comes, will be worthy of its antecedents and grander for the long delay. Then the yield of the toiling ages will be gathered and brought home, the fruit of the labour and sorrow of the Son of God—all that has been redeemed from this evil world by blood and tears, by mortal agonies and cleansing fires, through boundless expenditure of grace and unsearchable depths of wisdom. Then the harvest of the earth will be reaped, and the travail of His soul presented to the Father with infinite satisfaction by the Son of His love. Of all the strange scenes of the world's story, and the mysteries here transpiring that "angels desire to look into," this will be the climax, the glory of glories and height of heights in the ascent of our race through Christ—"the day of the Lord."

For this day and hour, known to neither man nor angel, He waits, and "sits expecting"; His Church waits and the buried nations of the dead are waiting. The great tide of time moves with a quickening pace, a swifter rush and swirl in its current, towards this fateful unseen point, where it will break in an instant and leap into the gulf of eternity. The Lord sitteth above the water-floods; He sitteth King for ever. He guides their courses and manages their fury with a sure hand. He knows and will choose His hour, keeping His counsel to the end. "The vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it." *

* From a paper in Professor Findlay's new volume in the "Helps Heavenward" Series. The article originally appeared in *The Expository Times*. This little volume—which is entitled *The Things Above*—will be read with special interest by those who have followed the discussion between Dr. Beet and Mr. Waugh, referred to on p. 533 of our present issue.—ED. PR. MAG.

NOTES ON THE EPISTLE TO THE ROMANS

BY THE REV. ARTHUR HOYLE

CHAPTER III. 27-31

IN these verses Paul sums up the whole matter so far as he has at present advanced, and, in so doing, he looks round for his adversaries upon a well-stricken field with something of the air of "more than conqueror"—looks round, but finds every adversary vanished; then he makes sure of the victory and the spoils.

The verses have been described as a leveling gospel, but it may be questioned whether Paul had in his nature anything of the mere leveller. A good deal that is said about Jesus Christ bringing all men down to one common level is ill-considered. Jesus Christ brings no man down, He lifts every man up. The difference is not trivial and it has a great deal to do with the persuasive presentation of the Gospel of His grace. It is not grace that brings men down, but it is always grace that lifts men up. There are no privileges in the heavenlies that are not for everybody—that is Paul's point of view. Those who have claimed a monopoly are not put aside from the privileges they have engrossed; the monopoly is destroyed, the exclusiveness has to be given up, but apart from that nothing is changed. Human pride receives a wound, but nothing of beautiful possession or spiritual hope has been removed; the solitary are made to dwell in families, the isolated have many brethren given unto them; the paper currency with no gold behind it has been destroyed, but the true riches are not a particle the less for any, because all the world is admitted to their possession. Paul does not desire to bring the Jew down, he desires to open a door for the Gentiles and he only argues against those who would bar and treble lock the door from the inside; if they will but open to their brethren, the palace of God is still for them also.

The three matters that Paul regards as conclusively settled thus far are (1) that what has gone before utterly abolishes the last possibility of human vain glory; (2) that all monopoly rights are for ever obliterated; (3) that yet the Divine law stands where it did, but deeper based and more resplendant.

27. *Where then is glorying?* There is a note of triumph here, and Paul looks round, with a touch of humour in his eye, for a familiar foe far fled. If all are alike guilty and all are alike freely justified by His grace, how can one extract matter for exultation in superior privilege? *It is excluded.* *By what manner of law?* Paul uses the word *law* here with varying shades of meaning, but the question may be put in another form, which adequately conveys the particular shade

of meaning here embodied—under what kind of system? *Of works?* If that were so, glorying would not be excluded at all, for then should we have wherein to glory and be able to stand upon our rights. *Nay: but by a law of faith:* system still stands as expounding the shade of meaning, and the soul of the system, that from which it rises and by which it works is *faith*.

28. A re-statement of the vital principle of Paul's gospel; all repetition is not vain repetition: *we reckon therefore* hold and believe: *that a man*—any man, *is justified by faith apart from the works of the law:* the works of the law contribute nothing to produce his justification and are no part of the ground upon which God makes His pronouncement. The condition is other and deeper, the venture of the soul upon Jesus; and the impulse that moves God to this as the one condition is the free love of His heart. This is the first conclusion that is regarded as beyond controversy—human pride has no atom of foothold.

29. *Or is God the God of the Jews only?* The argument of this verse gathers peculiar force from the fact that it was addressed to a Monotheistic people. The first question pierces right to the heart of all sense of monopoly of the Deity. If we say—GOD, with a due apprehension of what the august Name stands for, we cannot stand on privilege with Him, nor deny to others the same relation to Him that subsists between ourselves and Him.

30. *If so be that God is one:* taking his stand on the most sacred of all Jewish sureties, Paul hints that if their God is not the God of the Gentiles there must be more Gods than one: a people without Creator and Judge is, to him, a thing incredible. Wrapped up in the most cherished article of their creed is that which destroys the ill-balanced fabric of conceits they have built up to their own glory. *And He shall justify the circumcision by faith and the uncircumcision through faith:* practically the distinction amounts to the same thing, faith is the root of all acceptance before God in all cases. But there are shades of difference that we cannot afford to neglect. It is probable that the circumcision came to trust in God not with a view to justification, but from a knowledge of Him and from an experience of His unfailing word of promise. For this faith and because it opened up the very soul to Him God accepted the circumcision. They began by trusting in circumcision and ordinances, and were led on to trust God, and out of this faith in God, not out of their faith in ordinances, came the issues of their life and the acceptance of God: they were saved *by* faith working through the helps that came in circumcision. The uncircumcision made the venture upon God right off; trusting in no

ordinances they go to Jesus Christ and cast themselves upon Him, and cast themselves on Him for a very specific purpose—that they might be saved. Faith is always in a Person: it saves because the Person we trust is Divine and all-loving. The circumcision got at the faith and so to the Person, through the ordinances; the uncircumcision got at the Person straight—*through* faith. The law was not their schoolmaster to bring them to Christ, less circuitous was their journey, they went *through* nothing but the great experience of the uttermost venture of all on the redeeming Son. Second matter beyond controversy—there is but one way of salvation.

31. *Do we then make the law of none effect through faith?* By what follows after it appears probable that Paul is now back to his usual conception of *Law* as the Mosaic law. But there can be no doubt that he takes it in the large sense of all that, of prophecy and history, came out by the Mosaic dispensation; and, perhaps, there is a hint of the more universal meaning of the word as expressing constant and regular order by which God is pleased to operate. The question, he asks, and that, probably, springs in his mind through the memory of many an encounter in synagogue and market-place, is “will not this doctrine of faith weaken God’s hold upon humanity, not as to the Mosaic system only but in all His system of government? Does not this open up all manner of avenues by which men may flee and evade the Judge, and not that only but does it not weaken all moral obligation?” *God forbid: nay, we establish the law.* With emotion Paul rejects the impious supposition, and affirms that much otherwise is the result; he declares that this doctrine of faith fixes the law upon its one immutable foundation. Third matter put beyond controversy—that faith is not subversive of the eternal order as it has been hitherto revealed.

The last verse of the chapter looks forward to that which is next to engage our attention, and Paul will expound and illuminate from the records of the past all that he has just affirmed.



Homiletics

[When an asterisk is prefixed to an Outline, suitable illustrations will be found under the heading Notes and Illustrations.]

* THE RENEWAL OF OUR COVENANT WITH GOD

God is the Lord which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar—PSA. cxviii. 27.

THERE are times in the experience of nations and of individuals when God makes His presence and favour to be realized. So it was on Carmel's top when the fire fell; and so it was with Isaiah when he saw the vision of the Lord in His temple. The soul is then absolutely convinced that He who is thus revealed is the only living and true God, and every endeavour should be made effectually to bind the soul to the perpetual service of Jehovah as thus revealed.

God has revealed Himself to us; therefore let us sacrifice to Him; and let us bind the sacrifice with cords to His altar.

I. JEHOVAH IS GOD AND HE HATH SHEWED US LIGHT.

God is His own witness in the soul of man, as light is self-revealing. Almost every artificial light owes its brightness originally to the sun, and can be traced back to it: yet when we stand in the sunshine bathing in the fountain of light, we are beyond them all: so all the various means of intellectual and spiritual illumination are from God; yet when we are brought into direct personal fellowship with Him, though we possess them all we are beyond them all, and beholding the glory of the Lord we are changed into the same image. O to retain that image! O to fix that Divine portrait when it is thus imprinted upon the soul.

Now the darkness is rolled back from the soul, and

The things unknown to feeble sense,
Unseen by reason's glimmering ray,
With strong, commanding evidence,
Their heavenly origin display.

Faith lends its realizing light,
The clouds disperse, the shadows fly:
The Invisible appears in sight,
And God is seen by mortal eye.

Now the Divine holiness, power and wisdom stand revealed; Omnipresent love is realized; light is shed on many dark problems of Providence, and life and immortality are brought to light. This inward Divine illumination is its own evidence, so that our whole being exclaims, "The LORD, He is the GOD."

II. TO HIM, THEREFORE, PRESENT THE SACRIFICE.

But "wherewith shall I come before the Lord, and bow myself before the high God?" No sin offering is needed, for our present standing is the fruit of an accepted atonement. But in gratitude, adoration, worship and living service, let that within us which responds to God be consecrated to Him; as the eye is sacred to the light and the ear to sound. Every particle of *your body* has felt and still responds to the touch of His creating hand, *your life* is God-given and responds to the life of God, *your intellect* is Divine in its origin, *your will* likens you to Him as a self-determining being, *your emotions* He has kindled and He alone has satisfied, *your spiritual aspirations* for time and eternity can be satisfied in Him alone. "I beseech you therefore brethren that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And let this consecration comprehend all time and all eternity as well as your entire being.

III. LET US BIND THE SACRIFICE WITH CORDS TO HIS ALTAR.

For like a restive animal needing to be bound ere it can be sacrificed, we are fickle and changeable, we have been much weakened in the past; it is with difficulty that we can be brought to the altar, and with greater difficulty that we are kept there. Multiplied allurements tend to draw us away and there is much in us that would respond to those allurements.

Yet we are sure that we have found the only true God, and that we cannot do better than remain in fellowship with Him. Therefore, to guard us against our own weakness and against surrounding influences of evil, it is our wisdom so to bind ourselves to Him that it shall become easy to abide in His service and difficult to depart from it.

1. Let us bind ourselves with *the pure white cord* of the COVENANT.

Let us so enter deliberately and of set purpose into covenant with God that—just as a married man no longer regards himself as at liberty to make a further choice—so we shall feel ourselves bound by an everlasting covenant to God as our everlasting Portion, our all in all. Let this covenant secretly made be definitely and openly expressed, as the marriage covenant by the signing of the register and the plighting words: so that others may know whose we are, and so that we may feel ourselves sacredly bound "to Him who merits all our love."

2. Let us bind ourselves with *the blue cord* of CHURCH MEMBERSHIP.

If we are joined with the Living Head of the Church we ought to be in union with the members of His body; and this for *our own sake*, that we may have the help which can be

gained by communion with fellow-believers; for *the church's sake*, which needs our presence and help; and *for the sake of our Lord*, that we may witness for Him in the church and in the world, to lead others into communion with Him. And let this membership so bind us that none shall ever have reason to doubt the reality of our profession.

3. Let us bind ourselves with *the red cord* of SOCIAL FELLOWSHIP.

The subtle influence of friendship is so powerful that we are likely to spend eternity with the friends we choose in time. When we are free we naturally go to our own company, to those with whom we feel "at home." It is therefore of the utmost importance that when we consecrate ourselves to the Lord we should become companions of those like-minded with ourselves. Many an old comrade who will not go with us must be forsaken, and new companions chosen who will help us heavenward. And this is supremely necessary with our young friends who are choosing life-partners. Let children of God not regard themselves as at liberty to marry into the family of Satan. Where this has been done it has generally proved a lifelong cross, or a turning back to perdition.

4. Let us bind ourselves with the *many-stranded, well-twisted cord* of DAILY HABIT.

This is a very strong cord and we are daily weaving it. Among other good strands let us weave in daily prayer and reading of the Word, a regular attendance at public worship as frequently as our circumstances allow, also at the class-meeting, and especially at the Table of the Lord; and let us accustom ourselves to realise the presence of God and happily to walk by faith with Him. Let us, as a matter of Christian principle, cultivate habits of straightforwardness in word and deed, diligence in our calling, self-control, liberality, kindness of disposition and all things that will tend to recommend religion to others. And let us accustom ourselves to the reading of such books as will expand and elevate the mind and fit us for more effective work in the church of our choice.

These cords are good and strong; we need them all and they are a very great stay in time of temptation; yet some have broken them all. While using them, and binding ourselves even more firmly with them, we must also abide in the light with God so that the heart may continually be drawn towards Him and find its rest in Him.

C. O. ELDRIDGE, B.A.

FROM UNITY TO COURTESY—I *Peter* iii. 8

St. Peter passes from the universal relations of master and servant to those of husband and wife; from society to the family. Then he moves on to more general relations which concern the individual everywhere.

I. "BE YE OF ONE MIND"—(R.V., "LIKEMINDED.") This is such a union in Christ of spirit and bearing before men and of holy enterprise as, under the glowing heat of love shall weld us together (verses 8, 9, 10, 11).

Three things militate against such unity.

1. *Our natural unlikeness as men.* "In a great house there are vessels of gold," etc., and the vessels of superior metal are apt to clash with those of inferior. Unholy rivalries are not unknown. Not that God would have us be other than ourselves by suppressing our individuality. We must recognise the fact that there is room in the Church for those who are stately and symmetrical and strong as the cedar in Lebanon, and for those who are crooked and awkward as the gnarled poplars that bend over watercourses; for those to whom God has given "the ornament of a meek and quiet spirit," and those who bluster like March winds; for all types of men with the singularities and angularities that distinguish them. And in view of the existence of these salient unlikenesses, which indeed are often the springs of adaptation and strength for manifold service, each man should seek to remove from himself all that might endanger true unity, correcting his own errors, paring away his own exuberances, supplying his own deficiencies, and enlarging his own mental and spiritual scope.

2. *Our love of liberty, and impatience of restraint and control,* are apt to endanger this oneness. Liberty is a precious thing, and we glory in it; not in licence but in true liberty under the guidance of reason and conscience and love. It is our birthright as sons of God; our native air as Christ's freemen. But we dare not allow it to interfere with our unity. Many things may have to be surrendered for the sake of peace when no principle is involved. No doubt there are times when a stand must be taken against the intolerable bondage which men who love to have the pre-eminence would inflict on us.

3. *Danger may, thirdly, arise from the assertion of equality.* And we are bound to assert equality in the Church; not the rude equality of revolutions and violent reforms that claims equal shares in all things, and too often is only disguised envy; not equality of place and power; but that of brothers—of men redeemed and saved, equal in the right to share in the grace and service of Christ, in the obligation to keep His

law, and in heirship of a glorious immortality. But in proclaiming our equality great care must be taken not to sever the golden bond of mutual confidence and affection. The Christian instinct will teach us to curb the tongue, to take the lowest seat, and prefer ministering to mastering.

II. THE SUCCEEDING WORDS OF THE VERSE STAND FOR VIRTUES THAT MINISTER TO UNITY, AS THEY LEAD ON TO COURTESY. "Have compassion," rather, "be sympathetic"; "love as brothers, be pitiful," or "be good-hearted" (with the element of courage); "be courteous." These graces are the true wealth of the Church, ennobling her life; and they are the secret force that shall one day, in their gentle but infinite strength, dominate the world.

1. *Sympathy; brotherhood*: these come only of fellowship with the Head, the source of all tender and manly affection. Abiding in us, they warm and make fruitful our cold hearts, as the summer does the wintry earth.

2. *Be good-hearted*, and brave with your goodness. Not weak-kneed, but at once strong and considerate. There is iron in the blood of love. Love in truth; well-knowing how to use the probe as well as the salve; being tender, but not casting away the spirit of indignation against evil. Yet, finding your favourite attitude in being kind and helpful, and in inviting the erring one to your shelter. Good-hearted men, sound at the core, true as steel, nay, rather, for steel is cold, as the sun that carries heaven's benediction in his face, gentle as any woman,—these are they who build up the temple of God, and keep themselves and help others to keep "the unity of the Spirit in the bond of peace."

3. *Be courteous*. There are too many bearish, proud people who seek their own gratification, mental or physical, and violate the law of love, and strain the bonds of unity in the Church. To have regard to the feelings of others, to avoid in word or deed what would wound and annoy; to sacrifice self, not another to self; this is the true Christian courtesy, and not the exchange of glib compliments. It is a delicate flower that grows to perfection in few. There are whole stretches of modern life where you seldom catch a glimpse of its white blooms. Perhaps it is found chiefly among the humblest, and is most wanting where money and show are eagerly sought after; where the shadow cast by these gigantic growths kill the sweet virtues that "blossom in the dust."

But courtesy is as much a grace as truth, and the command to exercise it as binding a Divine law as "Thou shalt not steal."

R. CORLETT COWELL.

GRACE AND GLADNESS

Who, when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart, they would cleave unto the Lord.—ACTS xi. 23.

Read from verse 19. If God's blessing be upon His servants they will not infrequently be vouchsafed the joy of harvest. We see here how God makes even the wrath of man to praise Him. From verse 22 we learn that a "church" is not merely a building, but mainly a company of believers. Concerning Barnabas, notice

I. WHAT HE SAW. "The grace of God." 1. What does the word "grace" mean? 2. How does it operate and for what purpose? 3. Who are the subjects?

II. WHAT HE FELT. *Gladness*. "He was glad." 1. This joy is angelic. Luke xv. 10. 2. This joy is God-like. Our nearness to God and our likeness to Him may be gauged by the joy we feel when sinners are converted. Nearness to God causes a wonderful longing for His glory in the salvation of souls. He rejoiced when sinners turn from the error of their ways; so also shall we. Barnabas "was a good man" (verse 24).

III. WHAT HE DID. "Exhorted them all that with purpose of heart they would cleave unto the Lord." 1. The sincerity of converts must find expression in constancy—"cleave unto the Lord." 2. We must not only desire, but determine to "cleave unto the Lord," "with purpose of heart." 3. There must be a recognition by us of our insufficiency, and inability to stand alone.

S. OLIVER.

THE SECOND COMING OF CHRIST

*' Behold He cometh with clouds and every eye shall see Him—*REV. i. 7.

The world has not yet done with Christ. He is coming again. His second coming will, in many ways, be a strong *contrast* to the first. He will come

I. WITH GREAT POMP AND GLORY. "With clouds." Mystery. Majesty. Glory. Clouds of angels.

II. NOT TO SAVE, BUT TO JUDGE THE WORLD. Once He came to save. Now He waits to save. Then He will come only to judgement.

III. NOT SOME MEN BUT ALL MEN WILL SEE HIM. Men of 1. all creeds will be there: Atheist. Agnostic. Unitarian. Spiritualist. 2. All hearers of the Gospel will see Him. 3. They also which pierced Him. Careless sinners. Wilful refusers. Procrastinators. Backsliders. Have you pierced Him?

IV. WITH TERROR TO THE UNGODLY. "All the kindreds of the earth shall wail." They trifled with His love. They mocked His tears. They refused His mercy. They despised His grace.

V. WITH JOY TO THE SAVED. Even so. Amen.

How will He come to YOU?

ROBERT BREWIN.

CONDENSED SERMONS BY GREAT PREACHERS

THE VANITY OF EARTHLY GLORY

BY JOHN FOSTER

Where will ye leave your glory?—ISA. x. 3

The principal word in this question brings before the mind, indistinctly, a vision, or image, or shadow, of something great and magnificent, yet unsubstantial, delusive, and vain. When we bring our thoughts upon it more distinctly, we recognize it as the most conspicuous favourite term of heathenism: of the heathenism which exists in all times and countries; that which attaches notions and feelings of greatness, transcendent value, and unlimited importance, to things of but imaginary worth, unsubstantial and delusive: which things have been coveted, toiled for, fought for, lived for, died for as—GLORY.

"Glory," therefore, has been the name of *vanity turned into a god*. And how wide, how vast, the dominion of this idolatrous delusion!

What the world's glory consists of is readily apprehended. It is that a man be conspicuous among and above his fellow-mortals. His name must be written in pomp of gold on whatever is accounted the richest and grandest among mankind; what he does, or what happens to him must be a matter of great curiosity, sensation, and widely extended report; and he must be able to raise himself with impunity, above some of the obligations and responsibilities, which are enforced on meaner mortals. Such things as these are the characteristics of what the world calls "*glory*." And this is the adored object, for which so many souls are feverishly panting! This absorbs the devotion due to God! This is what myriads have been willing to lose their souls to obtain!

There are many questions we may put to these idolaters of glory, short of the portentous one in our text. For example: What you have attained of this supreme good, does it not as often make you feel what it does *not* do for you, as what it *does* for you? Does that which is most valued in this glory, come fully into the heart? Or does it obstinately remain on the outside? Is your obtained share of this coveted glory *enough*?

But there remains behind, *another* question, of a more potent voice, of weightier import, "Where will ye *leave* your glory?"

What! then, it is to be *left*—the object of all this ardour, and anxiety, and exertion is not really united to the man!

Men must *leave* their glory. If they would but think as they look upon the things that are swelling their pride—"This—and this—is what I have to leave! It has no one relation to me so positive as—that I *shall leave it*." And *where*? Where, that it can in any sense continue to be theirs—theirs, for any beneficial or gratifying effect to them? Where will they leave it, that it shall be anything to *them* what becomes of it next? Where will they leave their glory, to be kept that they may obtain it again? A man leaving what he highly values, to go on some long journey, may commit it to be kept for him, and may hope to repossess it sometime hereafter. The ancient Egyptians committed their glory (if they were wealthy) to magnificent tombs, to preserve and certify their claim to repossess their "*glory*" when they should return. But there is now no such flattering delusion to console the idolaters of glory when they are leaving it. There is sad and bitter emphasis in the question, *Where will ye leave your glory?*

Briefly apply these meditations to several of the forms of this world's glory. There is presented for our acceptance a Christian, an heavenly, an eternal glory, and it is scorned and rejected—*for what?*

1. *The material splendour of life.* Fine and costly abodes; splendid equipages; showy personal attire; but all this must be left. Some glory in riches merely, without its ostentatious pomps; and even this must be left for

That loudest laugh of hell
The pride of dying rich.

2. *An elevated rank in society;* sharing the honours and possessing the graces of those who look down from an eminence on the ordinary race. To shine in brilliant assemblies, to be the models of fashion, to be dictators of the notions which rule in the sphere of artificial society—how eagerly many covet these things. And the vexation of leaving them! *Where?* In funeral pomps, and the dimensions and decorations of their sepulchres.

3. There is, too, the possession of *power*, or *martial glory*: both eagerly coveted and strenuously sought for. But these sons of "*glory*," with here and there an exception, pass from the scene by a speedier doom than the other classes. And if you say that you will leave your glory to history and immortal fame, how will that benefit *YOU*?

4. There is further *intellectual glory*, that of knowledge, talent, and great mental performance. Will *fame* satisfy you? Even if it reaches you, do you expect so little enlargement of intellect *there*, that you could be flattered by recollecting what you knew *here*? But if you have exerted your great powers of mind to do *fatal and lasting mischief*, by corrupting the morals and destroying the religion of others, will you glory in *that* in the great future? Or, if you reckon on non-existence after death, then, of all forms of madness, this passion for your "glory" is the maddest!

Contrast with all these, the *glory* of the Christian who can say, "I know that He is able to keep that which I have committed to Him against that day."

Notes and Illustrations

LIGHT.—Suppose the case of a cripple who had spent his life in a room where the sun was never seen. He has heard of its existence, he believes in it, and indeed, has seen enough of its light to give him high ideas of its glory. Wishing to see the sun, he is taken out at night into the streets of an illuminated city. At first he is delighted, dazzled; but after he has had time to reflect, he finds darkness spread amid the lights, and he asks, "Is this the sun?" He is taken out under the starry sky, and is enraptured; but on reflection finds that night covers the earth, and again asks, "Is this the sun?" He is carried out some bright day at noontide, and no sooner does his eye open on the sky than all question is at an end. There is but one sun. His eye is content: it has seen its highest object, and feels there is nothing brighter. So with the soul; it enjoys all lights; yet, amid those of art and nature, is still inquiring for something greater. But when it is led by the reconciling Christ into the presence of the Father, and He lifts upon it the light of His countenance, all thought of anything greater disappears. As there is but one sun, so there is but one God. The soul that once discerns and knows Him, feels that greater or brighter there is none, and that the only possibility of ever beholding more glory is by drawing nearer.—*Arthur's Tongue of Fire.*

FIXING THE PORTRAIT.—Having given a sitting to the photographer a specimen was sent on approval, with a caution that it should not be left exposed to the light because it had not been fixed. Its appearance was then quite satisfactory, but upon turning to it again after a few days the fair portrait had become a mere blur upon the card: *it had not been fixed!* So, in our experience, there are occasions when "beholding as in a glass the glory of the Lord we are changed into the same image"; but, alas, the likeness is not fixed, and ere a week has passed the image of Christ can scarcely be discerned in us. Let us fix ourselves at our best, let us bind ourselves to the altar.

SIN IMPOSSIBLE.—You cannot sin as long as you hold the hand of Jesus Christ. To have Him with you—I mean by that to have the thoughts directed to Him, the love turning to Him, the will submitted to Him, Him consciously with us in the day's work—to have communion with Jesus Christ is like bringing an atmosphere round about us in which all evil will die.—*Maclaren*.

A LITTLE SIN, like a little pebble in the shoe, will make a traveller to heaven walk very wearily. Little sins, like little thieves, may open the door to greater ones outside. Little sins, like little faults in machinery, may wreck the whole life. The one dead fly spoileth the pot of ointment. That one thistle may seed a continent. Let us kill our sins as often as we can find them. One said, "The heart is full of unclean birds; it is a cage of them." "Ah, but," said another, "it is our business to wring their necks." And so it is. If there be evil things, we ought to destroy them.—*Spurgeon*.

THE CHURCH AND THE WORLD.—It is not that the outsider shrinks from the religiousness of the Church as overdone, rather does he detect a lack of that very quality. He could believe in the Divine calling and join the enterprise of the Church if he saw it journeying steadily towards a better country, that is a heavenly. Its earnestness would then command him; faith would compel faith. But social status and temporal aims are not subordinated by the members of the Church, nor even by its leaders. And whatever is done in the way of providing attractions for the pleasure loving, and schemes of a social kind, these, so far from gaining the undecided, rather make them less disposed to believe. More exciting enjoyments can be found elsewhere. The Church offering pleasures and social re-construction is attempting to catch those outside by what, from their point of view, must appear to be chaff.—*Dr. Robert A. Watson*.



UNION FOR BIBLICAL AND HOMILETIC STUDY IN ASSOCIATION WITH THE WESLEYAN METHODIST CONNEXIONAL LOCAL PREACHERS' COMMITTEE SESSION 1901-1902

MOTTO—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 TIMOTHY ii. 15.

SECRETARY :

Rev. J. A. CLAPPERTON, M.A., 4, Marlborough Terrace, Dewsbury.

GENERAL DIRECTIONS

1. Members may join at any time. Prospectus and all information may be obtained from the Secretary.
2. Papers in reply to questions set in the various classes must be sent (with stamped envelope for reply) BY THE END OF THE MONTH to the Tutors and NOT to the Secretary.

3. Answers to Questions must be written on one side of the paper only and a broad margin should be left blank for Tutors' notes.

4. ALL COMMUNICATIONS REQUIRING AN ANSWER MUST CONTAIN A STAMPED ADDRESSED ENVELOPE.

5. MEMBERS ARE EARNESTLY REQUESTED TO QUOTE THEIR UNION NUMBER IN ALL COMMUNICATIONS. ATTENTION TO THIS MATTER WILL SAVE MUCH TIME AND TROUBLE.

NOTE: All Text-books can be obtained from the Secretary *post free* at the prices named below.

I. HOMILETICS

(1) Elementary. Text-book: Eldridge's *Lay Preacher's Handbook*, 1s. 6d. Tutors: Revs. J. Edwards (29, Connaught Avenue, Mutley, Plymouth), C. Forrington, H. Windross, J. T. Gurney, J. Freeman, Frank Cox, J. E. Harlow, J. C. Adlard, J. T. Hillary, G. W. Wiles, C. R. Butcher, S. C. Myers, Jas. Ellis, G. C. Gould.

Every Member joining this Section should without fail send in the paper for the present month. Students are strongly advised to procure the Revised Version *with marginal references* (5s.) and to make constant use of it in their preparations.

Students are requested to note:—1. A fully-written sermon is not required: but divisions and sub-divisions should be clearly indicated, and with sufficient detail to show that the subject has been carefully studied. 2. Each outline is to contain *one illustration* (original preferred). 3. No paper to exceed 400 words in length.

WORK FOR DECEMBER: Handbook, Chap. iii. What are the principal rules to be observed in dividing a text or a subject? Mention a *text* suitable for each of the following occasions:—Harvest Festival, Choir Festival, Chapel Anniversary; give the *subject* of each, and, in *few words*, the *main divisions*.

II. ADVANCED HOMILETICS

Tutor: Rev. R. J. Wardell, Dovedale, Liscard, Birkenhead. Text-books: Wardell's *Manual of Sermon Construction*, 1s.; and Phillips Brooks's *Lectures on Preaching*, 2s. 10d. (Subject for Wesleyan Local Preachers' Connexional Examination).

WORK FOR DECEMBER: 1. Read from p. 19 to the end of Chap. i. and the whole of Chap. ii. 2. Summarise the tendencies, good and bad, of modern preaching. 3. Work out two of the exercises on p. 17 in the *Manual*.

III. SYSTEMATIC THEOLOGY (ELEMENTARY)

Text-book: Gregory's *Theological Student*, 2s. 2d. (A) First Year's Course, pp. 1-155. Tutors: Revs. C. A. Healing, B.A., 9, Stanhope Road, South Shields; A. D. Baskerville, Clydach, near Abergavenny. J. Birtwistle, St. Helen's Auckland, Bishop Auckland; Mr. Thomas Hester, Old Elvet, Durham. (B) Second Year's Course, pp. 156-272. Tutor: Rev. E. H. Maggs, Bacup, Manchester.

A. FIRST YEAR'S COURSE

WORK FOR DECEMBER: pp. 63-85. Questions 39, 42, 44, 46, 52, 53, 56. Bring out theological teaching of Phil. ii. 5-11.

B. SECOND YEAR'S COURSE

WORK FOR DECEMBER: pp. 205-224. Questions 143, 145, 146, 148, 151, 158, 159. Give exposition of 1 Cor. xi. 23-26.

NOTE: *All the above questions are taken from the Questions for Self-Examination*, pp. 273-288.

IV. ADVANCED THEOLOGY

Text-book : Banks's *Development of Doctrine in the Early Church*. 2s. 2d. Tutor : Rev. A. E. Salmon, 113, Splott Road, Cardiff.

WORK FOR DECEMBER : pp. 90-138. 1. Who was Arius? What forms has Arian teaching assumed in modern times? 2. Who were "the three Cappadocians," and what were their services to Christian truth? 3. Give a brief account of the Nicene Creed. 4. What were the heresies of Apollinaris, Nestorius, and Eutyches?

V. CLASS FOR CANDIDATES FOR THE MINISTRY

Tutor : Rev. J. C. Nattrass, B.A., B.D., 3, Summerfield, Leith, N.B. Text-book in Theology : Gregory's *Theological Student* (2s. 2d.) ; Banks's *Manual of Christian Doctrine* (2s. 8d.) to be read concurrently. Eight questions will be set each month, selected from those in the Text-book, pp. 273-288.

In view of the fact that considerable stress is now laid upon knowledge of the structure and contents of the Bible, it is proposed to go through certain sections of the *Oxford Helps to the Study of the Bible* (1s. 2d.) Two questions will be set on this subject in each of the papers.

WORK FOR DECEMBER : Gregory, pp. 142-184. Questions 100, 110, 111, 113, 115, 118, 119, 122. Oxford Helps, Part II., § 8 ; the Prophets. 1. Why is Isaiah called the evangelical prophet? Give three New Testament references to Isaiah. 2. Give one New Testament reference each to Hosea, Habakkuk and Zechariah.

VI. BIBLE STUDY (OLD TESTAMENT)

Tutor : Rev. T. H. Barratt, B.A., 157, Holly Road, Handsworth, Birmingham. Text-book : Dods on *Genesis*, 2s.

WORK FOR DECEMBER : Read Genesis xxvi.-xxxi. 1. Compare the characters of Esau and Jacob? 2. What light does *Genesis* throw on primitive marriage-customs? 3. Give a short account of Laban.

VII. BIBLE STUDY (NEW TESTAMENT)

Tutors : Revs. W. F. Lofthouse, M.A., 19, Byron Street, Bradford ; W. H. Spencer, Thornton Heath, Surrey ; W. H. Phipps, B.A., 20, Pretoria Avenue, Walthamstow ; H. Martin, M.A., Lismore, Devizes ; J. Elsworth, 369, Holderness-road, Hull. Text-book (Subject for Local Preachers' Connexional Examination) : Plummer's *St. John*, 3s. 3d.

WORK FOR DECEMBER : Read Chaps. xv.-xvii. 5, pp. 286-309. 1. Sum up the teaching of these chapters on the Holy Spirit and compare with St. Paul's treatment of the same subject. 2. What do you learn about Godhead of Christ from Chaps. xvi. and xvii.? 3. Explain xv. 9, xv. 27, xvi. 25, xvii. 3.

VIII. BIBLE ENGLISH

Tutor : Rev. A. W. Bunnett, M.A., Thorne, Doncaster. Text-book : Clapperton's *Pitfalls in Bible English*, 1s. 6d.

WORK FOR DECEMBER : Read pp. 65-85. 1. Clear up the obscurity in the following passages :—Luke xxii. 69 ; Hab. iv. 12 ; Luke vii. 4 ; 1 Peter ii. 4-7 ; Acts xxvi. 7 ; Luke xiv. 7-9. 2. Annotate the English of the following verses :—Matt. xiii. 21 ; Gen. xxiv. 8 ; Titus iii. 3 ; Mark vi. 25 ; Rom. vii. 15.

IX. CHRISTIAN EVIDENCES

Tutor : Rev. R. E. Brown, B.A., 93, Aireville Road, Frizinghall, Bradford. Text-book : Banks's *Scripture and its Witnesses*, 2s. 2d.

WORK FOR DECEMBER : Section II., Chapters ii. and iii. Questions : 1. Show

that the Messianic element is found in the historical books of the Old Testament. 2. Assign to their various historical periods the prophets of the Old Testament. 3. Reply to the criticism that the Story of Christ's Life is (*a*) fictitious, (*b*) interpolated. 4. Point out the uniqueness of Christ's character in respect of (*a*) the unity of the portraits given by the evangelists, (*b*) its influence on the life of men.

NOTE: The whole section should first be carefully studied, and the answers to the questions prepared. Then the text-book should be closed, and the answers written from memory. Marks will be given on this understanding.

X. CHURCH HISTORY

Tutor: Rev. E. E. Ormiston, The Manse, Prestwich Park, near Manchester. Text-book: Cowan's *Landmarks*, 7d.; and Barmby's *Gregory the Great*, 1s. 11d.

WORK FOR DECEMBER: Cowan, Chaps. xiv.-xviii., pp. 74-103. Barmby, Chap. v., pp. 104-129. Questions: 1. Give a sketch of the work of Hildebrand. 2. What were the causes, and what the results of the Crusade? 3. What were the results of the revolt of the Waldenses? 4. Describe the mission of Augustine to England and its results.

XI. ETHICS

Tutor: Rev. W. E. Beet, M.A., Montgomery Street, Hollinwood, Oldham. Text-book: Radford Thompson's (1) *Utilitarianism*, 5d., and (2) *Auguste Comte*, 5d..

WORK FOR DECEMBER: Questions: 1. Explain and discuss what is known as Christian Utilitarianism. 2. What appear to you to be the true foundations of morality? 3. Write a brief critical essay on Utilitarianism. Read Comte pp. 1-19. Thoroughly grasp the meaning of the word *positive* as used by Comte (p. 5), and note the three stages of intellectual development, as he conceived them. The influence of Clotilde on the views and position of Comte must not be overlooked. What is said about religion, God, and Worship should be carefully read.

XII. ENGLISH GRAMMAR

Tutors: Revs. G. Allen, B.A., Handsworth College, Birmingham; J. E. Clarke, St. Austell; T. Naylor, B.A., 16, Nelgarde Road, Catford, S.E.; G. L. Robinson, 21, Broadfield Road, Hither Green, Catford, S.E.; T. W. Meredith, 37, Hanover Square, Leeds. Text-books: Morris's *Primer*, 1s.; and Wetherell's *Exercises*, 1s.

WORK FOR DECEMBER: MORRIS, Sections 70-76. Wetherell's: Exercise 49 (*b*) and (*c*); Exercise 51; parse the nouns and adjectives in Exercise 21, 1-5, and pronouns in Exercise 50, 12-16.

XIII. ENGLISH COMPOSITION

Tutor: Revs. S. B. Gregory, B.A., Barrhead, Glasgow; E. T. Simpson, B.A., 42, Hall Lane, Hindley, Wigan. Text-book: Nichols' *English Composition*, 1s.

WORK FOR DECEMBER: Lesson: Read Part II., Chap. i., Section B to middle of p. 27. Questions: 1. Under what circumstances may a singular verb be used with two or more nominatives? 2. Write out a few sentences to illustrate the difference between the Perfect and the Aorist. 3. "Lovest thou Me more than these?" Show how the meaning of this sentence is affected by the parsing of the word "these."

XIV. COMPARATIVE RELIGION

Tutor: Rev. F. Platt, M.A., B.D., 1, Guy's Cliffe, Undercliffe, Bradford.
Text-books: Geden's *Comparative Religion*, 2s. 2d.; and Grant's *Religions of the World*, 7d.

WORK FOR DECEMBER: Read pp. 129-162. 1. What is known of Zoroaster? 2. Give a brief sketch of the order and contents of the books of the Avesta. 3. Mention any influences of Zoroastrianism discernable in Scripture and early Christian History. 4. State the doctrine of Zoroastrian Dualism. 5. Give an account of the morality and ritual of Zoroastrianism.

XV. LOGIC

Tutors: Rev. A. E. Balch, M.A., 35, Loudoun Square, Cardiff; E. T. Simpson, B.A., 42, Hall Lane, Hindley, Wigan. Text-book: Jevon's *Logic*, 1s.

WORK FOR DECEMBER: 1. Define a syllogism and its parts. Quote the six rules illustrating the fallacies that arise from breaking them. 2. Give the rules for hypothetical and disjunctive syllogisms, and show how each may be reduced to a form of the common syllogism. 3. Criticize the syllogism:—All M is P, No S is M. ∴ No S is P; Some M is P, All S is M. ∴ All S is P; If A is B, A is C, but A is C. ∴ A is B. Read pp. 76-95. The difference between induction and deduction and the four stages (§ 118) in induction must be carefully studied. Hypothesis, observation, experiment and the conditions of their validity are all important.

XVI. PSYCHOLOGY

Tutor: Rev. W. E. Beet, M.A., Montgomery Street, Hollinwood, Oldham. Text-book: Ryland's *Story of Thought and Feeling*, 1s.

WORK FOR DECEMBER: Questions: 1. Give a careful account of the nature of perception? 2. What do you understand by an *apperceptive group*? 3. "In every percept there is the making of an illusion, as in every image there is the making of an hallucination." Discuss the statement. Read Chap. iv. An important lesson. Do not overlook motor and organic sensations, and note the various types of skin-sensations discussed. All that is said about sight, colour, and hearing should receive attentive study.

XVII. BIBLICAL GEOGRAPHY

Tutor: Rev. A. W. Cooke, M.A., 34, Denver Road, Stamford Hill, N. Text-book: Cooke's *Palestine in Geography and History*, 2 vols., 4s. 4d.

WORK FOR DECEMBER: 1. Read Chap. vii. and viii. 2. Write a paper on "The Historical Associations of Samaria (the province)."

FOR STUDENTS READING VOLUME II.

WORK FOR DECEMBER: 1. Read Chaps. xv. and xvi. 2. Write a paper on "Gilead in History."

XVIII. NEW TESTAMENT GREEK

Text-book: Clapperton's *First Steps in N.T. Greek*. Fee (including Text-book but not Subscription), 5s.

XIX. ADVANCED NEW TESTAMENT GREEK

Tutor: Rev. R. M. Pope, M.A., 2, Oak Terrace, Beech Street, Fairfield, Liverpool. Subject: *Epistle to the Ephesians*. Fee (not including Subscription), 5s.

XX. HEBREW

Tutor : Rev. A. T. Burbridge, B.A., Henley-on-Thames. Text-book : Maggs's *Introduction to the Study of Hebrew*. Fee (including Text-book but not Subscription), 5s. The Tutor will write personally.

XXI. SPECIAL CLASS FOR LOCAL PREACHERS ON TRIAL

Tutors : Revs. A. O. Sanderson, M.A., 79, Milton Street, Middlesbrough ; G. G. Muir, Epworth, Priory Road, Hastings ; R. Bond, 32, Mansfield Road, Ilford, E ; R. W. Harding, Heatherdene, Handsworth Wood ; R. P. Lowe, 62, Broomwood Road, Wandsworth Common, S.W. ; H. W. Perkins, B.A., Yoxford, Saxmundham.

WORK FOR DECEMBER : Second Catechism, Chap. vi. Sermons : General reading xxxii., xxxiii. and xxxv.-xxxvii. Special preparation of x. and xi. Notes on 2nd Corinthians. Questions : 1. With aid of a dictionary explain the words :—Regeneration, Justification, Sanctification, and Repentance. Write a definition of Justification—under it the Catechism definition ; then Mr. Wesley's. Distinguish between saving faith and faith in general. 2. Explain in two paragraphs—(1) the witness of the Spirit ; (2) the witness of our own spirit. What are the two practical inferences the preacher draws from his subject in sermon xi. ? 3. What did Wesley mean by "enthusiasm." What do *we* mean ? 4. Write a short summary of the notes on 2 Cor. v. Mention any differences of translation in the words of the chapter.

XXII. TEMPERANCE

Tutor ; Rev. John Freeman, Islington, Birmingham. Text-book : Spiers's *Methodist Temperance Manual*, 2s. 2d.

WORK FOR DECEMBER : Chaps. xiii. to xvi. Questions : 1. What offices does the *blood* perform ? Describe the effect of alcohol upon the substances of which it is composed. 2. Describe the effects of alcohol upon the nervous system. Why does a drunken man reel and stagger ? 3. Explain the liveliness and animation of a person who has drunk wine, and the subsequent heaviness and sleep. 4. Write a short note on "dipsomania."

XXIII. PREPARATORY READING CLASS

Students who find the ordinary class-work too advanced should read a chapter in these Manuals monthly, and if they meet with any difficulty should write to the Tutor of that subject. Subjects for essays will be announced in March. Prizes will be awarded if sufficient compete.

CHURCH HISTORY.—Beckett's *Reformation in England*, 1s.

THEOLOGY.—Eldridge's *Popular Exposition of Methodist Theology*, 2s.



OUTLINE ADDRESSES ON THE GOLDEN TEXTS

BY ROBERT BREWIN

Dec. 1—A GREAT PROMISE—Exod. iii. 12

This is one of the most precious of God's promises. Let us look :
 I. *At the promise itself.* 1. It is a promise to individuals. "With thee." God cares for each of the flowers, stars, insects, and for each of His people. 2. It is a strong promise. "Certainly I will." God cannot fail us. 3. It is a promise of Divine companionship. "With thee." 4. It covers all seasons, occasions, countries, ages. II. *At the lessons taught by this promise.* 1. The needlessness of anxiety. Matt. vi. 25-34. 2. The sinfulness of fear. Isa. xliii. 1, 2. 3. The wisdom of constant joyfulness. Phil. iv. 4. 4. The necessity of reverence, obedience, and love. 5. The soundness of enthusiasm and courage. III. *At the limitations of the promise.* "With thee." Moses was (1) a saved man ; (2) knew God intimately, "face to face" ; (3) a great worker ; (4) very unselfish and very meek.

Dec. 8—A SYMPATHISING FRIEND—Isa. lxiii. 9

This text refers to God's care over His people in the wilderness but it is true of His love to-day. I. *God sympathises with our sorrows.* We all have sorrows. God knows it. Feels for us. Comforts and relieves us. This should (1) prevent our murmuring ; (2) inspire us with joy ; (3) help us to comfort others. II. *The angels of God are round about us.* The angels are "an innumerable company," they are "ministering spirits," they are zealous as "flames of fire." They often deliver us in times of danger. Lot. Elijah. Hezekiah. Daniel. Above all the angel of God's personal presence is with us. III. *God's love is redeeming love.* God redeemed Israel from Egypt by mighty signs and wonders. He has redeemed all men by the gift of His only Son to die for us. 1 Peter i. 18, 19. To redeem us Christ left heaven, became poor, suffered, died, rose again, and is now our Advocate with God. Should we not then love and serve Him ? IV. *God carries His people in His arms.* 1. As a shepherd carries the lambs. Isa. xl. 11. 2. As a mother her child. Isa. lxvi. 13. 3. As a father his little ones. Deut. xxxii. 11, 12 ; xxxiii. 12.

Dec. 15—CHRIST OUR PASSOVER—1 Cor. v. 7

The history of the passover in Exod. xii. is very interesting and full of spiritual teaching for ourselves. I. *Christ Jesus is our Passover.* 1. Like a lamb He was pure and spotless. He is called "The Lamb of God." John i. 29. Rev. v. 8. 2. He was slain in our stead. Exod. xii. 13. Isa. liii. 5, 6. 1 Pet. i. 19. 1 Tim. ii. 6. 3. He is to be the food of our souls. John vi. 53, 54. We are to feed upon His love, promises, teachings. 4. We are to leave Egypt immediately we receive Christ as our Passover. Exod. xii. 11. 2 Cor. vi. 17, 18. 5. Christ is the only Sacrifice for sin. Acts iv. 12. II. *Christ is far greater than the ancient passover.* 1. He is Divine. Almighty. All-present. All-knowing. Immortal. Good. Merciful. Perfect. 2. He died for all men. 1 John ii. 2. 3. He obtains for us eternal life. John iii. 15, 16. III. *Christ's sacrifice for us has great claims upon us.* 1. It claims our submission to His call. 2. Our love. John xxi. 3. Our best and constant service. John xxi. 17. 1 Cor. xxi. 22. Have we yielded to these claims ?

Dec. 22—THE SONG OF MOSES—*Exod.* xv. 1

The Bible contains many sweet songs. This is the earliest. It is an example in many ways. I. *It acknowledged a great deliverance.* Ingratitude is shameful, yet many forget to praise God for His mercies. Luke xvii. 17, 18. II. *It was prompt.* Delayed thanks are poor thanks. Have we delayed praising God for great favours received. III. *A united song.* "Moses and the Children of Israel" sang it. God loves united worship. IV. *Sung to the Lord.* Not to themselves, nor to "a fine audience" but to God Himself. It was holy. Light, foolish songs cannot be sung unto the Lord. V. *Most hearty and enthusiastic.* Praise should be hearty (1) to so great a God; (2) for so great mercies; (3) to such great sinners. VI. *It anticipated still further victories.* Verse 17. Believers look for great things yet to come. 2 Tim. iv. 8.

Dec. 29—A SOUND ARGUMENT—*Rom.* viii. 31

The lessons of the past three months teach us important lessons. I. *God's people have enemies.* 1. God's ancient people had. Abraham. Joseph. Israel in Egypt. 2. We have to-day. The world, the flesh, the devil. They are subtle, powerful, constantly with us. Have often prevailed over souls who have been unwatchful. II. *God is on the side of His own people.* 1. Illustrated by plagues of Egypt. At Red Sea. Jordan, etc. 2. He is with us to-day (1) His Power is on our side; (2) His promises; (3) His wisdom; (4) His love and mercy; (5) His faithfulness; (6) His presence. III. *If God is for us none can prevail against us.* 1. The almighty power of God cannot be resisted. 2. The history of God's people illustrates this truth. 3. The present experience of God's saints testifies to it. IV. **THIS TEXT FORMS A SUITABLE CONCLUSION TO OUR YEAR'S LESSONS.** What more can be said? Let us rest with confidence upon God's love and care and trust Him for a Happy New Year.

REVIEWS

The Century Bible: The General Epistles. Edited by W. H. Bennett, M.A. Edinburgh: T. C. & E. C. Jack. 2s. net.—Each new volume confirms and increases our appreciation of this most attractive and handy commentary. This is a strong and useful piece of work. Perhaps it was a mistake not to give a special volume to St. John's Epistles. These receive comparatively scant attention and have not received the full treatment given to St. James, and especially to the two Epistles of St. Peter. This part of the book is of special value and in anything like this compass we know nothing to compare with it. Professor Bennett is less conservative in his views as to authorship, etc., than Canon Bigg, whose Commentary we referred to last month, but he is sober, reverent, and sensible. His is the kind of criticism which reasonable men will read with consideration whether they are convinced by it or not. The whole series bids fair to be an adequate and most satisfactory evidence of the competence of Free Church scholarship.

A God of Deliverances. By Alexander R. Saunders. London: Morgan & Scott. 1s. 6d.—This is another of the infinitely pathetic stories of the Missionary troubles in China. Those of us who live at home ought to read such books that we may understand what it is that our brothers and sisters and their little ones must risk for Christ's sake and the Gospel's. This little volume is of thrilling interest. It cannot be read without tears of sympathy with those who have suffered and of thankfulness for these modern martyrs. In all the book there is nothing more affecting than the portraits of Mr. Saunder's lovely children who died in the course of their terrible journey.

Foundation Truths of the Gospel. Essays contributed to the Christian. Morgan & Scott. 3s. 6d.—A valuable series of papers on the great truths of evangelical religion. The first paper is by Dr. Guinness Rogers on "The Value of a Creed" and enforces a truth which even preachers often treat with superficial and somewhat affected contempt. Amongst other notable contributions are Bishop Moule's on "Regeneration," Mr. Meyer's on "The Fall," Mr. Selby's on "The Sanctification of the Spirit." A very useful Christmas present for a young preacher or Sunday-school teacher.

Why ? Religious ? Christian ? Protestant ? Free Churchman ? By W. Garrett Horder. London: A. H. Stockwell. 1s.—The Anglican and the Roman Catholic Churches are rich in works which defend the positions taken by them and in most of these little consideration and often slight courtesy is shown to others. Mr. Horder states the Free Church position plainly and effectively and without undue criticism of the other side. This little book will be found useful especially in Baptist and Independent communities.

The Free Church Library. I. What Nonconformists Stand For. By J. Hirst Hollowell. London: A. H. Stockwell. 2s. 6d.—This is likely to be a very valuable series of books. Amongst the writers announced are Dr. Horton, Dr. Clifford, Mr. H. P. Hughes, and Mr. J. C. Rickett, M.P. The style in which this first volume is brought out is simple, attractive, convenient. Mr. Hollowell writes from the Congregational standpoint, and probably many Methodist and Presbyterian divines would hesitate to accept all that he contends for. All the same this is an excellent book and will serve its purpose well.

Lady Christ. A Modern Mystery. By Duncan Macgregor. London: A. H. Stockwell. 6s.—There are some elements of power in this book but even when the use of the name of *Christ* is explained so as to cause the least shock to one's feelings we cannot think it wise to use the sacred Name in such a fashion. Nor is there anything in the book to lead one to condone such a violation of good taste.

Idylls of Rosehill. By Ramsay Guthrie. A. H. Stockwell. 2s. 6d.—A very well told story of village Methodism. Good either for the family circle or the school library. It is announced as the first of a series of "popular stories."

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